James Hilton

Chronograms Continued and Concluded, More Than 5000 in Number

a Supplement-Volume

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James Hilton

Title: Chronograms Continued and Concluded, More Than 5000 in Number

Author: James Hilton

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CHRONOGRAMS CONTINUED AND CONCLUDED.

CHRONOGRAMS
CONTINUED
and concluded

more than 5000 in number

a Supplement-Volume to

'CHRONOGRAMS'

published in the year 1882

By JAMES HILTON, F.S.A.

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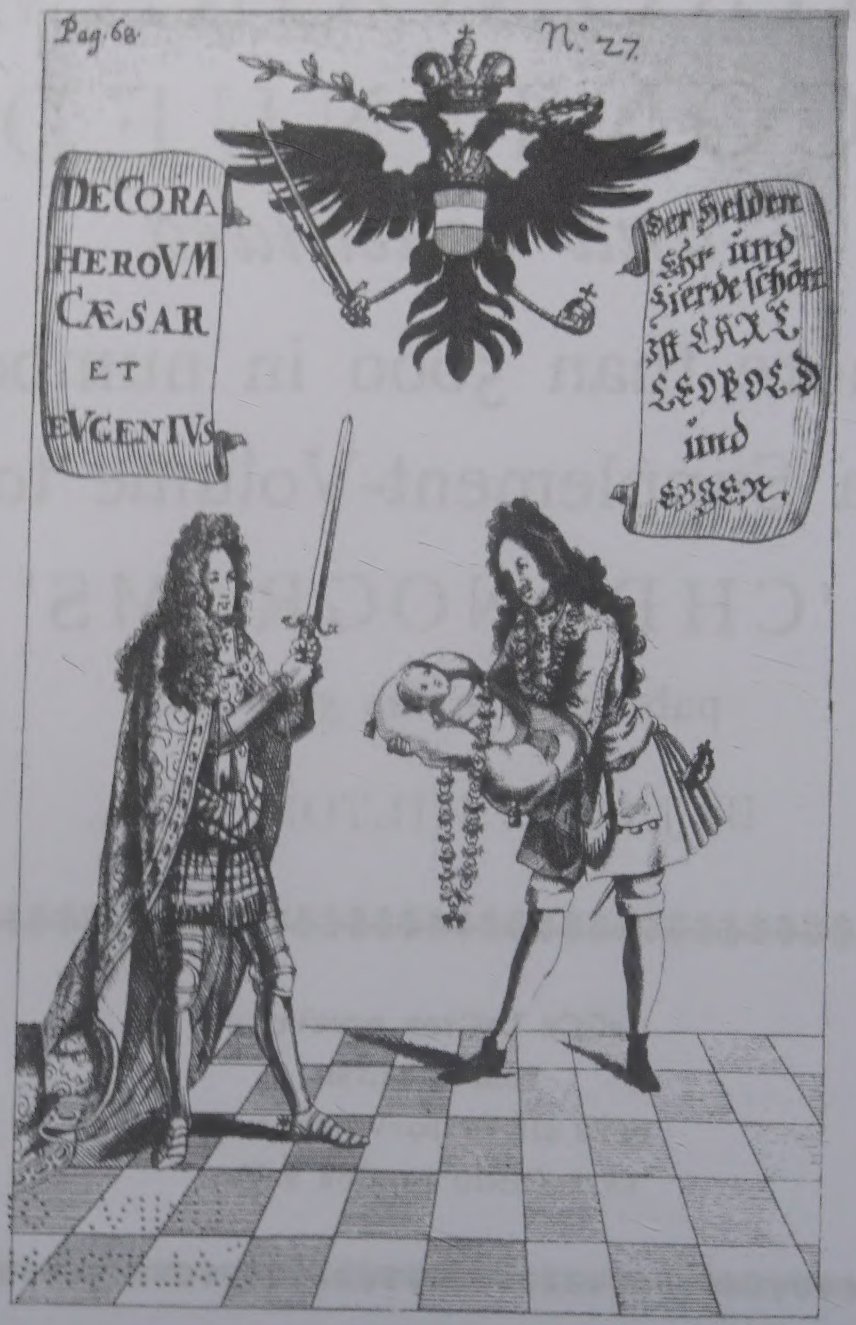
LONDON: *ELLIOT STOCK*, Paternoster Row.

1885.



CHARLES VI EMPEROR OF GERMANY, AND HIS INFANT SON LEOPOLD.

ANOTHER

QVITE NEVV BOOK

OF

RIGHT EXCELLENT

CHRONOGRAMS

ISSVED

BY

I. HILTON, F.S.A.

WHEN the former volume of this work was published (in the year 1882), it was thought that the subject of chronograms was practically exhausted; continued research, however, has proved otherwise, by bringing to light much interesting material which was previously hidden, and even unknown to the modern bibliophile. It may now be said with confidence that the present volume and its predecessor form a collection in its way unique, but complete so far only as regards my own contribution to the indication of this by-path of literature, which remains open to others who may have time and inclination to pursue it. The experience of past research plainly teaches that more chronograms remain to be discovered. The way to many of them is indicated in the chapter on 'Books not accessible' in the later pages of this volume, while it is

certain that careful observers who may wander among the libraries and buildings of Continental towns and rural districts, will be in the way of commencing a new collection, by securing many yet unpublished chronograms. My own experience, on but one occasion, is related for an example, in a chapter at page 37, *infra*.

The present volume is devoted principally to the *literature* of chronograms, and introduces the reader to many choice works not noticed by bibliographers; it shows generally that the art of composing chronograms attained its greatest development in the Flemish provinces and in the central part of Germany, extending also into Austria, Bohemia, and Hungary. As to other countries, Portugal is represented by one remarkable example, 'The Rosary,' and it may be assumed that this work is not a solitary production. France contributes comparatively few examples, and they apparently came through Flemish or Burgundian channels. Italy seems never to have produced or cultivated chronograms. England is imitative rather than original in following the art once so popular on the Continent. Of Spain, and other countries not specially mentioned, I have met with no chronogrammatic literature; that field is yet to be explored.

Investigation has led to no fresh knowledge on the antiquity of chronograms. In my former volume, at page 536, I give one in the Hebrew language of the year 1208, the earliest of any that I have yet encountered. There are questionable examples in Latin of the year 1210 (at page 571, *infra*) and of the year 1382 (at page 12 of *Chronograms*), but it is not until about the middle of the fifteenth century that we can feel safe in accepting any as genuine. Indeed, none can be taken as contemporaneous with the event, without some sort of evidence as to when they were first written or printed; a great many were composed long afterwards; for instance, there is a book mentioned at page 449 of my former volume, containing a series of chronogram dates, from the creation of the world down to 4028 of that era (all in Latin!), but made about A.D. 1594; others are

specified at page 547, *ibid.*; one, for instance, of the dates 1004-1012 composed as late as 1612. A genuine manuscript, or an early printed book, is good evidence of its own antiquity, but it cannot determine that of any chronograms it may contain; all early ones are otherwise questionable.

Anagrams and acrostics are found to be intimately associated with chronograms, as may be seen in the chapters on the 'Angelic Salutation,' the AVE MARIA, and that remarkable Portuguese work, 'The Rosary,' already mentioned; the chapter on the application of chronogram numerals to the interpretation of the mystic number 666 brings together much curious illustrative matter; the chapter on Hebrew chronograms (at page 599, *infra*) presents a notable instance of the attempted use of the acrostic equally to support and contradict a particular interpretation. All these instances point to one result, namely, the insufficiency of the methods when used in controversy; at the same time they form a curious appendage to the study of chronogrammatic literature.

The extent to which the number 666 has been trifled with in chronogram may be seen also in the chapter devoted to a description of the works of that eccentric German writer Johannes Prætorius, commencing at page 465, *infra*.

A glance at the table of 'Contents' will afford some insight into the exceedingly varied application of chronograms.

It remains for me now to draw attention to the curious fact, that chronograms have been composed at great length by blind authors. This is evidenced by two instances mentioned in the present volume. Bishop Sporck, whose works are mentioned at page 427, *infra*, was blind for many of his latter years, during which he lived in retirement at Prague, where he died in January 1759; his chronograms are of the date 1754, and he is believed to have composed them as a pastime in the period of his blindness. The works of Joannes Bapt. Agnensis, described at pp. 483-495, were certainly

so composed, for he laments his calamity of blindness in pathetic words, which must excite the sympathy of all who read them, at page 483, *infra*. He is there said to have composed his work through the power of memory alone; it certainly was a great achievement to master the composition of chronograms, anagrams, and acrostics, unaided by eyesight.

The expression of dates in a kind of doggerel Latin verse, which was in use during a long period concurrently with chronograms, is the subject of a chapter at the end of this volume.

I am much indebted to the Rev. Walter Begley for the loan of many a rare 'old book,' not otherwise accessible to me, from his library, as well as for information where others could be found, which have added greatly to the varied contents of this volume, and, as I hope, have increased its literary value. I am thankful also to Mr. Wilshere for the chronograms on my title-page and colophon, and for his other contributions, which the reader will find by consulting the index.

It is not possible to reproduce chronograms here in the varied and charming forms of the old type, as they appear in the original books. I have consequently printed them, as in the former volume, in type of uniform character. The illustrations consist of facsimile copies of engraved frontispieces, title-pages, portraits, and devices, belonging to 'old books,' selected to illustrate the special applications of chronograms. Some are exceedingly curious. The head and tail pieces throughout this volume are selected from old examples, many of them having been reproduced expressly for the occasion. The Roman numeral letters used in the composition of chronograms are only those which count up to 1000 (as in the margin); the characters for the higher numerals are not required for this purpose. The other old Latin alphabetical numerals, which are used in 'Cabala,' may be seen at page 289 (and at other pages by

I	= 1
V,U	= 5
X	= 10
L	= 50
C	= 100
D	= 500
M	= 1000

consulting index); they come from still older alphabets. The Greek numeral letters may be seen at page 321, and the Hebrew at page 594, all in this volume.

The number of separate books and tracts from which the contents of this volume are derived is about 240; and the chronograms now brought into notice by my two volumes may be thus summed up—

The former volume contains	5,147
And the further number referred to, but not transcribed from the books therein quoted, . .	5,614
The present volume contains	5,378
And the further number referred to in books herein quoted,	4,898
	21,037

The chapter on books not generally accessible affords some clue to many hundreds, while judicious imagination may estimate the possible existence of thousands that are in store, to reward the labour of future research.

J. H.

60 MONTAGU SQUARE, LONDON,
February 1885.

CONTENTS.

PAGE

Chronograms in and concerning England. Epitaphs—Inscriptions—The hollow tree at Hampstead—Oxford and Cambridge University Gratulations, etc.—Charles I., verses, etc.—Cromwell—William III. and Mary II., ... 1

John Pell, Cromwell's agent in Switzerland, ... 32

A journey in Germany in search of Chronograms, ... 37

Local Chronograms, in Germany, Netherlands, etc., ... 52

Governors of the Netherlands. Albert and Isabella—Ferdinand—Leopold William—Maria Antonia—Charles Alexander—Maria and Albert, . 64

Flemish Bishops and Church Dignitaries. Mechlin—Louvain—Ghent—Antwerp—Liége, ... 88

Miscellaneous Gratulations, etc., concerning Flanders and Holland. The poems of Canisius—Grammont Monastery—Charles Alexander and the Louvain Canal—Mr. Bex—Siege of Valenciennes—The Sacrament Robbery—Lessus Gallicus—Philip the Handsome—Charles, Prince of Orange, ... 104

Various Chronicles. The Belgian Chronicle—The Saxon Chronicle—The Bohemian—The A. B. C. Chronicle, ... 121

Emperors of Germany. Leopold I.—Joseph I.—Charles VI.—Leopold, son of Charles VI., ... 162

German Dukes and Landgraves. Ferdinand of Bavaria—Augustus of Brunswick—Augustus William of Brunswick—Carl Theodor—Ludwig of Hesse—George II. of Hesse—William II. of Hesse, . . 206

German Bishops. Clement Augustus of Cologne, etc.—Paderborn—Joseph Clement of Cologne, etc.—Wolfgang of Olmütz—John Theodore of Freising, etc.—Gebhardt of Cologne—Francis Arnold of Münster—Diocese of Mayence, ... 230

Diocese and Bishops of Würzburg and Bamberg. Chronicles by Ignacius Gropp—Bishop Frederick—Ebrach Monastery—Bishop Julius—

PAGE

Bishop Johannes Godefridus—Bishop Peter Philip—Various epitaphs —The Emperor Joseph I.—Bishop John Philip Francis—Prince Wenceslaus—The Devil and his mother—Bishop Christopher Francis —Curious dialogue—Bishop Frederic Charles, . . . 271

John, Bishop of Cracow, an applauding poem, by M. Glosowicz, . 301

German monasteries. Amorbach—Berg—Ober-alt-Aich, . . . 306

German and other Universities. Würzburg, Domus sapientiæ, Corollæ Majales, Novus annus, Olympias olim in Græcia—Mayence University, aula honoris—Altorf University—Witteberg—Halle—Dantzig—Basle—Votum Chronologicum—Giessen, and George II. of Hesse—Leipzig—Utrecht, ... 317

Some distinguished persons, ... 343

Nuptial Verses, Funeral Orations, and Complimentary Poems. Palma ætatis quaternæ—A long acrostic—A Dutch jocose poem—A Dutch congratulation, ... 356

Miscellaneous Chronograms concerning European wars. Siege of Vienna, and complimentary verses to all the military leaders, and vituperative chronograms on the enemy—City of Vienna and its improvements—Thirty Years' War—Temesvar in Hungary—Expenses of the war—The Spanish Succession War, ... 376

Poland. Apollo Heroicus et Lyricus. Applause and gratulation on the peace of 1660, ... 399

A Calendar of 1726, by Michael Winepaher, ... 410

Bishop Sporck's work, Cancer Chronographicè incedens, . . 427

The Rosary, Jardim anagrammatico de divinas flores Lusitanas, . . 442

Saint Carlo Borromeo, history in chronogram, ... 457

The works of Joannes Prætorius. Anthropodemus Plutonicus—Ludicrum chiromanticum — Bellerophon vulnerandorum — Alectryomantia—Satyrus etymologicus, Rübenzahl—Gazophulaci gaudium, . . 465

The Angelic Salutation, etc., Militia Immaculatæ Conceptionis—Acrostica chronica, sive Litania Chronogrammatica—Apollinis spiritualis oraculum, by J. Pochet, ... 482

The works of Jacobus Pochetius, or Pochet. Apollo Spiritualis, etc., . 505

Events in the sixteenth century. Seculum vertens, by Johannes Avianius, 512

Some Netherlands affairs. Count de Daun, governor—Funeral Orations—Creusen, Bishop of Malines—Crux Chronographica—Louvain and Malines Canal—The Silver Spade—Various Dutch Chronograms—Leopold II. and the peace of 1790—Epigrams by Vrientius—Saint Rumold of Mechlin—Broadsheets—A Brussels Jubilee, . . 526

The Frankfort Chronicle of H. L. Lersner, ... 544

PAGE

Some curious books. The Discalceate Trinitarians—The Jansenists—Le Mystère de la Croix—A Renunciation, ... 547

Some other books containing chronograms. Astræa Judex—Dacheröden—Long words—The Order of the Garter—On dice and gaming—On jubilations—Maria Virgo solis—A B C Poems—Theatrum Stultorum—Daniel Schwenter—Frederick Augustus of Poland—Funeral Elegies—Bohemian Artists—Various Chronograms, ... 554

Some more Flemish Bishops and Church Events. Bishop van Gameren—Bishop Wellens—Bishop Spinosa—Abbot Macarius Simeomo—The thirty-six saints' festival, ... 572

Some Recent Chronograms in England, ... 585

Notes on Books not accessible, ... 589

Hebrew Chronograms, ... 593

The number 666, ... 601

Dates quaintly expressed in Latin verse, ... 612

Index, ... 623

Colophon chronogram, ... 632

ILLUSTRATIONS.

Charles VI. and his infant son Leopold,		*Frontispiece*
Time writing Chronograms,		*Preface*
German Post-Office Couriers,	*to face page*	182
The Emperor Leopold I. and his wife Margaret,	„	164
Sol Oriens, Maximilian-Emmanuel,	„	206
Duke of Hesse, funeral emblems and inscription,	„	226
Silver altar-piece at Würzburg, with Chronograms,	„	274
Chronogram in a circle (a facsimile),		337
Portrait of a Persian Ambassador, with Chronogram,	*to face page*	350
A title-page to 'Palma ætatis' (a facsimile),		367
Emblematical title-page to views in Vienna,	*to face page*	392
A title-page to 'Magna et usque' (a facsimile),		411
A title-page to 'Verè et insignis' (an imitation),		419
A title-page to 'Cancer Chronographicè' (an imitation),		430
The Silver Spade. 2 Plates,	*at page*	530
The Belgian Peace Congress of 1791,	*to face page*	534
Crux Chronographica (an imitation),		529
Astræa Judex, facsimile of a page of print,		555
Portrait of Bishop Gameren, with Chronogram,	*to face page*	572
Head and Tail Pieces from Antique Originals,		*passim*

ENGLAND.

AT the commencement of a book, it is held to be good policy to engage the reader's attention by an attractive sentence, in order to gain his favourable perusal of every page which is to follow, even though that sentence be a voluntary tribute from an independent writer. My previous work on 'Chronograms' published in 1882, was noticed in several reviews, and among them the following appeared in the quarterly periodical *The Reliquary* for October of that year:—

'We strongly recommend our readers to at once order this book and to write within it'—

THIS BOOKE OF CHRONOGRAMS
VVITH SHARPEST LEARNING FRAVGHT,
THIS BVRIED YEAR OF ELLIOT STOCK
I BOVGHT. } = 1882

Another reviewer in *Notes and Queries* concluded his remarks at the date 24th February 1883 with these words—

FAREVVELL HILTON,
MAY YOV FLOVRISH EXCEEDINGLY. } = 1883

An appreciative reader having had a loan of the book, returned it to his friend with a note, of which this is an exact copy; the names are genuine—

THANK YOV MR. GOODEN
FOR THE LOAN
OF
THIS REALLY CLEVER
BOOK.
F. VV. PIXLEY.
1882. } = 1882

Here are three chronograms, and good ones, because they fulfil the leading condition in the composition of chronograms, that of counting every letter that can be used as a numeral, and because they express a meaning appropriate to the subject and agreeable to the author of the book.

And here I take the opportunity of informing all readers of this present volume, that it is needful, and unavoidably so, to make frequent reference to the previous work, when the subject under notice will derive elucidation from a comparison of the two works.

Very few chronograms are to be found in English churches; further research has brought into notice only the five which follow: the county of Devon has afforded the greatest number of examples.

In the church of Membury in Devonshire, there was a hatchment on which was depicted the arms, Argent a saltire engrailed between four roses gules leafed vert; and beneath it, 'In memoriam Dominæ Annæ uxoris Johannis Fry de Yearty Devoniensis armig: quæ unica fuit filia Roberti Naper de Puncknole Dorcestriensis armig: Obiit 25 die Martii, Anno Dom: 1683, ætat: 39.

Chron:

CœLVM VXorI pIÆ DeVs paraVIt. = 1683
Hâc Annæ corpus dilectæ conditur Vrnâ
Quæ vivens læta prole beata fuit,
Felices paucas naturâ ac nomine cernes,
Anna fuit nomen, Gratia signet idem.'

The memorial is to Ann, the wife of John Fry, Esq. of Yearty. The chronogram and verses may be translated thus:—*God hath prepared heaven for this pious wife. In this tomb is hidden the body of the beloved Anna, who, whilst living, was blessed with joyful offspring. You may discern but few things auspicious both by nature and name. Anna was the name, let Grace mark the same!*

In the church of Faringdon in Devonshire, on a flat stone in the floor. (Observe the pun conveyed by the last word of the chronogram.) 'Here lye the bodies of William Bone, Gent: and Grace his wife deceased Oct: 6th 1658, Feb: 18th 1653.

a LaBore et MaLIs
DeLIberantVr bonI. } = 1658
The broken bones that here lie scattered, shall
Unite and grow more strong when God doth call.'

In Shillingford church, Devonshire, a gravestone is inscribed, 'Here lyeth the body of John Bowridge, sonne of Mr. Thomas Bowridge of this city (*i.e.* Exeter), marchant, whoe dyed y^e^ 29th daye of June anno dm: 1648 ætatis suæ.

IohannEs boVVreDge MortVVs reVIXVrVs. = 1648
festo DIVI PETRI, MDCXLVIII.'

i.e. Bowridge is dead, on the feast of St. Peter 1648, *but to live again in Christ.*

See Polwhele's *History of Devon*, p. 116: 'As there is no age mentioned, I conjecture that the three i's with the points over them *point* out the age, and that all this chronographic stuff is about a child iii years old.'

In Wolborough church, Devon, the monument of Sir Richard Reynel and Lady Lucy is described in Polwhele's History, iii. 488. The inscription is long, and contains some elaborate rhyming and acrostic verses, accompanied by this chronogram—

FOR THE RELIGEOVS LADY LVCY (ONLY VVIFE OF Y^E^ VVISE SIR RICH: REYNEL KNIGHT) VVHO LEFT EARTH ON Y^E^ RESVRECTION DAY. APL. 18. 1652. = 1652

The verses commence thus—

Friend you that read our Names that counsell take
W^ch^ wee being dead our living Names doe speake.
Richard Lucie Reynell
Care lern live dye rich.

(This is intended for an anagram, but it is imperfect as to one letter in each line.)

At Hinton church, Gloucestershire, four of the bells are inscribed—

ME RENOVAVIT GV: CLARK IVSSVBVS
DAVID WARRENI ET PRO VOTIS } = 1695

i.e. William Clark made me at the commands and for the promise of David Warren.

The chronogram is faulty because one letter D is not counted. In 1693 David Warren was lord of the manor. Extracted from the Transactions of the Exeter Diocesan Architectural Society, vol. iv. series 2. Four similarly inscribed bells are said to be at Newbold Pavey, Warwickshire.

At Barrow Gurney church, Somersetshire. My friend, Mr. Thomas Kerslake of Bristol, sends this chronogram, which appeared, on good authority, in a local newspaper (*The Bristol Times and Mirror*, 5th August 1882). It is not in Collinson's topography of the county. An oval monumental tablet to one of the Gore family is inscribed—

SAPIENS MORIENDO LVCRATVR. = 1662

i.e. A wise man gains by dying.

The tower of Stanford-le-Hope church, in Essex, was pulled down some years ago, and is now rebuilt; the Rev. Ernest Geldart of little Braxted rectory, near Witham, put together these quaint words to mark the date—

ECCE TVRRIS OLIM STRATA
DEO RVRSVS EXORNATA
RESONANTI VOCE GRATA. } = 1883

i.e. Behold this tower aforetime laid low,
To God again is well set up,
With joyful tone resounding.

In the parish church of Widdecombe-in-the-moor, Devonshire, there is a monument to the memory of Mary Elford, whose maiden name was Mary Gale. The rhyming inscription is of itself a good specimen of epitaph used in the seventeenth century, and is especially curious for containing an anagram on her name, and a chronogram of the date, which also gives her age, and mentions the cause of her death. I take it from a book, *Things New and Old concerning the Parish of Widecombe-in-the-moor*, by Robert Dymond, F.S.A., 1876.

To the memorie of Mary the third wife of John Elford of Shipstor, Esq^r^., was heer interred Feb. y^e^ 16, A° 1642, Having issue at a byrth Mary & Sarah.

Wed. poesie.

AS MARYES CHOYCE MADE JOHN REJOYCE below
Soe was her losse his heauie crosse most know
Yet lost she is not sure but found aboue
Death gaue her life t' imbrace A dearer loue

Anagr. { MARY ELFORD } { FEAR MY LORD. }

Then FEAR MY LORD whilst yet y^u^ mou'st on mold
That so those armes that mee may thee infold
Neer twelue moneths day her maridge heer did pass
Her heauenly nuptiall consummated was
She fertile prou'd in soule and bodye both
In life good workes at death she twyns brought forth
And like A fruitful tree with bearing dy'd
Yet Phœnix like for one there two suruiu'd
Which shortly posted their deare mother after
Least sin's contagion their poore soules might slaughter
Then cease your sad laments I am but gone
To reape above what I belowe haue sowne.

A° ætat { VIXIT OBIIT SVPERIS = 25

MARIA GALE IOHANNI ELFORD VXOR TERTIA

REV, OBIIT EX PVERPERIO { Erectum fuit A° 1650. } = 1642

At page 6 of *Chronograms* the authority of *Notes and Queries* (Series 5, vol. ix. p. 337) is quoted for what I have given there; but it is incorrect, my authority omits the word EX, leaving the resulting date as 1632. The translation is, *In the 25th year of her age she lived and went above. Mary Gale the third wife to John Elford, alas, died from childbirth*, 1642. [*This monument*] *was erected in* 1650.

The parish church at Welwyn, Hertfordshire; shortly after the completion of the aisle (as mentioned in my book *Chronograms*, page 8), Mr. C. W. Wilshere made a generous offer to restore the whole church, principally at his own expense. The rector and parishioners imprudently, as it was thought, declined the offer, to them it was *non placet*, and nothing more was done in the matter. About

the same time Mr. Wilshere was building a cottage at the roadside boundary of the Frythe Park, and he placed over the doorway a stone tablet inscribed with the following chronogram to mark the date of that building by an allusion to the above-mentioned circumstance—

ANNO . QVO .
ECCLESIAE . PAROCHIALIS .
AMPLIFICATIO .
RECTORI . ET POPVLO .
NON . PLACVIT. } = 1873

i.e. (*This cottage was built*) *in the year when the improvement of the parish church was displeasing to the rector and the people.*

The vicar of a parish well known to me (in Bedfordshire) was, in the year 1883, appointed by the bishop to the office of rural dean. In order to perform some of the duties thus imposed on him, he arranged to hold meetings of the clergy three times a year at his own house, and to offer such hospitality as would support them on their journey back to their respective homes. The rural dean's son explained these laudable plans after a manner consistent with his own youthful proclivities, in these words—

THE RVRAL DEAN IS A MAN OF GREAT SKILL.
VVE SHALL NOVV HAVE A FEAST THRICE A YEAR. } = 1883

The same youthful composer made this on the departure, in 1882, of the occupants of an old inconvenient house in the city of London, which was to be pulled down to allow of new ones to be built—

EA DOMVS ANGVSTA ET QVOQVE CASVRA
NOS PLVS ABHINC NESCIET. } = 1882

i.e. The house narrow and about to fall will from henceforth know us no more.

Cornelius Balbus was a citizen of great renown in ancient Rome; he built a theatre there and many other structures to embellish the city; he did indeed build many a wall. An English clergyman has the repute of following in some of the ways of Balbus by the erection of tasteful structures, one of which required a wall for its protection. His accomplished architect recorded the date by inscribing thereon these words—

J. E. VAVX
ALTER ILLE BALBVS
MVRI A SOLO CONDITOR. } = 1884

i.e. James Edward Vaux, that second Balbus, is the builder of the wall from the foundation (*or ground*).

A broadsheet (British Museum, press-mark 669. f. 17) contains a well-executed engraving of a celebrated ancient hollow elm-tree existing at Hampstead in Middlesex in 1653, the year when the sheet was printed. The engraving is surrounded by sets of verses accompanied by chronograms, written by various contributors, both

in English and Latin, descriptive and commemorative of the tree. It is curious that chronograms should be found in a place so unlikely as a volume of about ninety separate sheets, chiefly political and legislative, from the year 1651 to 1654; a mere chance brought this particular one, No. 17, to my notice. The title and some extracts are as follows—

THE DIMENSION OF THE HOLLOW TREE OF HAMPSTED. (Sic.)

ALTO DEO, HOSPITI ET AMICO. = 1653
FOR THE LORD AND CHRISTIAN FRIENDS. = 1653
ALTO DOMINO AC HOSPITI. = 1653
DEO TER OPTIMO AC HOSPITI LÆTO. = 1653

Then follows the representation of the tree in full vigour of growth and foliage, with a kind of 'belvidere' on the summit and several persons in it. The dimensions are thus given:—'The bottom above ground in compass is 28 foote. The breadth of the doore is 2 foote. The compass of the turret on the top is 34 foote. The doore in height to goe in is 6 foot 2 inches. The height to the turret is 33 foote. The lights into the tree is 16. The stepps to goe up is 40. The seat above the stepps, six may sit on, and round about roome for fourteene more. All the way you goe up within the hollow tree.' The verses which immediately follow, 'Upon the Hampsted Elme,' are figurative and moral, with this concluding couplet—

O LORD! O CHRIST! KEEP ME IN THY RIGHT WAY! = 1653
TO DIE TO SIN, AND DWELL IN LIGHT FOR AYE! = 1653

Some Latin verses, the last of the series, conclude with this chronogram—

. . . ESTO SACRATA DEO MIRABILIS ARBOR! = 1653

Parvis arrideto. Micans Scintilla fit Ignis.

The last line contains the name of the author of the verses, and of two other sets, which are respectively signed 'Scintilla.' and 'Sci . . . Mic . . .' A manuscript note indicates the name as 'Mic: Sparks.' The date 1653 occurs several times. The imprint is, 'London, printed by E. Cotes for M. S. at the Blue Bible in Green Arbour, and are to be given or sold on the Hollow Tree at Hampsted.'

It is mentioned in the Transactions quoted below, that in the library of the Deanery of Westminster is a contemporary portrait of Queen Elizabeth. At the right-hand corner is this inscription—

VIVAT VINCAT REGNET
ELIZABETHA
ANGLIÆ FRANCIÆ AC HIBERNIÆ
REGINA
FIDEI DEFENSATRIX,
HENRICI 8^vi^ REGIS F,
ANNO REGNI SVI XXXVII°. } = 1579

Nata VI. Eid. Sept. A° $\frac{P}{X}$ 1533 Grone. Init. Reg.

The word 'Grone' was probably intended for Greenwich, where the Queen was born.

This picture, dated the thirty-seventh year of the Queen's reign, professedly represented her when approaching the age of sixty, but the countenance is that of a person of less than half those years. It has been much repainted.

(Extracted from the Transactions of the London and Middlesex Archæological Society, vol. ii. p. 168, for the year 1864.)

As to the chronogram, it makes 1579; that year is the twenty-first of the Queen's reign, showing something wrong in the inscription itself. The thirty-seventh year of her reign is 1595.

Through the kindness and with the personal help of the Dean of Westminster, I have inspected this picture. The inscription is in the left-hand upper corner (looking at the picture). It is correctly transcribed as above, except that the letter X in the fifth line has a mark over it thus $\overline{X}$, the meaning of which is not clear; if it doubles the numeral it does not rectify the date. The letter F in the next line stands for 'filia.' There is a strong doubt whether the picture is contemporary; it is even thought to be a copy not a hundred years old. Perhaps the painter was ignorant in the matter of chronograms, and did not observe the confusion of dates; or perhaps the inscription was added by the hand of another person likewise ignorant.

A copy of Morgan's *Sphere of Gentry*, folio 1661, belonging to Mr. Tucker, *Somerset Herald*, contains a plate of the Royal arms (of Charles II.), with this inscription at the foot—

CaroLo DeI gratIa fIDeI DefensorI
anno restaVrato. D.D.D.CLVIIIII. = 1660

The following is from *Notes and Queries* for 30th December 1882, page 535:—

'Mr. Hilton's recent work on chronograms having excited some interest in this special branch of mental ingenuity, I would venture to point out that my own name, in Latin form, includes the date of my birth, thus—

gVILIeLMVs franCIsCVs prIDeaVXIVs. = 1840

Such a coincidence as this must be sufficiently rare as to merit a corner in *Notes and Queries*.

Jaipur, Rajputana. W. F. Prideaux.'

The British Museum, 'Add: ms. 18044. f. 79,' contains this chronogram—

MIhI DeVs LVX et saLVs. = 1627

The almanacs published by John Booker, during many years of the first half of the seventeenth century, commonly bear this title: 'Celestiall calculations, or an Ephemeris of the motions of the sun, moon, and planets for the year of man's redemption by Jesus Christ' [1658].—And on the last page, 'And till the next yeare farewell. Thine, J. B.' The title-page concludes occasionally with a chronogram motto of the

year; an examination of a series of about thirty years has disclosed the following :—

VIVo Deo sIt gLorIa, paX In terrIs, et hoMInIbVs beneVoLentIa. amen. = 1638

VIrtVs DVM patItVr, VInCIt, paX postea regnet. = 1639

aMbVLent angLI DILIgenter. = 1658

There is a large collection of almanacs by Booker and others in the Lambeth Palace Library, bound up into annual volumes, and so issued by the Company of Stationers.

A Puritanical tract, 'Zion's joy on her king coming to his glory.' By Finiens Canus Vove. Published at the time when some people believed that the end of the world was at hand. This hexameter chronogram is on the title-page—

MVnDo In reX ChrIstVs regnabIt VerVs et VnVs. = 1643

i.e. Christ will reign in the world, real and alone.

A broadsheet in the library of the Society of Antiquaries, London, date 1645, No. 419, commences thus—

Papa Perstrictus. *Echo*—Ictus.

. . . Inutilis olim. . . . Ridentem reddere.

Ne videar vixisse. Vocem aggredior.

tV ChrIste, tV sIs sVpreMVs. DVX In VIIs. = 1645

A poem in Latin verse follows, printed in black and red, showing a clever play upon the termination of the Latin words by way of Echo, the echo being printed in red; signed at the end,

Tuissimus Alexander Ross.

The whole is aimed against the Pope and his arrogance.

About the middle of the seventeenth century a belief prevailed that some catastrophe would happen, such as the end of the world, the fall of monarchies, the manifestation of the mystic number 666. The reader is referred to *Chronograms*, pp. 221, 222, and to the works of Johannes Prætorius at a later page in this volume, and other places further on. The following is from the 'Diaries and Letters of Philip Henry, M.A., 1631-1696.' Edited by M. H. Lee. London, 1882. 8° :—

At page 193, totVs MVnDVs ConfLagrabIt. = 1666

i.e. The whole world will burn. The chronogram is in his diary for 8th September 1666, and therefore quite contemporary.

The following is at the foot of the title-page of 'Miscellanea Marescalliana, being genealogical notes of the surname of Marshall, collected by George William Marshall, LL.D.'

to aLL MarshaLLs aLL oVer the VVorLD
I beqVeath thIs VVork gratIs. } = 1883

I am glad that the accomplished genealogist has thus dated one of his recent literary productions. There is no other date on the title-page.

A little book setting forth the praises of a young lady in 1661 (British Museum, press-mark 1418. i. 32), bears the following title :— 'The virgin's pattern : in the Exemplary life, and lamented death of Mrs. Susanna Perwich, daughter of Robert Perwich, who departed this life, every way a rarely accomplished virgin, in the flower of her age, at her father's house in Hackney, near London, in the county of Middlesex, July 3, 1661. Published at the earnest request of divers that knew her well, and for the use and benefit of others,' etc., 1661. The epistle dedicatory is signed by the author, John Batchiler. She is described as being exceedingly accomplished at an early age, very pious, and good. She died at the age of 25 years.

At page 107 there are some acrostics on her name, and at page 109 some verses, with indifferent anagrams on her name for their subject.

Anagram 1.

Susanna Perwich.
Sins wan chear up.

Anagram 2.

Susanna Perwich.
Purchase swan-in.

Susanna Perwiche.
Ah I c heav'n pure sun.

Ah! I c *see now* (*late dim half moon*)
Bright HEAVEN'S PURE SUN *in 'ts glorious noon.*

And at page 123 there is this very good example of an English chronogram—

AN ELEGIE ON THAT PEERLESS VIRGIN SVSANNA
PERVVICH, PARAGON OF ALL VERTVE, THE
FLOVRISHING GLORY OF HER SEXE,
VVHO LATELY DECEASED. } = 1661

A chronogram occurs on page 209 of an 8° volume bearing this title, 'Ἡσυχια χριστιανου; a Christian's acquiescence in all the products of Divine providence.' A sermon at the funeral, in 1674, of Lady Elizabeth Langham, wife to Sir James Langham, knt. By Simon Ford, D.D. Printed at London, 1665. At the latter part of the book there are several sets of verses, epitaph, etc., by various writers. At the head of an epigram of sixteen lines is this 'Chronogramma'—

ELISABETHA LANGHAM NOBIS ABLATA DEO VIVIT. = 1664

i.e. Elizabeth Langham, taken from us, lives with God.

There is a copy of the work in the Bodleian and British Museum Libraries.

The following has been sent to me by Mr. G. Parker of the Bodleian Library. The lines are a curious mixture of chronogram

and enigma. The chronogram, however, is bad, because four of the letters being numerals are not counted, a fault not unfrequent in English examples. The extract, as follows, is from 'MS. Rawl. Letters, 1. fol. 104.' 'From a letter of John Anstis to Thomas Hearne, dated Putney, 7 January $172\frac{6}{7}$.' 'If I am not mistaken, the Harley Library ascribes a book in prose to Elmham, possibly a copy of what I sent you; but there is his History of Henry v. in the Cotton Library—Jul. E. 4—in verse, which you will find trouble to explain. I give you an instance upon the treason of the Duke of York, Henry Lord Scrope, and Thomas Greye, detected at Portsmouth—

(*a*) SCRVTVS CONSPIRAT RIMATVR OLEUCIA PLEBI
(*b*) RUMPE JUGO COR AIENS RES DABIT ULTRA SONUM,
(*c*) EJA RUIT GENS AVITA MALIS OPUS HOSTE TRIUMPHAT, ETC.

(*a*) The initial letters of the words in this verse make SCROP, and the numerals are CVVCMVLCL. 1415. M CCC LL VVV.
(*b*) The initial letters of the first words are Richard, and Zorc (for York frequently) by changing the letters in COR, and adding the Jugum, that is Z.[1]
(*c*) The great initial letters, and other great letters in this verse set together and read backwards make Thomas Graie.'

[Instead of adding to these explanations of the riddle, I append a passage from English history. Henry v., who began his reign in 1412, finding that the affairs of France were in great confusion, made exorbitant demands of concessions, and certain conditions were offered to him by France which he rejected. At the same time he was making preparations for war with that country, and assembled his forces at the seaside for embarkation. The history of the year 1415 then proceeds. 'But while Henry was meditating conquest upon his neighbours, he unexpectedly found himself in danger from a conspiracy at home, which was happily detected in its infancy. The Earl of Cambridge, second son of the late Duke of York, having espoused the sister of the Earl of Marche, had zealously embraced the interests of that family, and had held some conferences with Lord Scrope of Masham, and Sir Thomas Grey of Heton, about the means of recovering to that nobleman his right to the crown of England. The conspirators, as soon as detected, acknowledged their guilt to the king, and Henry proceeded without delay to their trial and condemnation. The utmost that could be expected of the best king in those ages was that he would so far observe the essentials of justice as not to make an innocent person a victim to his severity; but as to the formalities of the law, which are often as material as the essentials themselves, they were sacrificed without scruple to the least interest or convenience. A jury of commoners was summoned; the three conspirators

[1] Thus, the initials of the words are RICARDUS. Then change the second initial J into Z, and change the place of the C, we get ZORC as it was 'frequently written,' making Ricardus York. The letter Z is called the 'Jugum' by etymologists. Consult a modern Latin dictionary.

were indicted before them; the Constable of Southampton Castle swore that they had separately confessed their guilt to him; without other evidence Sir Thomas Grey was condemned and executed; but as the Earl of Cambridge and Lord Scrope pleaded the privilege of their peerage, Henry thought proper to summon a court of eighteen barons, in which the Duke of Clarence presided. The evidence given before the jury was read to them. The prisoners, though one of them was a prince of the blood, were not examined nor produced in Court, nor heard in their own defence, but received sentence of death upon this proof, which was every way irregular and unsatisfactory, and the sentence was soon after executed. The Earl of Marche was accused of having given his approbation to the conspiracy, and received a general pardon from the king. He was probably either innocent of the crime imputed to him, or had made reparation by his early repentance and discovery.']

A Welsh Chronogram.

There are a great many editions in several languages of the 'Practise of Piety,' by Bishop Lewis Bayly. A copy in the British Museum, in the Welsh language (press-mark 875. c. 74), to which the date '1700?' is assigned, has this title, Yr Ymarfer o Dduioldeb yn cyfarwyddo dŷn i rodio fel y rhyngo ef Fodd Duw. The last few pages have been cropped by the binder, that one which would otherwise be numbered 343 has, among some verses, this

Chronogramma.

ARFER DUwIoLDeb a LafUrIaIs I, yn oeD IesU. = 1620

Neu 1620.

This is the only chronogram in the Welsh language that I have met with. (See *Bibliographer* for Dec. 1883, No. 25, vol. v. p. 6.)

A small manuscript book in the British Museum (press-mark Ad. mss. 15227.), labelled on the back 'Miscell: Poems xvii. Cent:' was probably the pocket companion of a wit of the period. It is written in a small, very neat, but occasionally very cramped hand, and the ink has become pale. It contains poetry, verses, epitaphs, epigrams, and jocose rhymes in English and Latin, with anagrams and some chronograms. In my book *Chronograms*, published in 1882, at page 17, there are some on the Kings of England; the same are written in the little book now being noticed, and these additional ones on leaf 38, in very faded ink.

Chronogrammata.

'In Henricum principem.'

(On the death of the Prince of Wales, Henry Frederick, the son of James I., on 6th November 1612.)

Is prIor DVCVM. = 1612

ante-ChrIstVs DeMorItVr. = 1612

MeLLeVs VerIs aDonIs. = 1612

In Jacobum.

MORIBVS PIIS SPLENDOR AVLÆ. Año. Dñi 1602
Reg. 11

1613

In medicum morientem.

HEV MEDICVS È VITÂ EXIIS = 1629
TERRESTRE NVPER EXVIT = 21
ONVS. = 5

The first set of the above chronograms relates to the Prince of Wales, who died at the early age of 19. The allusion of the second is obscure; it may relate to James I. The third tells us, I suppose, that the physician died on the 21st of May 1629. None of them deserve commendation, quite the contrary; but I desire to rescue all from oblivion by placing them here.

In the same little book I find the following on leaf 41. The chronogram is noticed in my book *Chronograms*, page 20. George Villiers, Duke of Buckingham, the intimate friend of King Charles I., was murdered at Portsmouth by Felton, 23d August 1628. I have never met with the verses in print.[1] The writing is scarcely legible in some places. The intial letters of the lines make the date 1628 in Roman numerals.

GEORGIVS DVX BVCKINGHAMIÆ. = 1628

Malignant characters that did portend
Duke-murthering Fate & his untimely end,
Constrain'd to die, that would have liv'd & fought
Xantippus like, but that fell Felton brought
Vncertaine projects to a certaine end.
Vaine are designes, where one doth of his friend,
Vsurpe too much, him fors doe countermine
In breife the world applaudes this last designe
It was his death, but now hee 's dead & gone
Ill having heard of many, *felt* but *one*.

(Observe the play on the name Felton in the fourth and last lines.)

The death, by fever, of a most honest apothecary at Hadleigh, in Essex, Edward Gale, is thus recorded on leaf 63—

In obitum integerrimi Pharmacopolæ
Hadleiensis, Edvardi Gale febre
extincti Carmen.
Chronogram: Año: 1630
PHARMACIS VTI DEVS INIVNXIT. = 1630

An elegy follows, in twenty-two hexameter and pentameter lines.

[1] Since writing this, the lines have been included in an exceedingly interesting and curious work, p. 182 of 'Humour, Wit, and Satire of the Seventeenth Century, collected and illustrated by John Ashton.' London, 1883. We differ slightly in deciphering some of the words.

A VOLUME of 'Poemata varia' of the Universities of Oxford and Cambridge (British Museum, press-mark 1213. l. 9.) contains fifteen tracts, only two of which afford any chronograms. Tract 6, 'Bodleiomnema,' Oxford, 1613, contains poems to the memory of Thomas Bodley, the founder of the library, etc. The chronograms therein are to be seen in my book *Chronograms*, p. 33, extracted from a tract bearing a different title. One other tract, No. 7, with chronograms, is entitled 'Epithalamia, sive Lusus Palatini,' etc.—(on the marriage of Prince Frederic, Count Palatine, and Elizabeth, daughter of James I., King of England), Oxford, 1613—by members of the University of Oxford.

On sheet c 3, at the conclusion of some verses—

PAR INSIGNE DVCVM TE GRATÂ SORTE BEARE = 1612
ANNOS ORO DEVS CHRISTE PER INNVMEROS. = 1612
Joh: Glanville, è Coll: Bal: Sac: Theol: Bac:

In sheet N. In nuptias Frederici et Elizabethæ chronogramma—

HIC CLARVS CLARÆ COMES EST PALATINVS ELIZÆ, = 1613
Millenus, sexcentus, decimo date trinum,
Aureus est annus, compensans damna prioris, etc. etc.
Sam: Randall. Coll: Exon:

On sheet P 2 there is a cento in Greek, of two pages, it is chronogrammatic, the totals of each verse are put in figures, right and left in the margins.

A tract of poems by members of Exeter College, Oxford (British Museum, press-mark 11,408. aaa.), on the death of Lord Petre of Writtle, in the county of Essex. He was the son of Sir William Petre, Knight, who filled many important offices in the reign of Henry VII., Edward VI., and Queen Mary, to whom he was principal Secretary of State. He obtained large grants of the dissolved monasteries, by which he accumulated a vast estate. His son, Sir John Petre, was created Lord Petre on 21st July 1603, and he is the subject of the poems 'In obitum illustrissimi viri D. Johannis Petrei Baronis de Writtle,' etc., Oxford, 1613, 4° pp. 48.

At p. 43 is this, the only chronogram—

DOMINVS IOHANNES PETRÆVS BARO CESSIT. = 1613
i.e. Lord John, Baron Petre, died 1613.

THE Universities of Oxford and Cambridge showed their loyalty towards the House of Stuart by the publication of tracts and volumes, mostly in Latin, of poetical addresses and congratulations to King James the First and his successors, upon events in their career, marriages, the birth of children or lamentations on their death, their return from journeys to visit Scotland, and the like. These compositions were by members of the various colleges, and extended from mere couplets to two or three or more pages of print. There is an

extensive collection of them in the library of the British Museum, as well as in the universities themselves, bound up indiscriminately in volumes or in single tracts, according to the tastes or opportunities of collectors, and although my references are to volumes in the British Museum, it is certain that copies of individual tracts are to be found elsewhere. The compositions are in many respects curious for features external to my subject, but what immediately concerns us now is the example they afford of the limited extent of chronogram-making in this country at the time when scholars on the Continent were much devoted to the art, and carried it to such a state of excellence as was never reached in the universities or elsewhere in England. Our scholars seem never to have developed the art further than is shown by these tracts, no efforts at chronogram extend beyond single lines or couplets; the volumes now under notice contain many hundreds of poems, with the names of the writers appended; the proportion of chronograms is but small, yet enough to show that they must have been pretty generally known and appreciated at our centres of learning.

These circumstances bring us to recognise a large amount of poetical industry, combined with a limited amount of chronogram-making; whether this was for lack of taste or want of time for the purpose, I cannot say, but such is the fact, the opposite of what is found in similar works of Continental scholars of the seventeenth or eighteenth centuries.

Verses on the death of Henry Frederick, Prince of Wales, son of King James I., who died on the 6th November 1612, at the age of eighteen or in his nineteenth year. A volume of tracts (British Museum, press-mark 1213. l. 13. 1-6). Tract 1, 'Epicedium Cantabrigiense in obitum immaturum semperque deflendum Henrici illustrissimi principis Walliæ.' Cambridge, 1612, 4°. pp. 112. At page 43 is the following chronogram—

nonVs InIt MensIs: LVX seXta: ter Ibat et æstas
seXennIs, CaroLo, henrICI LVX aCta, refeCta. } = 1612

At page 52 there is a 'cento' composed from Virgil, concluding with 'Chronogramma in ann: Christ: quo mortuus est Pr: Henr:

qVIs taLIa fanDo
teMperet à fLetV?[1] } = 1612

Non ego, Guil: Bouswel. Art. m. Cant: Jesuanus.'

i.e. Who, in the telling of such woes, can refrain from tears?
I cannot, Wiliam Bouswel of Jesus College, Cambridge.

Tract 4. 'Justa Oxoniensium, 2 Reg: 3. 38.[2] Num ignoratis quoniam princeps et Maximus cecidit hodie in Israel?—Londini, 1612.

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[1] These exact words are from Virgil, Æn. ii. lines 6 and 8. They constitute a remarkable example of quoted words appropriate to the required chronogram.

[2] Or according to the English version, 2 Samuel iii. 38. This quotation (somewhat varied) is on the Lennox monument in Westminster Abbey, to mark the date. See *Chronograms*, p. 4.

These poems are designated 'Lachrymæ Oxonienses in tumulum . . . principis Henrici.' On sheet L (there is no pagination) is this anagram, and the verses containing two words printed as if for a chronogram, which I give below, to show how imperfectly the author or the printer has done his work, and in the hope that some one will set it right. The anagram on the name

Fredericus—Ferri decus,

occurs frequently in continental examples of earlier date; it is probably an imitation here: the words are used in the verses which follow—

Henricus Fredericus Stuuartus VValliæ Princeps.
Per Anagrammatismum.
Heu nunc surculus, salus patriæ, decus ferri periit.

sVrCuLVs, heu periIt magnâ de stirpe Jacobi,
Ille salus patriæ, spes fuit ille suæ.
Amorum ferrique decus, pacisque columna
Ecce quot hoc unum funera funus habet.

On sheet o there is a short poem of six lines, preceded by the name of the prince in Latin, containing nineteen letters. The first line tells us that the prince lived as many years as there are letters in the name. The chronogram gives the year of his death, after making four corrections of errors in the original print—

Heinricus Fredericus,
Tot vixit noster princeps clarissimus annos,
Quot numeres hoc in nomine litterulas.
Annus cui vitæ decimus nonus, Decus orbis
Heinricus nonus mense Novembris obit.

oCCVbVIt prInCeps heInrICVs, CaroLVs ILLI
sVCCessIt, DeVs hVnC fratrIs VICe VIVere sInIt. } = 1612

Quod sit felicissimè et diutissimè votum
Thomæ Carey. Exon: Coll:

i.e. Henry Frederick, our renowned prince, lived as many years as you may count letters in this name, whose year of life was the nineteenth year, this ornament of the world died in the Nones of the month of November. Prince Henry is dead, Charles has succeeded him, may God permit him to live in the place of his brother. That this may be is most happily, and continually the wish of Thomas Carey of Exeter College.

Tract 5, entituled 'Eidyllia,' is in continuation of the same subject; the last page alone contains a chronogram, thus—

Finis. Anno

VIVat DIVInIssIMVs brItannIæ et
hIbernIæ reX Veræ pIetatIs LVX regIa } = 1612

Et ut longum vivat.

i.e. Long live the most divine King of Britain and Ireland, the royal light of true piety. And that he may live long.

Tract 6 is again in continuation of the same subject; the title is 'Luctus posthumus.' Oxford, 1612. At page 54 is 'Chronogramma in annum Christi quo obiit princeps 1612.'

fREDERICVs MORTE PERIT, AST HONOR sVPERSTAT. = 1612

i.e. Frederick is dead but honour survives.

Some verses follow, and the tract concludes at page 62, thus—

Finis
Anno quo
TV TIBI LVGES MAGDALENA. = 1612

i.e. Magdalen (College), thou mournest to thyself.

This tract is noticed at page 18 of *Chronograms*.

A VOLUME (British Museum, press-mark 1070. l. 6. 1-7) contains another tract on the same subject as the foregoing, viz., verses on death of Prince Henry Frederick. It presents us with a greater (though not an important) development of chronogram composition than was reached by English writers. It is from the pen of a Dutch writer, Professor Baudius of the University of Leyden; and we here meet with the feature almost peculiar to Dutch and Flemish chronograms, the disuse of the letter D=500, as a numerical letter. The tract is No. 3 in the volume. It bears the title 'Monumentum consecratum honori et memoriæ serenissimi Britannorum principis Henrici Frederici. Authore Dominico Baudio I.C. Historiarum professore in Academia Leidensi.—Lugdunum Batavorum CIↃ IↃ CXII.' (1612.) 4°. There is no pagination; the only chronograms are on sheet ciii. The following is the introduction to them; and the quaint warning not to count the letters D is printed in the margin—

> Sequentia disticha singula continent annum quo serenissimus princeps excessit è vita quædam et diem ipsum indicant.

Hallucinantur qui D computant inter litteras numerales.

eXorIens phœbVs VIrIdI sVb fLore IVVentæ
oCCVbat, et seCVM gaVdIa CVnCta rapIt. } = 1612

spes regnI oCCVbVIt VIrIdantI eXspIrat In æVo
deLICIVM popVLI, pVbLICVs orbIs honor. } = 1612

LVget apeX, CrVdo sqVaLLesCIt regIa LVCtV,
fILIVs heV regIs fVnere ademtVs obIIt. } = 1612

oggessIt patrIæ tenebras LVX seXta noVeMbrIs,
LVCIfer oCCVbVIt CVra nItorqVe poLI. } = 1612

oCCIdIt eXorIens soL seXta LVCe noVeMbrIs,
LVX fVIt hæC orbI fVnere tætra dIes. } = 1612

PROH FACINVS VIRIDI CADIT EXORIENTE IVVENTA
PRINCEPS, CVI NVLLVS PAR ERAT AVT SIMILIS. } = 1612

HENRYCVS PRINCEPS FVIT HEV! VIX VLLA DEINCEPS
FERRE PAREM QVIBVNT, NON SI AVREA SÆCLA REDIBVNT. } = 1612

Observe the Leonine construction of this last couplet.

i.e. The rising sun sinks beneath the fresh flower of youth, and carries off with itself all joys.

The hope of the kingdom has fallen, it expires in green age, this delight of the people, this public honour of the world.

The royal head (of the country) mourns, the palace becomes squalid with rough grief, alas! the king's son is gone, taken away by death.

The sixth light (or day) of November brought darkness to the country; Lucifer has set, the charge and lustre of the sky.

The sun rising on the sixth light (or day) of November has set, this light was a sad day in death to the world.

Alas! what a calamity in the green rising youth-time, the prince dies, no one was his equal or even like him.

Prince Henry, alas! is gone, scarcely will any succeeding age be able to bring us his equal, no, not even should the golden age return.

A VOLUME of tracts (British Museum, press-mark 1070. m. 5.), tract No. 5—'Jacobi Ara Deo Reduci, ceu in Jacobi . . . regis . . . reditum e Scotia in Angliam. Oxford, 1617. 4°, no pagination. Academiæ Oxoniensis gratulatoria. Poems and verses on the return of King James I. from his journey to Scotland in 1617. On sheet B 2 are the following verses, with chronograms—

IS MVSIS DECVS, PATRONVS. = 1617

A quo regnorum sumpsit rex magnus habenas;
Non annus, quo non plurima magna facit.
IS MVSIS DECVS EST PATRONVS et optimus; illis = 1617
Composuit lites, et pia jura dedit.

REX BONVS ADIT SCOTIAM. = 1617

REX BONVS, et multis regnis in commoda natus,
Ipsus ADIT SCOTIAM, regia multa facit = 1617
Multo cum sumptu, studio, pietate, labore,
Ordinibus cunctis justa decora dedit.

OXONIÆ MEDICVS. = 1617

OXONIÆ MEDICVS, medicinæ nempe Facultas = 1617
Te reducem gestit; sic quoque quæque Toga.
Et templo et regno, populo, gentique togatæ
Quò benè tu facias (Optime) quoque diu;
Sanos et multos annos (Rex maxime) votis
Exoptat summis OXONIÆ MEDICVS. = 1617

Tho: Clayton. Med: D. et Profess: Regius.

A TRACT (British Museum, press-mark 161. b. 46), 'Funebria sacra,' etc., on the death of Anne, wife of King James I. of England; poems by various members of the University. Oxford, 1619. 4°, no pagination. On sheet C is the following somewhat faulty chronogrammatic epitaph on the Queen, who died on 2 March 1618—

'In obitum serenissimæ reginæ Annæ
Epitaphium chronographicum.'

DoMINa regINa anna INTER VXORES poLLENS = 1618
eXpIRANS MARTII seCVnDo = 1618
hIC DorMIT; regIS gnata, soror, VXor, parens. = 1618
VXor erat regI et DoMINa gentI CHARA. = 1618
MARTII erat mensis, martis crudelior omni,
Anna quòd eXpIRAT, mense dieve dies. } = 1618
Anne seCVnDa dies? sit nomine, at omine nunquam
Esse reor faustam quæ mala tanta tulit.
Gnata, sororque, parens hIC DorMIT regIS et VXor = 1618
regI VXor, gentI CHARAQ: erat DoMINa. = 1618
regINa hæc poLLENS VXORES INTER, et anna
Hæc DoMINa est generis gloria fæminei. } = 1618

On sheet F 3—

saCrVM trIstI sIC LVgens.
ConseCrat sepVLChro. } = 1618

On sheet M 2. In the year 1619 the University expressed grief on the premature death of the Queen, according to this chronogram—

LethVM regINÆ DefLebITIS oXonIENSES: = 1619
Paremus, modo sic placentur Numina flemus.

On sheet M 3 is this verse—

DesInIT In VIVIS esse optatIssIMa prInCeps. = 1618
Fatalis titulus fatalem terminat annum,
Qui vitam nobis terminat Anna tuam.

On sheet N 2 is this quotation (from Virgil?), in chronogram—

. . . heV erIT VnqVaM
ILLe DIes? } = 1618
Vidimus, ast iterum nunquamne videbimus Annam?
non erIT heV VnqVaM, qui fuit ILLe DIes. = 1618
Ric. Parsons. Nov. Coll. Soc.

On sheet P 3 is this chronogramma, and verses—

VER rIDere negat, MARS sæVVs anheLat aprILIs = 1618
fLet, tIbI eheV LVgens MensIS et annVs aDest. = 1618
Quid lacrymas fundis? quid tot suspiria? frustra est,
Sat Mars singultus, sat dat Aprilis aquæ.
Si Mars, defunctâ, possit durissimus Annâ,
Suspirare, nefas sit tibi nolle mori.
Quandoque inafluetos se solvit Aprilis in imbres,
Turpe est si non sis Anglia, tota palus.

A VOLUME of tracts and congratulatory poems (British Museum, press-mark 837. k. 9.), 4°. Tract 4, only four leaves of Latin verses, the title is 'Prosphonesis ad serenissimum et celebratissimum regem Jacobum I.,' etc., à Petro Fradelio, Schemniceno. Anno

COR REGIS PROBI IN MANV DEI EST, FVIT ET ERIT. = 1616

Londini. 1616.

A THIN 4° volume bound in crimson velvet (British Museum, press-mark 1070. m. 10.), contains 42 pages of votive poems addressed by the University of Oxford to King James I., on the arrival of his son Charles, Prince of Wales, in Spain, whither he went to woo the king's daughter, the Infanta, and whom he did not eventually marry.[1] It bears this title, 'Votiva, sive ad . . . Jacobum Magnæ Britanniæ regem [on the arrival of Prince Charles in Spain] . . . Pia et humilis Oxoniensium gratulatio.' London, 1623. On the back of the title-page there is this

Chronogramma anni, quo Carolus
Princeps receptus est in Hispaniam.

GRATVS BRITANNIAE PRINCIPIS
IN HISPANIAM ADVENTVS. } = 1623

At page 20 some verses are preceded by this chronogram—

ARAM
IOVI TVTELARI
PRO CAROLO SALVO ET VT SVOS
SOSPES REVISAT, THVRE PVRO ET
VOTIVIS PRECIBVS
CONSECRAT OXONIA. } = 1623

A NOTHER 4° volume, similar to the preceding one in size and binding (British Museum, press-mark 1070. m. 6), intituled 'Carolus Redux,' contains poems on the return of Prince Charles from Spain. There is no pagination. On sheet F is this

Chronogramma

HAVD ITA TE AMISSO LVGET HISPANIA,
VTI REPOSSESSO PIA GESTIT ANGLIA. } = 1623

Insolita Angligenas admittere gaudia mentes,
Hesperum mœstos cogis inire modos.
Sidney Godolphin, Equitis Aurati filius, è Coll. Exon.

And this follows shortly afterwards on sheet F 3—

PRINCEPS HESPERIIS, TANDEM EST REGRESSVS AB ORIS,
OPTATIS PATRIÆ TERRÆQVE POTITVR ARENIS. } = 1623

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[1] Another book, a strange effusion on this subject, is noticed in my *Chronograms*, page 20, where it is inadvertently remarked that Prince Charles married the Infanta of Spain. See also pp. 19-24, *ibid.*

And these enigmatical verses, with the chronogram, are in the same sheet—

EI DVX IVIT COMES.
1623.

Quomodò, dic, Princeps habeat comitemque Ducemque;
Quum duo sint tantùm? Dux erat ille comes.
Joh: Tyringham. Equit: Aur: fil: è Coll: Magd:

On sheet I the commencement and termination of the prince's journey are marked by chronograms, and epigram verses which repeat the chronogram words—

De itinere principis inchoato, 1622
terminato verò anno, 1623.

DOMVS AVSTRIACA TRAXIT. = 1622
EXIIT AVSTRIACÂ DOMV. = 1623

Cùm DOMVS AVSTRIACA ATTRAXIT, currente caballo
CAROLUS, velo et præpetes Jussit AMOR.
Quando Pater revocat, sancti memor Ille Parentis
Advolat èque DOMV hic EXIIT AVSTRIACÂ.
Qui sic observat PATREM, atque observat AMOREM,
Huic PATER indulgens, sit quoque mollis AMOR.

A TRACT (British Museum, press-mark 1070. m. 7), 4°, no pagination, has this title, 'Oxoniensis Academiæ parentalia,' etc. (of James, King of Great Britain), Oxford, 1625. Contains verses on the subject of his death in 1625 by various members of the University. On sheet B 2 is a good anagram on his name, and verses combining the words of the same—

Anagram.

Iacobvs stevvartvs.
Ita cvrsv svo beatvs.

i.e. James Stewart.—Thus blessed in his course.

On sheet C 2 is this chronogram preceding some verses, which combine the words of the chronogram—

REX OBIIT PIVS ACADEMIÆ BENIGNVS. = 1625

i.e. The king, kind to the university, has died.

On sheet D is this chronogram of the year of his death, 1625, and the years of his reign in England, 22, making the total of 1647—

IACOBVS STEVARDVS REX PIVS IVSTISSIMVS OBIIT. = 1647

i.e. James Stewart, a kind and most just king, has died.

On sheet D 2 is another good anagram—

Iacobus Stevvart obiit.
Ibo sicut beatus viator.

i.e. James Stewart has died.—I will go as a blessed traveller.

On sheet E 3 some verses on his death are preceded by this chronogram—

IACOBVS MAGNÆ BRITANNIÆ REX, FIDEI PROPVGNATOR. = 1625

i.e. James, king of Great Britain, defender of the faith.

On sheet G are some verses with this chronogram—

PATRONVS FIDEI MAGNVS IACOBVS OBIVIT. = 1625

i.e. James, a great protector of the faith, has died.

The preface contains some verses, preceded by this chronogram, taken from Virgil, Æn. vi. 341, giving the year of the king's death—

. . . QVIS TE, PALINVRE, DEORVM
ERIPVIT LONGÈ NOBIS? . . . } = 1625

i.e. What god, O Palinurus, snatched you from us?—Or, according to Dryden's translation—

'What envious pow'r, O friend,
Brought your lov'd life to this disastrous end?'

The words of Virgil which here form the chronogram are applied to the event of the death of the king of England. The poet relates that Æneas, when he descended to the infernal regions, meets the shade of his old pilot Palinurus, who had fallen overboard and was drowned, and asks him (as above translated), 'Quis te, Palinure deorum eripuit nobis?' The word 'longè' is inserted in the chronogram because it contains the number 50 required to complete the date, but it does not interfere with the meaning of the sentence. This adaptation of Virgil's words to a date in English history is remarkable.

A TRACT (British Museum, press-mark 837. h. 18) 4°, pp. 84. 'Ducis Eboracensis Fasciæ a Musis Cantabrigiensibus raptim contextæ.' Cambridge, 1633. Verses and poems by various members of the University on the birth of James, son of Charles I. of England, and Henrietta Maria his queen, on 14th October 1633. He was Duke of York, and came to the throne on 6th February 1685 as James II. On page 27 some verses, 'Ad reginam,' commence—

Euge puerperio ter fausta Maria beato;
(Hei mihi, quòd nequeo dicere, fausta quater!) etc.

The concluding lines are addressed to the Duke of York, and are followed by a poem on the planet Venus shining with great splendour just before the birth of the prince, which is alluded to in this chronogram, the fifth hexameter line of the poem—

ECCE MICAT NOVA LVX, AC SPES NOVA NASCITVR ANGLIS. = 1633

i.e. Lo! a new light shines, and a new hope is born to the English people.

At page 36, a poem, 'De cometa, qui nasciturum principem nuperâ luce predixit,' concludes with this chronogram—

SIC NOSTRO EXORITVR SYDVS IN ORBE NOVVM. = 1633

i.e. Concerning the comet which foretold by its recent light that a prince was to be born.—Thus is a new star arisen to us in the world.

At page 64, a poem, addressed to the infant Duke of York, concludes thus—

Ut tamen innumeras grates des, Carole; natos
INNVMEROS VXOR DET PRECOR VSQVE TIBI. = 1633

i.e. O Charles, I pray that thy wife may continually give thee countless children.

A VOLUME in the British Museum Library (press-mark 1070. m. 40), Poems on the Journey of Charles I. into Scotland in 1633. By various members of the Universities of Oxford, Cambridge, and Edinburgh. Comprised in five different tracts, affording but a few chronograms.

Tract 1. 'Solis Britannia perigæum. Sive itinerantis Caroli auspicissima periodus.' Oxford, 1633.

Some verses by Th. Garland of Magdalen College have this title—

BRITANNIÆ REX REDVX,
TRIVMPHOS CANTATE. } = 1633

The next page of verses has this at the conclusion—

Chronogr: Anni MDCXXXIII.
Io! VIDISTI VT TIBI SERVIAT VLTIMA THVLE: = 1633
Quid dicam Fatis jam superesse tuis.
Hugo Barker. Art: Bac: Coll: Novi Socius.

Twelve verses by Thomas Clayton of Pembroke College are preceded by this chronogram—

OPTIMA SVNT, QVÆ TVTÒ IVCVNDÈ BREVI. = 1633

The next tract is 'ΕΙΣΟΔΙΑ Musarum Edinensium in Caroli regis, Musarum Tutanti, ingressu in Scotiam.' Edinburgh, 1633. No pagination; but counting to page 16, these lines are a passage in the poem—

Quo patriam remeat supremi cura Tonantis,
Atque SALVS POPVLI REX, his mage gratus ocellis,
INTRAT EDINBVRGVM; si vera oracula vatum. } = 1633

THE following verses are very curious; they are from tract No. 4 in the last-mentioned volume, and are intituled 'Rex Redux, sive voti damnas De incolumitate et felici reditu regis Caroli post receptam Coronam, Comitiaque peracta in Scotia.' Cambridge, 1633. They are hexameter and pentameter couplets, that can be read forwards and backwards without otherwise altering the position of the words, the meaning one way being the opposite to that of the other—

Ad serenissimum Regem Carolum.

Carole, Progrederis? Lege Distichon ordine recto.

ANGLIÆ *Λειποθυμία* in exitu regis.

Deficio, bone Rex, animo: Non gaudia regno,
Carole, nunc præstas Tu tua sollicito.

Carole, Regrederis? Cancros imitare legendo.

ANGLIÆ
Εὐθυμία
In reditu
Regis.

Sollicito tua Tu præstas nunc, Carole, regno
Gaudia: Non animo, Rex bone, deficio.

Distich: Chrongramm:
MDCXXXIII.

SCOTORVM
primo in
occursu
Regis.
Εὐφημία.

HACTENVS ANGLORVM NVLLI CONCESSA CORONA,
EST: TIBI SIT SOLI, POSTGENITISQVE TVIS. = 1633

i.e. To the most serene King Charles.
Charles, art thou going forth? Read this distich straight forward.

Despondency of England at the departure of the king.

My mind fails me, O good king; Thou no longer, Charles, affordest thy delights to thy anxious kingdom.

Art thou returning, Charles? Read it backwards crablike.

Rejoicing of England at the return of the king.

Thou now affordest, Charles, joys to thy anxious kingdom; my mind fails me not, O good king.

Distich Chronogram.

Greeting of the Scotch on the first meeting of the king.

Hitherto to none of the English has a crown been granted (from Scotland); be it to thee alone and to thy posterity.

A VOLUME (British Museum, press-mark 837. g. 27.) contains three tracts relating to the journeys of Charles I. to Scotland; and therein are only five chronograms. Tract 1 bears this title—

Musarum Oxoniensium
Pro
Rege suo
Soteria.
Anagramma.
Carolus Britonum Rex.
Tu rex librum coronas.
Symbola sunt Almæ Matris *Liber* atque *Corona:*
Jam verum est, *Librum tu* (*rex* invicte) *coronas.*
Oxoniæ, 1633.

There is no pagination; the only chronogram is on sheet E, and it stands as the title of some verses addressed to Charles I.—

VIVIt reX nobIs, absorpta est
Mors In VICtorIÂ, Deo gratIas. } = 1632

In the original, the words 'Rege suo Soteria' are printed in gold letters, so likewise are the two anagram lines. The two hexameter lines which follow next contain words (printed in italics) from the anagram, and they are in direct allusion to the armorial device of the University of Oxford, which is printed in the centre of the title-page, viz., on a shield an open book between three crowns. The whole will bear this translation—

A congratulation of the Oxford Muses for the deliverance of their king.—Anagram, Charles, king of Britain. Thou, O king, crownest the book.—The book and the crown are the symbols of 'Alma Mater'; that now is true, thou, O unconquered king, dost crown the book.—(Chronogram), The king lives for us, death is swallowed up in victory, thanks be to God. (This sentiment is adapted from 1 *Cor. xv.* 55-57.)

Tract 2, in the same volume, consists of verses addressed to the king by members of the University of Cambridge, on his return from Scotland; it bears this title—

'Irenodia Cantabrigiensis:
Ob paciferum serenissimi regis Caroli è Scotia
reditum Mense Septembri 1641.
Et vocaberis instaurator rupturæ. Isa: 58. 12.
Posuit fines tuos pacem. Psalm 147. 14.
MDCXLI.

Chronogramma bipartitum—

qVÆ DeVs ItÀ ConIVnXIt anatheMa sIt
qVIsqVIs separat. } = 1641

VVhat goD hath thVs knIt together CVrseD be he
VVho pVts asVnDer.' } = 1641

At this date the troubles of this unfortunate king were coming thickly upon him; his visit to Scotland failed to turn fortune again in his favour, and the aspirations of his Cambridge friends, as implied by this singular title-page, were grievously disappointed. There are no more chronograms.

Tract 3, in the same volume, is intituled, 'Eucharistica Oxoniensia.' (Congratulations from the University of Oxford on the return of Charles I. from Scotland.) At the fifth page there are some verses, preceded by this 'Chronogramma 1641'—

reX bonVs reDVX gLorIa saLVs regnorVM. = 1641

And on sheet C 3, other verses are preceded by this—

nobILIssIMVs reX saLVVs reDIIt eX septentrIone. = 1641

i.e. The good king returned, the glory, the safety of the kingdoms. The most noble king has returned safely from the north country.

A VOLUME of miscellaneous tracts (British Museum, press-mark E. 62). Tract 14 relates to the return of the queen, Henrietta Maria, from Holland. 'Musarum Oxoniensium Επιβατηρια serenissimæ reginarum Mariæ ex Batavia feliciter reduci Publico voto D.D.D. Oxford, 1643.' On sheet A there are some verses addressed to the king and queen, preceded by this chronogram—

REX OPTIMVS, REGINA NOBILIS REGIA PROLES
TVTI DIV VIVANT. } = 1643

Further on there is this anagram about the queen, and verses which combine three of the words thereof. The anagram, however, is faulty; the first line contains two letters more than there are in the second, viz., H and R.

Henriette Marie Roine d'Angle-Terre.

Anagram.

Ange en Terre, Je tien armé le Droit.

Reculez vous fils de Noirceur, voila un ANGE
Qui vous estonnera par sa lumiere estrange.
L'assailliez vous encore? voila des ARMES,
Abris de DROIT, maulgré d'Enfer les charmes.
T. Tullie. A.M. Coll: Reg.

A VOLUME of single printed sheets concerning Charles I., King of England, in the British Museum (press-mark 669. f. 14). No. 75 contains twelve rhyming lines, giving the names of the leading rebels in 1649; and a chronogram of that year, with a rhyming explanation that it is the date of the decollation of the king; the last couplet of which is a riddle on the name of Cromwell, pronounced like Crumb-well. It is as follows:—

Monarchia transformata in Respublicam (*sic*)
deformatam:

OR

A Jury of twelve impossibilities.

1. Give Generall *Tom* a common-souldier's wit;
2. Cure frantick *Mildmay* of his whimsey fit:
3. Quench *Peter's* tongue (which hel hath set on fire
4. Coole *Nols* ambitious thirst of soaring higher:
5. Make *Bradshaw* bashfull, and false *Whitlock* true;
6. Un-atheist *Lenthall*, *Corbet* too un-jew.
7. *Pride's* Sword, exchange for Slings; let *Ockey* haste
8. Back to his Yeast-tub. *Hewson* to his Last.

9. And *Wild* (with Law) Sweep treason from his bench
10. Hedge *Martin* (all in common) with one wench.
11. Pack a committee, without knaves. Let 's see
12. A *Juncto* (not of Rebels) and then we
For light in *England's Chaos* will yet hope :
For *Charls* three Crowns, for Rebels, each a rope.

'Numerall letters are to be considered in these two following lines' :—

CHARLES THE TRVE PICTVRE OF CHRIST CRVCIFIDE,
GREAT BRITTANS VIRTVOVS KING NOVV GLORIFIDE. } = 1649

These Numerall Letters, All together be
Just sixteene hundred, forty, and thrice three.

These Letters (twenty-six) five *Cees*, two *Dees*,
Two *LLs*, eight *Vees*, and *Ies* a treble trine,
Make up the number, just as it agrees,
One thousand and six hundred forty-nine.
That yeare, the first months thirtieth day, a blow
Laid *Charles* our King, and *England's* Honour low.
But, He is high, grac'd with a glorious Crowne,
And (by his Death) three Kingdomes are cast downe.
The *Loafe's* inside, and Circle of a *Spring*,
Was worst of Traitors to a Gracious King.[1]

Sep. 12. FINIS. 1649.

(Date added with ink in contemporaneous writing.)

In the same volume there is another sheet of verses relating to Charles I. (No. 24). The chronogram which precedes the verses has been used elsewhere. See my former volume on *Chronograms*, page 24. As this is possibly the earliest use of it, I repeat it here with the verses, which are a curious representation of the feeling of horror running through the country after this lamentable event, this murder of the king. All the words here printed in large italics, as well as the chronogram date letters, are printed red in the original, and so doubtless they were intended for the colour of the king's blood. A deep black border surrounds the whole print.

Chronostichon *Decollationis Caroli Regis*, etc., tricesimo die *Januarii*, secunda hora Pomeridiana, Anno Dom. MDCXLVIII.[2]

TER DENO IANI LABENS REX SOLE CADENTE
CAROLVS EXVTVS SOLIO SCEPTROQVE SECVRE. } = 1648

[1] This last couplet is the riddle meaning Crumb-well = Cromwell.

[2] *i.e.* the 30th day of January of the legal year ending 24th March 1648, a method of computation in use at that period. The plain translation of the hexameter couplet is, King Charles falling by the axe on the thrice tenth day of January, towards the setting of the sun, is deprived of his throne and sceptre.

Charls !—ah forbeare, forbeare ! lest mortals prize
His name too dearly ; and Idolatrize.
His name ! Our Losse ! Thrice cursed and forlorne
Be that Black Night, which usher'd in this *Morne !*

Charls our Dread-Soveraigne—hold ! lest Out-law'd Sense
Bribe, and seduce tame Reason to dispense
With those Celestial Powers ; and distrust
Heav'n can Beholde such *Treason*, and prove just.

Charls our Dread-Soveraign's murther'd ! Tremble ! and
View what Convulsions Shoulder-shake this Land.
Court, Cittie, Countrie, nay three Kingdoms runne
To their last Stage, and Set with Him their sunne.[1]

Charls our Dread-Soveraign's murther'd at His[2] *gate !*
Fell fiends ! dire Hydra's of a stiff-neckt-State !
Strange *Bodie-Politicke !* whose *Members* spread,
And Monster-like, swell bigger then their *Head.*

Charls of Great Britaine ! Hee who was the knowne
King of three Realms, lies murther'd in his Owne.
Hee ! Hee ! who liv'd, and Faith's Defender stood,
Die'd here to re-*Baptize* it in His *Blood.*

No more, no more. Fame's Trumpe shall Eccho all
The rest in dreadful Thunder. Such a Fall
Great Christendome ne're Pattern'd ; and 'twas strange
Earth's Center reel'd not at this dismal change.

The Blow struck *Britaine* blinde, each well-set Limbe
By Dislocation was lop'd off in Him.
Though Shee yet lives, Shee lives but to condole
Three *Bleeding Bodies* left without a *Soule.*

Religion puts on Black. Sad *Loyaltie*
Blushes and Mourns to see bright-Majestie
Butcher'd by such *Assassinates;* nay both
'Gainst God, 'gainst Law, Allegiance, and their *Oath.*

Farewell sad *Isle !* Farewell ! Thy fatal Glory
Is Summ'd, Cast up, and Cancell'd in this *Story.*
Aprill 30, 1649.
Date added with ink in contemporaneous writing.

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[1] Observe the words 'Sole Cadente' in the chronogram, 'at the setting of the sun.'
[2] The gate of the Palace of Whitehall where he was executed.

THE next in order of date is a volume of tracts (British Museum, press-mark E. 740). One of them is devoted to the praises of Oliver Cromwell, by various members of the University of Oxford.

'Musarum Oxoniensium Ελαιφορια, sive ob fœdera, Auspiciis serenissimi Oliveri Reipub: Ang: Scot: et Hiber: Domini Protectoris, inter Rempub: Britannicam et Ordines Fœderatos Belgii fæliciter stabilita, Gentis Togatæ ad vada Isidis celeusma metricum.' Oxoniæ, 1654. Pp. 104.

i.e. The bringing of the Olive-branch of the Oxford Muses, otherwise, A metrical 'celeusma' (or call given by the chief oarsman to commence rowing) of the gownsmen at the ford of the river Isis, on the treaty happily established under the auspices of the most serene Oliver, the Lord Protector of the Republic of England, Scotland, and Ireland, between the British Republic and the confederated States of Holland.

There are many poems in Latin and some in Greek, and only one chronogram, at p. 48.

Chronogramma triumphale.

qVÆRENTI, ornaVIt qVIs tantâ paCe brITannos?
hoC DeCVs InsIgnIs, DIC, oLIVerVs habet.
attVLIt Is nobIs pergrata InsIgnIa honorIs
paCIs et optatÆ grata trophÆa sIbI. } = 1654

J. F. Col: Oxon:

i.e. To him who inquires who adorned the Britons with so great a peace? Say, that Oliver has gained that distinguished glory. He brought to us that very agreeable mark of honour, and to himself the joyful trophies of the wished-for peace.

A volume of congratulation poems, by members of the University of Oxford, on the arrival in England of Catharine of Braganza, the intended wife of King Charles II., intituled, 'Domiduca Oxoniensis: sive Musæ Academicæ Gratulatio ob auspicatissimum serenissimæ Principis Catharinæ Lusitanæ, Regi suo desponsatæ in Angliam appulsum.' Oxoniæ, 1662. No pagination. (British Museum, press-mark 1213. l. 38.)

On leaf 40, a set of acrostic verses on the name Catherina Steuart, concludes with this chronogram—

DVrent sVa noMIna sÆCLIs. = 1662

On leaf 53, a set of verses is preceded by this chronogram—

fÆLICIa ConnVbIa CaroLo brITannICo
et CatharInÆ braganzÆ oMnes angLI
optant. } = 1662

On leaf 54, a Latin poem of twelve lines, signed by Moses Pengry, A.B. è Coll: Æn. Nas:, is preceded by these chronograms on the return of King Charles II. from exile, and on the arrival of the queen—

In reditum Regis.

ANGLIA PLAVDE, REDVX REX, SALVOS LVCE BRITANNOS
ANGLICVS ILLVSTRAT SOL ORIENTE SVOS. } = 1660

In adventum reginæ.

APPVLIT HVC FELIX REGINA, EVGE! O, DEA SANE!
HOC RENOVATA TIBI, HAC LVX DVPLICATA FVIT. } = 1662

Charles the Second and Catharine of Braganza were married at Portsmouth on 21st May 1662. She called herself Queen of Great Britain from the time of the signature of the marriage-contract at Lisbon.

The tract ends with leaf 68, and contains no more chronograms.

THE following relate to the victory gained by William III. in Ireland, and the defeat of the invasion led by James II.; the passage of the river Boyne and the battle and the surrender of Limerick. (From Zedler's *Univ. Lex.* LVI. 1040)—

TRAIECTO FLVVIO VNO PENE DIE HYBERNIAM SVPERAVIT,
AVFVGO REGE. } = 1690

VIVAT VVILHELMVS AVRIACVS VICTOR AVGVSTVS ANGLIÆ
SCOTIÆ HIBERNIÆ GALLIÆ REX. Anno ætatis suæ, XLI. } = 1691

i.e. The river being passed over almost in one day, he overcame Ireland, the king (James II.) having fled. Long live William of Orange, the august conqueror, the king of England, Scotland, and Ireland. In the 41st year of his age.

The events here alluded to by the German writer are these: James II. of England finding himself nearly deserted by everybody in the government of the country, and having sent over the queen and the young prince to France, himself, in the night of the 12th December 1688, embarked with a single attendant in a boat at Whitehall Stairs, but was forced to land at Faversham, from whence he returned to London on the 16th December. His son-in-law, William, Prince of Orange, who had been invited by the heads of the parties in the state, landed in England with a force of 14,000 men on the 5th November 1688, and on the 17th of December he came to London. He desired James to leave the palace, who then proceeded to Rochester, and on 23d December embarked on board a frigate, and was conveyed to Ambleteuse in Brittany; thence he repaired to St. Germains, where Louis XIV. gave him the chateau for his residence, and bestowed on him a small revenue. Meanwhile the English crown was settled upon the Prince and Princess of Orange, as King William III. and Queen Mary. In the beginning of March 1689 James sailed from Brest, landed at Kinsale, and immediately marched to Dublin with a small force supplied by the French king. A few weeks afterwards he laid siege to Londonderry, and was unsuccessful there. After various military operations, his cause was finally ruined by the defeat received from King William in person at the battle of the Boyne, fought on the 1st July 1690. William with his forces

crossed the river Boyne, as mentioned in the chronogram, and James again took refuge in France, and died there in 1701. After further warfare, the terms of peace in Ireland were settled by treaty on the surrender of Limerick, on 3d of October 1691.

Among the numerous medals struck in commemoration of the events in the history of the period of William's reign, a few only bear chronogrammatic inscriptions. Some of them will be found at pp. 105, 106 of *Chronograms*, and some of those are repeated here for the sake of the improved version of the translation, together with two additional medals, taken from some early sheets of the British Museum Catalogue of the whole series, now in course of preparation by Dr. Herbert A. Grueber, who gives a careful description of every feature of the medals, while my notice is confined to a few special inscriptions only. This is inscribed on the edge of a coronation medal of William III.—

CAUSA DEI POPULIQUE SUI DEFENDITUR EX TE. = 1689

i.e. The cause of God and of his people is defended by thee.

The reverse of another coronation medal is inscribed—

GVILIELM . PRINCEPS . AVRIACVS . ANGLIÆ . SCOTIÆ . FRANCIÆ ET HIBERNIÆ REX CORONATVR . d. 12 Apr. = 1689

i.e. William, Prince of Orange, King of England, Scotland, France, and Ireland, is crowned 21st April 1689.

On the congress of the allies, held at the Hague, to arrange plans for resisting France, at which William presided. One medal has this hexameter inscription on the edge—

REX REGVM CONSVLTA DEVS FORTVNET VBIQVE. = 1691

i.e. May God, the King of kings, prosper everywhere their consultations.

Another congress medal, not hitherto published, is inscribed in the exergue—

ILLVSTRI SIINCRETISMO HAGÆ IN FEBRVARIO EX VOTO POLI ET ORBIS FELICITER CONCLVSO. = 1691

i.e. Dedicated by the decree of the people and the world to the most illustrious alliance auspiciously concluded at the Hague in February 1691.

On the battle of the Hague; this hexameter and pentameter verse is on the edge of the medal—

CONCASTIGATVS GALLORVM FASTVS ET ASTVS
FLVCTIBVS ET PVGNA FRACTVS ATROCE FRAGOR. = 1692

i.e. The pride and cunning of the French on the seas chastised, and the crash effected by a severe contest.

A FOLIO volume in the British Museum (press-mark 885. m. 8. 1-20), is a collection of single printed sheets, and is labelled, 'Epitaphs, Elegies, etc.,' mostly relating to persons of celebrity in England. All are more or less curious, and I gather four chronograms. No. 8 in the collection is on the death, on 28th December 1694, of Queen Mary II. of England, wife of William III. 'Elegiacus Ultramarinæ Palladis Planctus in mœstum et infandum obitum augustæ

Mariæ Stuart reginæ ter magni optimique Gulielmi III. Magnæ Britanniæ regis optimæ ut ut (*sic*) dilectissimæ consortis. . . . Tot versus quot annos vixit, continens. In æternam æternæ gratitudinis gratitudinem mœstissimæ Parlamenti utrique cameræ jam sedenti devotos ac oblatos Anno 1695.'

[Then follow the verses, explained below.]

Authore F. Colsoni Barroducæo Gall: Ital: Hisp: ac Angl: Interprete, Londini. Habitante non longe ab Excambio regio, in vico vulgò Lothbury dicto sub Falconis insigni Anno 1695.

Chronologicon.

MORS DOCET, HEUS VULTU QUO SPONSÆ REX AVET URNÆ!
Alget et Exequiis Februa Calva tumet. } = 1695

The above Latin title tells us that the queen lived as many years as there are verses, meaning the thirty-three verses which immediately follow, addressed 'Ad Parlamentum.' Her age was 33. The others are, eighteen verses 'Ad Populum,' and ten 'Epitaphium;' these numbers have no special significance, and the verses are not worth transcribing. The author describes himself as of Bar-le-Duc, and an interpreter of foreign languages, living not far from the Royal Exchange, in the street commonly called Lothbury, at the sign of the Falcon.

Sheet No. 17. Latin verses on the death of Gilbert Burnet, Bishop of Salisbury, followed by 'Epitaphium ejusdem,' in which the following bombastic verse occurs, the sublime and the purely local, a climax and an anticlimax; there is, however, no chronogram—

Mens superum, comitante Choro, pia scandit Olympum,
Quod Mortale fuit, CLERKENWEL in æde quiescit.

i.e. His pious soul associating with the heavenly choir, climbs to Olympus; what of him was mortal rests in Clerkenwell church.

He died on 17th March 1715, aged 73.

Sheet No. 20 is 'Octostichon Eucharistichon' (verses congratulating King George I. on his arrival in England) 'ejusque nobile nomen acrostichide Rotundante multoties exhibens.' The acrostic consists of eight curious hexameter lines, of six words each, on the name GEORGIUS. Then follow two chronograms giving the year in which the king began to reign, and one intended to give his age at that period—

'Eteostichon An: Dom: 1714, quo R. G. regnare cœpit Literis numeralibus, denotans.'

REGI CVNCTIPOTENS, PROAVI DET TEMPORA REGNI. = 1714

Imo obnixè rogamus ut

CVNCTIPOTENS, SOPHIÆ DET EI BONA TEMPORA VITÆ. = 1714

'Eteostichon alterum An: Ætatis G. R. sub regni initio Lit: Num: Sc: LIIVI (54) exhibens. [*i.e.* 56 less 2.]

BRITTANIS REGNET, REFERAT SE SERVS IN ALTOS.

This chronogram is wrong, it makes 58; George the First was born on 28th May 1660, he was consequently 54 years old in 1714.

JOHN PELL.

JOHN PELL preserved the chronograms which accompany these remarks. He was an English mathematician, who resided a few years at Zurich and Geneva as the agent of England appointed by the Protector Oliver Cromwell, to assist in various ways the Protestant Cantons of Switzerland. Five volumes of MSS. in the British Museum ('Lansdowne 751-755'), contain the 'Pell's Papers,' a great variety of letters and documents relating to the affairs of the Swiss Protestants, written in English, Latin, French, and Italian, wherein he is addressed officially as 'Joannes Pell . . . Angliæ . . . D. Protectoris ablegatus ad . . . proceres Cantonum Helvetiæ Evangelicorum . . . etc.'—also, 'Jean Pell, agent en Suisse . . . envers les Cantons evangeliques en Suisse.' Other papers are addressed to him as 'Agent to the Lord Protector at the Protestant Cantons.' A document entitled 'Instructions unto Mr. Pell' (reference-mark, 752, fol. 352), dated 20th July 1655, signed 'Oliver P.' Cromwell, instructs Pell about the assistance he is to render to the Cantons, and to engage the help of the Duke of Savoy in favour of his distressed and persecuted subjects. One paper (754, fol. 400), signed Oliver P. in a trembling hand, and dated 'Whitehall, May 6, 1658,' requires Pell 'to repaire homewards that we may receive from you the account of your whole negociation.' It is addressed 'To our trusty and well-beloved Mr. Pell, our resident with the Protestant Cantons of

Switzerland.' Another paper (754. fol. 470) is a command or request to attend Cromwell's funeral on 23d November [1658], printed on a small slip of paper, with his name in writing—

'Pell, Esq^r.

'You are desired to attend the Funeral of the most Serene and most renowned OLIVER, late Lord Protector, from *Somerset*-House, on *Tuesday* the 23th *November* instant, at Eight of the clock in the morning at the furthest, and to bring with you this Ticket; and that by *Friday* night next you send to the Herald's Office, near *Pauls*, the Names of your Servants that are to attend in Mourning, without which they are not to be admitted; and also to take notice that no coaches are to pass on that day in the streets between *Somerset*-House and *Westminster*.' (SEAL.)

No. 3.

Another paper (754. fol. 467), signed by Pell, concerns the cloth allowed to him for mourning—

'I doe hereby request, that the proportion of cloth allowed unto me by the Right Hon^ble the Council as mourning for his late Highnesse the Lord Protector, may be delivered unto my Neighbour, Mr. Samuel Hartlib the younger.

'Written with mine owne hand September 25. 1658. Gardiner's Lane, neere Kings-Street. JOHN PELL.'

Among the correspondents of Pell was one John Rudolph Stuki, a man of some note in Switzerland; his letters are in Latin and written in a bold hand, and he was the means of preserving the chronograms now among Pell's papers, for they are undoubtedly in his handwriting. A letter written at Zurich by him to Pell (751. fol. 334), is thus dated—Dab: Tiguri 10 Jan. '656. PACE DEI LÆTAMVR. (=1656.) Another in the same volume (fol. 344), written by him to Pell at Geneva, concludes, 'Vale Illustriss: D. et patriæ meæ laboranti favete perge—Dab: 12 Jan. '656, ELECTOS MI DEVS PROTEGE. (=1656.) In the volume (756. fol. 480), there is a paper, partly illegible through water damage along the right margin, written by Stuki to Pell, commencing, 'Illustrissime D. Residens,' and concluding, 'Obitu Condæi His . . . | . . . | bus multum sine dubio decedit: | Cardinali quoque hic annus videtur fuisse | fatalis |

CARDINALIS MAZARINVS.

MDCLVIII.

There is no other allusion to Cardinal Mazarin, and if this was intended to be prophetic, or to express a secret wish, the fact that the Cardinal did not die until 1661 shows how small was the influence of either.

Two of the papers written by Stuki and preserved by Pell contain thirty-seven chronograms. I give an entire transcript of these papers; they do not contain a single word of comment as to the precise pur-

pose the chronograms were to serve, or who composed them; two of them are introduced into the above quoted letters, but they do not stand in the place of dates, because the actual dates are likewise given in figures. They all seem to be expressions of fraternity with England and enmity towards the Pope, mixed with pious ejaculations in accordance with the sentiments of the persons concerned with the subject of the 'Pell's Papers.'

The first set of chronograms is in '751. fol. 301.'

Eteosticha
in
Annum 1655.

1.

DVRæI oMnIPOTENS fORTVNET CAPTA JEHOVA,
ET IVNGAT paX, qVÆ rVPTA fVÊRE prIVs. } = 1655

2.

sCHIsMA fVGATE VIRI, HEI, qVO pestIs DIRIOR haVT est,
tV strenVOs JesV IVVA pararIOs. } = 1665

3.

ANGLVs ET HELVETIVs CONIVNCTIM sCHIsMA fVGARE = 2429
TENENT: paCIfICO NON DEVs aVXILIO EST! = 774
1655

4.

pVLCRA REFORMATAS PROTESTANTESqVE synaXES
eXTRVsIs rIXIs, CONNECTAT COPVLA CHRISTI. } = 1655

5.

sVNT NOXÆ HEROVM NATI HEV, GVSTAVI VT aDOLPHI
PAPANA NOXA EST fILIA. } = 1655

6.

ANNVs
sIT saCCHI CETERIsqVE feraX, pIETASqVE saCRATA
VBIqVE sCEPTRVM eXERCEAT. } = 1655

The second set of chronograms is in '754. fol. 73;' all of them, except the first in group 6, are extremely simple, being composed of the same six numeral letters, although not in the same order.

Omina Anni 1656.

1.

Omina Pietatis.

DEVM COLITE. = 1656
DEVM, O BONI CELEBRATE. = 1656
O BONI, pLACEAMVs DEO, = 1656
ZELO PRECVM ET FIDE. = 1656
COLVMNA DEI NOS REGAT. = 1656
MI DEVs ELECTOS PROTEGE. = 1656

2.

Omina Pacis.

LARGIRE DEVS PACEM. = 1656
DELECTEMVR IRENE. = 1656
PACE DEI LÆTAMVR. = 1656
DVLCEM OPTO IRENEN. = 1656
DVLCIA NOS MANEANT. = 1656
PACEM PIE LVDA. = 1656
QVIS PACEM LÆDERET? = 1656

3.

Omina Pacis Anglicanæ.

PROTEGE DEVS, ANGLIÆ PROTECTOREM. = 1656
SENATVM ANGLIÆ DECORA. = 1656
HOSTEM ANGLIÆ CONFVNDE. = 1656
ANGLOS OMNES CVSTODI. = 1656
NOS CLEMENS AVDI, ET = 1656
PROROGA, DEVS, ANGLIÆ PACEM. = 1656

4.

Omina Pacis Helveticæ.

TVOS, PATRIA, FOCOS NEMO LÆDAT. = 1656
VINCE MALOS, DEO BEANTE. = 1656
DA, PATER, HELVETIÆ PACEM. = 1656
CEDANT ARMA TOGÆ, LÆTETVR PATRIA TOTA. = 1656
ARMA CADANT, TOGA SVRGAT LÆTIOR. = 1656

5.

Omina Papæ.

PAPA MALEDICVS, = 1656
PAPA MALEDICTVS, = 1656
LABES OBSCŒNA MVNDI, = 1656
CADAT MALIS OPPRESSVS. = 1656

6.

Omina Belli.

LATÈ BELLA DEI GERAMVS. = 1656
CÆDE MILES HOSTES, NON FVGE. = 1656
TELO TRVCIDATE HOSTEM, ETC. = 1656

Very little is known of the history of the events connected with Pell's residence in Switzerland; when these papers come to be sufficiently examined, many facts new to history will be brought to light, and many interesting details will be found to increase the small store of printed information which at present is accessible concerning him; the following are almost the only works which bear upon the subject—

'Abrege de l'histoire de la Suisse; Traduit de l'Allemand, par J. Gaudin. Zurich, 1817.' (British Museum, press-mark 1054. b. 23. Catalogued under 'Switzerland.') Page 127 alludes to the troubles

endured by the Reformers, the persecutions of the Vaudois in 1665, and a war then existing between the Protestant and the Roman Catholic Cantons.

'Histoire ancienne et moderne de la Republique de Geneve,—from the year of the world 2833 before Christ, to the year A.D. 1779. Geneva M. DCC. LXXI X.' (British Museum, press-mark 157. B. 21.) Page 139, under the date 1655, mentions the war between the Cantons, the siege of Rapperswille, etc., and peace subsequently made.

'Relation veritable de se qui s'est passé dans les persecutions et massacres faits cette année, aux eglises reformées de Piemont, etc.—1655.'

The following particulars concerning John Pell are extracted from the *General Biographical Dictionary*, by A. Chalmers, xxiv. 264. John Pell, an eminent English mathematician, descended from an ancient family in Lincolnshire, born 1st March 1610. At the age of thirteen he went to Trinity College, Cambridge, and took his degree of B.A. in 1628,—the author of many works. He was so eminent in mathematics that he became Professor at Amsterdam in 1643. He afterwards removed to Breda, and returned to England in 1652. In 1654 he was sent by Oliver Cromwell as his agent to the Protestant Cantons in Switzerland. His first speech in Latin to the deputies at Zurich was on the 13th of June; he continued in that city during most of his employment in Switzerland, in which he had afterwards the title of Resident. Being recalled by Cromwell, he took his leave of the Cantons in a Latin speech at Zurich on 23d June 1658; but returned to England so short a time before the usurper's death that he had no opportunity of an audience from him. Why Cromwell employed him does not appear, but it is thought that during his residence abroad he contributed to the interests of Charles II. and the Church of England; and it is certain that after the Restoration he entered into holy orders, although at an unusually advanced period of life. He was ordained deacon 31st March 1661, and priest in June following, by Sanderson, bishop of Lincoln, and was instituted to the rectory of Fobbing in Essex, given him by the king. He subsequently acquired some celebrity, and endured much misfortune, until he was confined in the King's Bench Prison for debt; in 1682 his friends enabled him to go and live at the College of Physicians, but he was obliged to leave soon after in bad health, and eventually died in great poverty in 1685. He was interred, through the charity of Dr. Busby, master of Westminster school, and Sharp, rector of St. Giles-in-the-Fields, in the rector's tomb in that church. Some of his papers came into the possession of the Royal Society along with others which were left by Dr. Busby; the papers which I have made use of for the chronograms were probably unknown to Pell's biographers, and they will no doubt, when properly examined, afford many illustrations to his singular career.

A JOURNEY IN GERMANY IN SEARCH OF CHRONOGRAMS.

IT so happened, that in the autumn of 1883 I travelled over much ground new to me in Western Germany, where, led by the interest I take in my subject, and the excitement incident to its pursuit, I made it a part of my occupation to search for chronograms, as I had done in former years in other parts of Europe. I propose to relate some of my experiences, hoping that other travellers may follow up a similar path of research.

For this my purpose I visited every church to which access could be gained by ordinary means, public buildings, castles, and libraries, directing keen observation to every inscription, visible both inside and outside of these and other buildings. The printed books within my knowledge coming from this region, show that chronograms were well known to former inhabitants; the whole country has, in one way and another, been famous in European history, and has called into action a large amount of chronogrammatic talent; I therefore set forth, with a fair prospect of success before me, commencing at (let me fix on as a point) Frankfurt-on-the-Main. The towns and localities I visited were Frankfurt, Homburg, Fulda, Marburg,

Cassel, Eisenach, Münster, Osnabrück, Luneburg, Hanover, Hildesheim, Brunswick, Hamburg, Lubeck, and on my way homewards Brussels. All these are places of great antiquity, possessing many exceedingly interesting churches and buildings, all I may say destined to contain and conserve such inscriptions as I wanted. The libraries, too, had an encouraging, almost a fascinating attraction for me, and I have no doubt that if one were allowed to take down from the shelves at pleasure, book after book, many interesting discoveries would be made; but I may say, once for all, that such a privilege is not found to exist, nor can a personal search be made in the library catalogues, as in those of the British Museum, Lambeth Palace, and our university libraries, although a librarian generally does it willingly for a visitor. In such of the foreign libraries as I visited, the titles of the books are written on slips, and kept sorted in appropriate boxes, only to be handled by the librarian, so that unless the visitor knows the titles of the books wanted, he has but little chance of discovering his *desiderata* in a catalogue, and no chance of making an accidental 'find' on his way along.

The town-library at Frankfurt is an excellent one, and well looked after. I met with polite attention there from the chief librarian, and made, by means of his search, some very welcome discoveries, and one in particular of a book that had been sought for without success at the British Museum, at the libraries at Paris, Brussels, Leyden, etc., and far and wide among booksellers at home and abroad. The book may therefore be spoken of as 'most rare;' it is a bibliography of all writers on the dogma of the 'Immaculate Conception' at the time of publication; the title is 'Militia Immaculatæ Conceptionis,' etc., by Petrus de Alva y Astorga. Published at Louvain in 1663. I devoted several days to transcribing from it, and on leaving the neighbourhood I arranged to have other extensive transcripts made of the great store of chronograms and anagrams to be found therein, some of which my readers will find at a later page in this present volume. I also obtained from two antiquarian booksellers at Frankfurt some other rare books, with chronograms, which probably I should not otherwise have been able to procure, or even to know of, and I am hopeful of obtaining still more such. I also hope to hear of more through one or two librarians who may by chance find something in books under their particular care. I visited the cathedral at Frankfurt, and had I not been there before, and

obtained all the chronograms, which the reader will find printed in my work *Chronograms*, pp. 65, 66, I should have affirmed that not a single one existed in the building; the builder and restorer were at work there, and all inscriptions were covered up or obstructed by scaffolding, whilst gaudy paint was being applied to every part of the internal walls and columns; these are fine times indeed for decorators of this class in Germany—paint is one of the acts of restoration, and German taste seems never to be satiated with it. It was fortunate that I secured my chronograms some years ago.

I was allowed, by the courtesy of the librarian, to range about with freedom of search among the shelves and presses of the small town-library at Homburg, with full liberty to take down and replace any of the books; the result, however, was but trifling, although many of the books there are curious. I made the acquaintance there of a man of considerable scientific repute, Dr. Fried. Rolle, who kindly lent me some topographical books relating to Grätz in Styria and other places. I made many extracts, which will be found at a later page in this volume. I had with me ready at a moment's notice for production at libraries and book-shops, a list of about a dozen very rare books on my subject, and not hitherto found in the British Museum and some other large libraries; I cannot say that I searched for the books, but I made inquiry for them at Cassel, Hanover, and Hamburg libraries, without success.

The town-library at Hamburg is said to contain about half-a-million of books; many of them were formerly the property of a monastery,[1] which fortunately escaped destruction by the conflagration which consumed a great part of the town and surrounded this building, in the year 1842. I experienced much attention here to my inquiries from the chief librarian, Dr. Francis Eyssenhardt, who, in addition to other linguistic attainments, is, fortunately for me, a complete master of the English language, and I am hopeful that I shall hear more of the contents of his library to suit my purpose, than the negative result I experienced on my visit. The inhabitants of this large commercial city are not bibliophiles. I searched all the churches, and met with only one chronogram, viz., in the church of Saint Katharine, where there is a mural memorial painted on a large

[1] It was plundered by the French General Davoust, of hated memory, and many of its treasures were dispersed and sold.

wooden panel in remembrance of a clergyman, Joachim Westphalen, commencing with the familiar line—

'Integer vitæ scelerisque purus."

and beneath are the following lines—

Doctrina pietate, gravis virtutibus arte
Judicio præstans, integritate fide
HÂC IaCet heV fIXa IoChIMVs VVestphaLVs Vrnâ, } = 1574
qVI, reX ChrIste, tVI pastor, oVILIs erat, }
Tres et triginta solvit feliciter annos
Eloquio scriptis, dogmata pura Dei
Lustra habuit vitæ bis sex et quatuor annos
Cum placide subiit regna beata patris.
Anno 1576. Renov: 1725.

The chronogram alone is given at page 212 of my former work, *Chronograms*, as having been in the cathedral; that building was burnt by the great conflagration. I found no other chronograms in that city.

The picturesque town of Eisenach is celebrated for having been the place where Luther studied, and subsequently for his refuge at the Wartburg Castle on the neighbouring mountain, which he called his Patmos; I observed the large stone-tablet fixed to the west front of the church in the market-place to the memory of Johannes Hiltenius, a supporter of Luther's reformation. One cold morning before breakfast, when the market people were about, but not interfering, I copied nearly the whole of the inscription, and chronograms, and predictions, not altogether an easy task, because decay has rendered some of the words doubtful and even illegible. The inscription states that it was renewed in 1669—

'RENOVATUM ÃO CIↃ IↃ LX IX. Sumptibus I.M.'

The decay of the stone appears to be from natural causes, and not from wilful injury, to which it might be liable in its present accessible and exposed position. My readers may find the very curious inscription at page 336 of *Chronograms*, as I obtained it from the work there cited. The towns of Brunswick and Lubeck were unproductive to me, but perhaps my search was not exhaustive, and I may say as much for Marburg, which of all other towns seemed to be the most hopeful, as it is most charmingly picturesque.

Fulda, as may be seen in my book *Chronograms*, pp. 505-522, has been highly distinguished in chronogrammatic literature, and conse-

quently I expected to gather a rich harvest there, for which I made a special journey to the town. It is true that there exists a vast episcopal palace and gardens, and a great cathedral, both built in the earlier part of the last century, at or about the time when Fulda was raised from its dignity of a very ancient abbacy to that of a modern bishopric, the abbot becoming a prince-bishop, retaining also his previous title of abbot. There are likewise other great churches, and in the vicinity there is a large pilgrimage church, seated conspicuously on a hill, approached through an avenue of shade-giving trees, and leading on to the 'Calvary' hill, composed of dark volcanic rock. All this was very encouraging. I made but a poor collection of chronograms, obtaining only two from the monuments of bishops in the cathedral. Comparing this locality with other places, Prague for instance, such a result was very disappointing. The town has the appearance of the decay of past and gone princely splendour and ecclesiastical dignity, while chronogrammatic spirit is almost totally absent.

In following up this pursuit it is proper to bear in one's recollection that, besides the destruction committed by war, conflagrations, and other inevitable agencies, the modern races of men do not as a rule understand chronograms, and grieve not at their destruction, and it must be clear to the observation of every one that the modern restorer when left to the perpetration of his own devices, cares more for his own work than that of his pious predecessors; the modern decorator too cares only for his paint, and the payment he may receive for the indiscriminate application of it. It therefore behoves all travellers and tourists to copy carefully all chronogrammatic inscriptions, whether perfect or not, while they are yet to be found, so that each man, woman, and child, whilst pursuing an interesting occupation, may help to preserve some things that are otherwise doomed to destruction and oblivion.

Having given some of my experiences, though to a greater length than I intended, I now proceed to lay before my readers the actual results of this, one of rambles.

In the parish church of Ober-Ursel, near Homburg in Hesse, a mural tablet to a lady named Thornet, who died in 1746, contains these chronograms, the words of which, in the original inscription, are all run together in a very confused manner—

sIste tVos preCor hIC gressVs qVICVnqVe VIator
aD sVperos CaLIDas eIaCVLare preCes. } = 1746

(Here follows the epitaph inscription.)

eXaVDIat IgItVr DeVota Ista DeVs Vota
et reqVIesCas In paCe. } = 1746

Over the door of another church at Ober-Ursel, inscribed beneath an image of a saint bearing the model of a building—

DIgnare nobIs MIserIs In agone ConstItVtIs patroCInIo
tVo assIstere. = 1720

Over the door of a small roadside chapel near the new railway station (September 1883) of Ober-Ursel, in the avenue of chestnut-trees; the chapel was built, as it appears, by Adam Uhl and his wife Elizabeth Uhlin, in 1741—

saCros Istos Lares æterno beatæ VIrgInIs honorI eXstrVXIt
aDaM VhL || qVeIs CVM VXore sVa eLIsabetha VhLIn = 1741
nata benDerIn pIæ parentI æternæ se offert. || = 1741

This chronogram gives the date twice at the places where the bars || are inserted. The inscription, cut in the stone, is undergoing decay.

At the roadside near the cemetery of Ober-Ursel stands a stone crucifix; a slab of red sandstone in the pedestal has a votive inscription in old German, comprising this chronogram, the letters of which were formerly gilt, but now are almost illegible through decay. There is no other date—

aLso bItet
MarIa VrsVLa VVaLLaVVIn
so DIes essaVff gesetzet. } = 1739

In the parish church of Bommersheim, near Homburg, on a mural tablet to the memory of Herr Henrich Schmitt, who died in 1752—

LVX henrICe tVI rapVIt te saCra patronI
qVeM ConstrVXIstI, ConCIpe terra LoCo. } = 1752

The remainder of the epitaph is in German.

I visited the neighbouring parish churches of Weissenkirch, Gonzenheim, Kirdorf, and Weisskirchen, in further search of chronograms, without finding any.

At Fulda I found only two chronograms, both in the Cathedral; the monument of Bishop Constantinus (who is described in the epitaph as Prince-Abbot, Baron de Buttelar[1]), is thus dated—

Vt VIrtVtIs honor VIgeat post fata sVperstes
hoC ConstantIno ponIt aManDVs opVs. } = 1740
A°. mDCCXXXX.

The monument of another Prince-Abbot and bishop has this date.

qVos tV nVnC CIneres LaCryMIs Consperge VIator
LVstrantesqVe IVVa sIC reLeVare rogos. } = 1700

At Luneburg, in the church of Saint John (a fine structure, the interior is an important example of the German Gothic style), there are (1883) some portraits in the north aisle; one represents the

[1] This bishop belonged to an English family. See *Chronograms*, pp. 506-509. He died in 1726; the monument was erected in 1740.

reformer Philip Melanchthon in full size, his hand points to an open book showing this sentence, 'Heute bratet ihr ein Ganss über 100 jahr wird ein weissen Schwan koñen den werdet ihr nicht todten konnen,' and on the next page the finger points particularly to the name of Huss in the chronogram—

VItaM heV ConstantI ConstantIa Vt abstVLIt hVsso
reLLIqVIIs VstI rhenVs VbIqVe VIget. } = 1415

And beneath this may be read, 'A° 1411. Hat M. Johañes Huss angefangen zu predigen in der kirche Bethlehem zu Prag. A° 1415 zu Costnitz verbrandt.'

i.e. (*the chronogram*) *When, alas! Constance took away the life of the constant Huss, the Rhine is everywhere alive with the relics of the burnt martyr.* Observe the play on the name 'Huss' and the word 'usti' (*burnt*); he was burnt to death at Constance, and his ashes were thrown into the Rhine, which, as it were, thus spread his doctrines along its course through Germany to the sea. See also *Chronograms*, p. 333.

At Osnabruck I found only one chronogram. In the Cathedral a mural monument with elaborate ornamentation bearing the dust of very many years, put up to perpetuate the memory of Bishop Boldonius, has an inscription now to be read with difficulty, which tells us that he died in 1611, aged 60, and concludes thus—

hæC sIbI præposItI, Magno præCLarVs honore
ConfeCIt LaChesI pensa trahente ferâ. } = 1611

At Hanover I found no chronograms in churches or public places, and only one in the Museum on a medal. There is in the Museum a large collection of the steel dies from which the medals and money of the kingdom were struck, impressions of which in lead are deposited in the usual sort of glass cases away from the good light, and well obscured by dust. The dies themselves are more conveniently arranged for inspection, but that of the following medal is not among them (October 1883), neither side of the medal. The device is somewhat intricate. The legend begins after three asterisks—* * *

oMnIa non nIsI proVIDo et Vegeto ConsILIo. = 1666

The next legend surrounds the device in two lines in this order—

qVæ Læta fronDe VIrebaM * } = 1666
nVnC
In centre
a leafless
tree.
rIgVI } = 1666
sIC transIt gLorIa MVnDI *

The chronogram words thus read together make the date 1666 three times repeated. The other side of the medal cannot be seen.

It is hardly possible to imagine a place more interesting to the antiquary than Hildesheim: in the Cathedral there, near the north

door, a Turkish military flag is suspended, apparently of silk, and dull brown or dirty green in colour, and beneath it a wooden tablet with this inscription in gilt letters on a black ground (which I copied on 6th October 1883)—

'TROPHÆVM FVGATÆ LVNÆ ET CAPTI BELGRADI. = 1717

Ab augustissimo Imperatore nostro Carolo VI. serenissimo Electori Coloniensi Josepho Clementi donatum, ab eodem principe et episcopo nostro ad nos missum, et in hac cathedrali Hildesiensi de concensu illustrissimi Capituli hujatis in perenne monumentum victoriæ tam illustris erectum.'

i.e. A trophy of the Crescent (the Turks) put to flight and of Belgrade taken. Presented by our most august emperor Charles VI. to the most serene Elector Joseph-Clement of Cologne, and sent to us by the same, our prince-bishop; and in this cathedral, with the consent of the most illustrious Chapter thereof, hung up as a perpetual memorial of so renowned a victory. The defeat of the Turks and capture of Belgrade by Charles VI. was in 1717. See *Chronograms*, p. 159, etc.

At Hildesheim, in the street 'Vorderer Bruhl,' there is a small church with buildings attached, formerly belonging, as inscriptions indicate, to the 'Capucin Convent in the garden of lights.' It is now a school, etc., called the 'Priests' Seminary' (October 1883); the interior corridors, cloister, and church, look cold, cheerless, and whitewashy. Outside the building, on the front facing the street, is a conspicuous decaying stone tablet, with the figure of the Virgin and Child, heraldic shields beneath, probably the arms of the founder or benefactor, and this inscription cut in relief—

Conventus Capucinorum in horto luminorum 1732.

SOLI DEO HONOR ATQVE GLORIA
PATRIÆ PAX BENEFACTORIBVS } = 1732
RETRIBVTIO SEMPITERNA.

Over the door of the church is this inscription painted in black on the stone, almost washed out and only partly legible; over it is a figure of the Virgin—

VIRGO DEI MATER SANCTVS ICON (. . . illegible.) = 1713

Over the side door, the entrance to the convent, is a stone carving which represents the Virgin and Child, on either side is a candlestick with two lighted candles standing in an enclosure or fence (of a garden?) made of basket work, and this inscription in hexameter and pentameter leonine verse—

AVXILIIS ORTI DIVINIS LVMINIS HORTI
SERVIS VIRGO FAVE, QVÆQVE SINISTRA CAVE. } = 1769

My careful search at Hildesheim was not rewarded by the discovery of any more chronograms there.

Münster in Westphalia, a place celebrated for many stirring events in history, none of which, however, did I find to be commemorated in chronograms; but these I did find and transcribe there—

In the Cathedral, the monument of Ferdinand, Free-Baron of Plattenburg, Dean of the Cathedral, etc. etc., has an inscription which says that he was born in 1650, and died in 1712, an example of all virtues; concluding with these chronograms—

CVnCta MVnDI bona transIre. = 1712
soLa CoeLestIa In æternVM DVrare. = 1712
ne properes VIator sIste, DeVote Lege, ConteMpLare. = 1712
et pIe DefVnCto reqVIeM preCare. = 1712

The monument consists of a fine group in white marble of Christ's agony in the garden, and subscriptions are invited for putting it into good order and repair.

Another monument, at present obstructed by scaffolding, and covered with the dust of works of restoration now in progress in the Cathedral, bears an inscription to the memory of one of the noble family of Droste, and this chronogram, to be read with difficulty—

oCtobrIs seXtVs LVXIt soL ante CaLenDas
qVo CeLeber Leto Droste potItVs obIt. } = 1594

The following are in the church of St. Ludger, inscribed on the brackets, which support statues of life size. That of St. Barbara bears—

S. barbara eIne IVngfraV aVCh eIne MartIrIn In sterben
Ist eIne patronIn VnD besChVtzerIn. = 1735

That of St. John bears this, and the names of the donors—

præCVsorI DoMInI ILLIVsqVe baptIsta posVerVnt, = 1731
F. F. Wettendorff. M. C. W. Zumbrock. Conjuges.

That of St. Joseph with the child Jesus, bears this—

VIro MarIæ VIrgInIs et nVtrItIo IesV ChrIstI DICabant, = 1731
F. F. Wettendorff. M. C. W. Zumbrock. Conjuges.

There are some other statues without such inscriptions.

Over the door of a church attached to the 'Clemens Hospital,' built by the bishop, Clement-Augustus—[1]

pro perennI Veræ MIserICorDIæ sIgno eXpensIs sVIs
erIgebat aVgVstVs baVarIæ prInCeps pater patrIæ. = 1751

And over the door inside the church is this verse—

aVgVstos aVgVsta DeCent nVnC ConCInIt orbIs
ConVenIt aVgVsto hæC fabrICa DIgna sVo. } = 1751

i.e. For a perpetual sign of true pity, and at his own expense, Augustus, Prince of Bavaria, the father of his country, erected this church.—The world now agrees that august things become august persons; it is generally agreed that this building is worthy of its own Augustus.

At Hesse-Cassel I found no chronograms in churches or other public places, and in the Museum only I procured the following, copying from the medals contained in glass cases, inconveniently placed for my purpose. I must say, after some experience, that bad light outside, and worse light inside the building, awkward glass

[1] This bishop Clement-Augustus is mentioned at a later page in this volume. See index.

cases, hurry, custodians waiting about to shut up the museum after the easy attendance of two hours, besides the constant influence of beautiful and attractive objects all around, do not aid one's endeavours to transcribe the minute legends stamped on medals, only one side of which can be seen.

A medal to a Bishop of Wurzburg and Mayence—

IOAN: PHILLIP. FRANC. EP. HERBIPOLIEN: S.R.I. PR: FR: OR. DVX. PRÆPO. MOG. = 1771

Another medal, with device of the aloe plant. (See also *Chronograms*, p. 132.)—MVNDI SIC TRANSIT GLORIA LENIS. = 1710

Another medal represents a woman in a triumphal chariot, one hand supporting a shield with the badge of Mayence, a wheel, the other hand holding a key, opposite to her a cock with outspread wings, on one is the wheel of Mayence, on the other is a key; inscribed—

PROVIDENTIA CVM SORTE CLAVIS ET ROTÆ.[1]

Exergue—'Moguntiæ. 8 Jvl. 1763—Wormatiæ l. Mart. 1763.'

Another very large medal. In the centre a cartouche or shield containing this double chronogram—

ITA DECORATVS AMICI TITVL: = 1764

IN DEO SI VELIT CONSTANS REQVIESCAM. = 1764

and in the circumference,—'Ludovicus VIII. D.G. Hassiæ Landgravius S.R.I. princeps,' etc. 'Francisco Theresiæ Josepho Austria stirpi devotissimus.' And portrait.

Another medal represents the sacrifice of a lamb on an altar, and

SVSCIPIENS AGNVM PRO DELICTO. LEV. XIV. 24. = 1763

and in the exergue—

DATA SVNT ILLI INCENSA MVLTA. APOC. VIII. 3. = 1763

Another medal, shield of heraldic arms, inscribed—

FIDES SPES CHARITAS TRES ANCHORÆ SALVTIS MEÆ. = 1758

Another medal, St. Martin of Tours dividing his robe with a beggar, inscribed—

SVB DEI VOLENTIS ET MARTINI AVSPICIIS SANVS FIT IVBILÆVS. = 1740

Exergue—Benedict. XIV. Pontifex Maximus.

Another medal represents St. Martin on horseback and the beggar (the principal church in Cassel is dedicated to this saint)—

DEO, NOVO CÆSARI; IMPERIO AVSTRIÆ ET FRATRIBVS SVIS IVBILÆVS IVBILAT. = 1745

Another medal, a woman looking upwards at rays proceeding from the sky, inscribed—

BENEDICTIO CŒLI SIT SVPER ME. = 1759

[1] This seems to be defective; possibly other chronogrammatic words are on the other, the invisible, side of the medal.

Another medal is inscribed—

ANNOS . PER . CENTVM . DVRAT . PAX . ISTA . VIGETQVE . RELLIGIONIS . OPVS . SPARGITE (in exergue) THVRAPII. } = 1748

'Confirm : Aquisgran : (*Aix-la-Chapelle*) MDCCXLVIII.'

The device is an altar with Christian emblems, on one side a female figure of 'Faith,' and on the other side people kneeling. This relates to the treaty of Aix-la-Chapelle of 1748 between England, France, Holland, Austria, Spain, Sardinia, and Modena, which terminated the war respecting the succession of Maria Theresa to the Empire.

A large medal. View of a city fortified, in foreground two quarrelsome birds holding a Maltese cross, above all a label inscribed, and the chronogram—[1]

VICINA LIBERA CONCORS.

CRVX EQVITVM EXCRVCIAT PRVSSOS: PRVTENA POLONA HANC AQVILÆ EXCVTIVNT : REXQVE SALVSQVE REGANT. } = 1754

Another medal, on a Reformation festival, 15th October—

IEZT KAN SICH REGENSPVRG VON NEVN DES EDLEN VVORTS VND GLAVBENS FREVEN. } = 1742

Another Reformation jubilee medal represents an angel in glory—

PAX ERIT EN PALMAS CAROLO DONANTE QVIETAS. = 1717

ALTERA SOLEMNIS IVBILAEI ECCLESIÆ EVANGELICÆ CELEBRATIO. = 1717

Another medal on a Reformation jubilee, the device represents the 'new Jerusalem.' It was in 1517 that Luther began his opposition to the system of the Romish religion—

INSIGNIA DICTA SVNT DE TE CIVITAS DEI. PS. LXXXVII. 3. = 1717

In exergue—DEVS IN EA NON MOVEBITVR. PS. XLVI. 5. = 1517

This last date is that of a prominent movement in Luther's career.

Another medal. Device, two arms with the hands joined above a pedestal, with PAX RELIGIOSA on a scroll, and

ILLO DANTE HOC FIRMANTE. = 1702 } = 1755

In exergue—STABILIS ERIT. = 53 }

Another represents a town on either side of a river, and a bridge between—D. XXVIII. SEPT.

IN RECORDATIONEM PACIS RELIGIOSÆ. = 1755

From a book lent to me by Dr. Friedr. Rolle at Homburg, describing the town of Marburg in Styria, I transcribed the following chronograms. The book is entitled 'Marburger Taschenbuch für geschichte Landes-und Sagenkunde der Steirmark und der an dieselbe greuzenden Länder von Dr. Rudolf Gustav Puff.'—Graz. 1854.

Page 59. On a crucifix in the chapel of St. Wolfgang—

Hic reverenter salutetur Maria Mater Dei,
CAROS MEOS EXAVDIS CLIENTES. = 1767

[1] This medal is partly explained in *Chronograms*, p. 186. The date is when the inhabitants of the Prussian provinces, weary of the oppression of the Teutonic Order, declared themselves subjects of Poland.

Page 70. Inscribed on a newly-built parochial house—
HÆC ÆDES IN VSVM PAROCHI, VIRIBVS VNITIS FVERAT EXSTRVXTA. = 1761

Page 95. Over the portal of a house of a Carthusian monastery—
NOMEN IESV CHRISTI BENEDICAT NOS PIE INTRANTES. = 1711

Page 130. In the parish church of Reifnigg, over the organ, to commemorate the restoration of the church—
DEO VNI ET TRINO ATQVE BEATO BARTHOLOMÆO EXSTRVIT POPVLVS REIFNICENSES. = 1740

Page 150. At a country church at Draubung on Windischgratz, over the principal door—
HOC TIBI SANCTE PETRE OMNIS HONOR ET DECVS. = 1808

From another book lent to me by the same owner, entitled 'Grätz,' by Dr. Gustav Shreiner, Grätz, 1843, descriptive of the natural history and topography of the country round about that town; with many engravings.

Page 177. In the cathedral church, over the entrance door, is the music gallery, and the arms of Count Dietrichstein, Cardinal-bishop of Olmutz, the faithful councillor of Ferdinand II. when he fought against the Bohemian Protestants, and this inscription—
FERDINANDVS SVA BENIGNITATE EREXIT,
LEOPOLDVS GLORIOSE ORNAVIT. = 1686
And this further inscription beneath—
ELAPSIS DVCENTIS ANNIS FERDINANDVS,
CÆSAR GLORIOSE VIVENS, ORNARI IVSSIT. = 1834

Page 182. The year of the death of the Emperor Ferdinand II.—
FERDINANDVS SECVNDVS PIE VIXIT PIE OBIIT. = 1637

Page 196. Bishop Count-Lamberg consecrated the church of the Augustine monastery according to this inscription thereon—
CONSECRABAT EPISCOPVS LAMBERG LVCE SANCTO KILIANO SIBIQVE SOLENNI. = 1721

Page 201. At Grätz, over the door of the Ursuline nunnery—
LARES SOCIARVM DIVAE VRSVLAE. = 1722

Page 269. At Grätz, over the entrance door of a church—
SANCTA MATER ANNA INTERCEDE PRO NOBIS. = 1702

Page 284. At Grätz, the church of the Carmelite nuns was built, and a statue of the Virgin was placed over the door, with this inscription of the date—
VIRGINI DEIPARÆ ET CASTO SPONSO, ATQVE SERAPHICÆ THERESIÆ EXSTRVCTVM. = 1836

Page 286. On the hill overlooking Grätz is the cemetery and the Calvarienberg, where there is a chapel and three crosses with this inscription—
HOC ANNO TRES CRVCES A PARENTE FERDINANDO COLLOCATÆ. = 1606

This part of an inscription on the tomb of a benefactor gives the date—

sepVLChrVM Vero ChrIstI fIerI feCItqVe posVItqVe fILII LIberaLItas oCtaVa IVnII. = 1654

And this gives the name and date of another benefactor—

IoannIs gabrIeLIs MasChVVanDer. = 1664

Another benefactor is thus named and dated—

baronIs DepVtatI stYrIæ anno seCVnDo seD VItæ sVæ qVInqVIes seXto terqVInato. = 1654

The three crosses having been injured by lightning in 1763, were repaired by the 'brotherhood' in the year—

fVLMen DeIeCIt, CongregatIo reparaVIt. = 1764

At the back of the Calvary church an altar is inscribed—

gratIa pLena DeI Mater affLICtos reCrea. = 1803

Page 500. At the Carthusian monastery church, where Ottocar v., of the family of Traungauer, is buried—

hIC IaCet (*sic*) ottoCar MarChIo stYrIæ, Ioanna kVnIgVnth ConIVnX, et ottoChar pIVs fILIVs. = 1697

Another book was lent to me by the same owner, from which I gather the following. The title of the book is in German, to this effect: 'A new travel-book in Austria, Salzburg, and the Austrian lakes. By Dr. Franz Sartori. Leipsic, 1812.'

Vol. i. p. 36. At Gaden, in the vicinity of Vienna, to the memory of a Venetian sculptor buried there—

Ioannes gIVLLIanII VenetVs sCVLptor InsIgnIssIMVs hIC LoCI In paCe qVIesCIt. = 1744

Also this to the memory of another Italian sculptor, whose works are there—

VIator preCes sIbI aVet parVas MagnVs artIfeX pICtor prInCeps haC In sCrobe qVIesCIt In paCe. = 1745

Vol. ii. p. 135. A festival procession was held in 1756 by the people at Judenburg, to commemorate a great conflagration at the pilgrimage church near Renneveg in Carinthia; this chronogram marks the occasion (I find it thus)—

MarIæ ob aVersa benIgne IgnIs perICVLa senatVs popVLVsqVe IVDenbVrgensIs fIerI IVssIt. = 1756

At Brussels, when journeying homeward, I visited an ancient building, the Port du Hal, which should be inspected by tourists at every opportunity, together with the interesting collection of antiquities which it contains; I took note of one thing at least that I had never seen before, either there or in any other collection or library,—it is in the second-floor room, and numbered 23. Q,—an old frame containing a large paper sheet printed ('a broadsheet'), with a broad border of flowers in colour added, surrounding Latin verses, fifty lines or more, with an introduction thus—'Amplissimo clarissimoque viro Domino Christophoro Robert in alma universitate Lovan-

ensi, Juris utriusque antecessori primario, augustæ nationis Germanicæ protectori meritissimo electo die Martii MDCCXLVII.' Then follow the verses, concluding with this hexameter and pentameter 'Chronodistic'—

CLare forI prInCeps LVMenqVe saLVsqVe LYCeo,
teVtonICæ eXorerIs steLLa benIgna tVÆ. } = 1747

Applaudit augusta natio Germanica.

The verses are complimentary to a German student, Christopher Robert, who took a degree in law at Louvain University in 1747. Observe that the letter Y counts = 2.

At Brussels the new church of St. Catharine should be visited; it is vast, heavy, and peculiar in its style of architecture. I observed therein hanging on the wall, at the right side of the western entrance, a devotional picture, dark and obscure for want of proper cleaning; beneath it is the following chronogram in the Flemish language; the whole seems to have been removed from another and much older building—

t'Ier s ChrIst aLs Ian Van LöVen hIer op Dese pLaetse,
De sesthIen heYLIghe hostIen heeft gestoLen. } = 1369

i.e. The year of Christ when John of Louvain stole the sixteen holy wafers.

This evidently denotes the robbery of the sacred hosts at Brussels in the year 1370, particularly narrated in *Chronograms*, pp. 262-283, and at a subsequent page of this present volume.

My own observations during the tour of 1883 end here; but my friend the Rev. R. Milburn Blakiston was moving about over some of the same ground with his eyes open, and observed at the town of Ypres in Belgium, at the ancient monastery of St. John, now the free-school, three cannon balls built into the wall; upon each of these three projectiles is painted one syllable of the chronogram, DeLetI MorInI,

De Le tI Mo rI nI. = 1553

and underneath is inscribed—

reparant hoC teMpore seDes. = 1600

The monks of St. John had originally their monastery near Thérouanne; it was destroyed, with the town, in 1583, and later they obtained authority to establish themselves at Ypres. (See *Chronograms*, p. 99, and the index of this present volume, 'Deleti,' etc., for explanations.)

On the same good authority I am enabled to give a correct version of two chronograms at the Guild houses at Brussels, which were partly illegible on a previous occasion when I tried to copy them; the first reads in hexameter and pentameter verse—

qVas fVror hostILIs sVbVerterat IgnIbVs ÆDes
sartor restaVrat præsIDIbVs qVe DICat. } = 1697

i.e. The house which hostile rage destroyed by fire, the tailor restores and dedicates to the presidents of the guild.

On the other house, at its summit—

CoMbVsta
InsIgnIor resVrreXI
eXpensIs
sebastIanæ gVLDæ. } = 1691

i.e. Being burnt, I have arisen more distinguished at the expense of Sebastian's guild.

Saint Sebastian was the patron-saint of archers.

The reader is referred to *Chronograms*, p. 49, for my first notice of these two inscriptions, which may now be seen, and are easily legible, on the front of the two guild-houses, commemorating the rebuilding at the respective dates.

SOME LOCAL CHRONOGRAMS.

GERMANY, NETHERLANDS, Etc.

NONE of the following were collected by myself at the places named; I give them from the authorities quoted. It is probable that some of them are now decayed, or have been 'improved' away.

At Bonn, on the Rhine, inscription on St. John's Hospital, completed in 1849. (Communicated by a friend from Bonn.)

fVnDaVIt pIetas
ereXIt ConCorDIa
perfeCIt fIDes
serVet paX et IVstItIa.

} = 1849

i.e. Piety founded it, Concord built it, Faith finished it, may peace and justice preserve it.

At Vienna, a chapel on a bridge dedicated to St. John of Nepomuk, was thus inscribed (Zedler, lvi.)—

DIVo IoannI gLorIoso seCLI thaVMatVrgo. = 1720

i.e. To the glorious Saint John, the miracle worker of this age.

Stade, near Hamburg. A destructive fire occurred here in 1659, and again in 1682; on each occasion the spire of the church tower was destroyed. Some one made the following chronogram thereon, a play on 'Statio,' the Latin name of the place, and other words forming alliterations similar in sound or spelling. (Zedler, xxxix. 743)—

staDa stetIt stabILIs
stanDo statIone seCVnDa.

} = 1659

At Weimar a church was burnt; it is mentioned in Zedler, vol. lv. 1267, that an inscription containing this chronogram was put up to commemorate the event, and the rebuilding by the Duke William IV.—

PERDIDIT HAS ÆDES FAX SACRAS IGNE NVPER; = 1618
ERIGIT AT PATRIA DVX GVILIELMVS EAS. = 1630
i.e. A torch lately destroyed this sacred building with fire; but Duke William builds it up for his country.

Tyrnau, in Hungary. It is related that in 1688 a citizen of this place, named Nowaki, in revenge for some wrong, or neglect of himself or his advice on some affairs, set fire to the town, and so managed that while he himself was not injured the place was nearly all destroyed. A certain poet marked the unlucky year by the following verse (Zedler, xlv. 2218)—

QVO CLANDESTINO VVLCANO NINIVE AD INSTAR
CINCTA, NOVAKIANAS PLANGIT TIRNAVIA TECHNAS. } = 1688
i.e. Tyrnau, because surrounded by clandestine fire like unto Nineveh, mourns for the artifices of Nowaki.

Trebnitz. Over the door of the church belonging to the Nonnen-kloster at this place, there was this inscription. (See Zedler, xlv. 307)—

O.A.M.D.G.

HÆC CHRISTINA TIBI PERSOLVET LIMINA CHRISTE.
FAC VT ET ALBERTI NOS COR VTRINQVE JVVET. } = 1690
i.e. Christina will render these houses to thee, O Christ; Bring it to pass that the heart of (Saint) Albert may aid us on all sides. (Christina Catharina was abbess there from 1674 to 1699. The initial letters preceding the chronogram stand for Omnipotenti ac magno Deo, gloria.)

At Wolfenbüttel, in Brunswick, this was inscribed on one of the public buildings to mark the date—

ARX ATQVE VRBS GVELPHICA DEI AVXILIO ET AVGVSTI
DVCIS CONSILIO POST TRISTIA ET EXITIOSA BELLA } = 1643
RESTITVTA ATQVE RESTAVRATA.
i.e. By the help of God, and through the wisdom of Duke Augustus, the citadel and Guelphic city was re-established and restored after grievous and destructive wars. (Zedler, lviii. 820.)

Zerbst, in North Germany. was once the seat of the princes of Anhalt-Zerbst, who became extinct in 1793. The following couplet denotes the death of one of them, who is mentioned in Zedler lxi. 1591 as Carl Wilhelm, Furst zu Anhalt—

AVGVSTVS MORITVR NOSTER, TERRASQVE RELINQVIT:
CHARVS ANHALTINVS DESINIT ESSE PATER. } = 1742
i.e. Our Augustus is dead, he leaves the earth; the dear one of Anhalt ceases to be our father.

The town of Zittau, in Saxony, was almost destroyed during the Thirty Years' War, in the first half of the seventeenth century; a

long description of the rebuilding is given in Zedler's *Universal Lexicon*, lxii., and, commencing at p. 1623, several chronograms are recorded to commemorate some of the circumstances. This was put up at the parish church, probably in connection with a clock or a sun-dial, composed by the rector, 'M. Christ. Keimann'—

Index horarum, campana, ævique fugacis
Per me te memorem mors jubet esse sui,
PARTA tVAS paX zITTA LARES ET saXonIs VMBRA
ET VERBO eDIo (*sic*) profLVa VIta beet. } = 1649

The choir of the church at Zittau had been protected by an iron grille in 1544, in remembrance whereof this couplet was inscribed on a pillar adjoining the spot—

CLatratVs ChorVs est tVM VrbaNo ConsVLe ferro
ter soL aprILI et bIs qVater ortVs VbI est. } = 1544

i.e. The choir was guarded by an iron lattice when Urban was Consul; the day three and twice four (the 11th) of April was the time (of its removal).

This couplet was composed by the rector Tobias Schnuren, and put up in the parish church on the completion of some works of repair,—'Anno Domini 1563 renovatum est hoc templum,' etc. etc.—

est saCra pICtVrIs ÆDes ornata sVperbIs,
soLa fIDes ornet peCtora sanCta preCor.—T. S. } = 1564

i.e. This sacred edifice was adorned with superb paintings, I pray that faith alone may adorn holy minds.

This was inscribed on the building of the public school, the Gymnasium at Zittau, to mark the date of the repairs—

sChoLas tVerIs posterIs
DeVs benIgno nVMIne. } = 1669

The following wish was inscribed in the catalogue of the town-hall library ('folgenden Wunsch dem catalogo einzuverlieben')—

IoVa VeLIt porro phILaDeLphos MIttere nobIs. = 1665

After the siege of Zittau a tower was repaired and inscribed with these verses—

MœnIa DVX saXo qVatIens hæC eXIgIt hostes, = 1644
rVrsVs DVX refICIt MœnIa saXo sVIs; = 1644
saXona IoVa DVCeM zITTæqVe tVere penates
ET prohIbe a nobIs aspera qVoqVe rogo. } = 1644

i.e. The Saxon Duke shaking these walls drove out the enemies, again the Saxon Duke repaired the walls for his own people; I pray, O Jehovah, do thou watch over Saxon affairs, the Duke, and the 'Penates' of Zittau, and ward off calamities from us.

The period of the siege of Zittau was denoted by this distich to have been in early summer time—

soLIs Vt æstIfero DeCVrrerat orbIta CanCro
zITTaVIæ sVperIs IaCLa parata CaDVnt. } = 1632

An inscription was put up in the Church of the Holy Cross at Zittau, recording its destruction in 1643, its restoration in 1651, and

its completion under the auspices of the magistrates of the town; this chronogram gives the final date—

DVX eXerCItVVM zItanIs VsqVe faVeto. = 1653

i.e. O Leader of armies, do thou constantly befriend the people of Zittau.

Another church, according to an inscription, was built in 1510, destroyed in 1643, rebuilt in 1651, and repaired in 1712; the inscription concluded with this aspiration for its future safety—

DoMInVs ConserVet In paCe. = 1712

i.e. May the Lord preserve it in peace.

It is mentioned of another church at Zittau that, after the termination of the Thirty Years' War in 1648, it was generally repaired in 1654-1655, and an ornamented gate was erected bearing this somewhat obscure inscription—

C.S.
Una dies homines latet observentur ut
omnes proinde
Mors CLaDes aV! = 1655

EITELKEIT.

In the neighbourhood of Zittau rises the Oybin, a lofty wooded sandstone rock, in shape resembling a bee-hive and crowned with the highly picturesque ruins of a monastery and a castle curiously combined. The castle, a robber's stronghold, was destroyed by the Emperor Charles IV., who founded the monastery on its site in 1369. The latter was deserted in 1545 by the Celestine Monks who had occupied it, and was destroyed by fire in 1577 and 1681. The church of 1384 with its lofty gothic arches, some of which show remains of beautiful tracery, is the best preserved part. These particulars are taken from Baedeker's handbook. It is related in Zedler, xxv. 2573, Art. 'Oxbin,' that a building at the monastery founded by Charles IV., bore the following inscription; supposing it to have been cut contemporaneously with the date, it is an early example of chronogram. The letters D are not counted, and that is suggestive of a Flemish origin for the inscription and a later date for its being made.

CœnobIVM karoLVs hoC CondIdIt IndVperator. = 1369

i.e. The Emperor Charles built this monastery.

Stralsund, a seaport town in Pomerania, lies on the Straelsund, a strait two miles wide which separates the island of Rügen from the mainland. The town is entirely surrounded by water (formerly *lakes* and *marshes*), being connected with the mainland by three bridges only; it was founded in 1209, and soon attained to such prosperity that in the fourteenth century it was second in importance among the Hanseatic towns on the Baltic. The citizens adopted the reformed faith at an early period, and were therefore on the side of Sweden during the Thirty Years' War. In 1628, aided by Swedish and Danish vessels, they gallantly defended their town against Wallenstein, the general of the imperial forces, who had sworn to take it 'though it had been attached

by chains to heaven,' but was compelled to abandon the siege after sustaining a loss of above 12,000 men. By the peace of Westphalia in 1648, the town, together with the province of Vor-Pomern and the island of Rügen, was ceded to Sweden, to which, notwithstanding its capture by the Elector Frederick William of Brandenburg in 1678, and by the Prussians, Danes, and Saxons in 1715, it continued to belong down to 1815, when it became Prussian.

These particulars will help to explain what I find in one of the twenty tracts contained in a volume in the British Museum, labelled 'Tractatus de rebus literariis.' (Press-mark 819. f. 26. Tract 2.) The title is 'Programma tertium ex doctis Westphalis Mindenses,' etc., by Johannes Ludolphus Bünemann, 1716; in which the writer, having alluded to the events at Stralsund down to 1678, adds this note, containing good chronograms of 1715, and a somewhat obscure epigrammatic anagram on the name of the place, in hexameter and pentameter verse—

Præter carmen de Stralsunda nuperrima deditione impressum, fingebam eodem tempore sequentia, quæ eodem pertinent et tempus deditionis ostendunt:

IPSO SOLSTITIO STRALSVNDA ARCTATA REGI BORVSSIÆ SE DEDEBAT. = 1715

IM SOLSTITIO ERGAB SICH STRALSVND AN PREVSSENS KÖNIG. = 1715

STRALSVNDA, per anagr:. DANS LVSTRA.
O STRALSVNDA ut eras Sueco DANS LVSTRA leoni
Sic et eris Prusso et Dano DANS LVSTRA leoni.
SVNDA, per anagr: NVDAS VNDAS DANVS.
Num DANVS NVDAS circum te possidet VNDAS?
Urbem SVNDA tuam nomine DANVS HABET.

i.e. Besides the verses recently printed about the surrender of Stralsund, I appended the following at the same time, which relate to the same event and show the period of the surrender:

At the summer solstice Stralsund being encompassed surrendered to the King of Prussia.

(The German line has the same meaning.)

The anagram loses its effect by translation; in fact, obscurity is the result of any translation of a play upon words which are themselves somewhat obscure.

'Stralsund,'—by anagram,—'giving marshes.' O 'Stralsund,' as you were 'giving marshes' to the Swedish lion, so also you will be 'giving marshes' to the Danish lion.

'The strait,'—by anagram,—'deserted waters Dane.' Does the 'Dane' possess the 'deserted waters' around thee? The 'Dane' hath thy city, 'Sunda' by name.

The allusions seem to be pointed at the marshy or watery position of the town; the word 'Lustra' will bear this meaning. Lustrum, *i.e. a slough, bog, morass, a haunt of wild beasts*, scil. of the Lion of Sweden or of Denmark.) Observe how the words of the anagram are dragged into the verses, which were no doubt much appreciated.

Mayence. In the Bodleian Library, several thick 4° volumes (press-mark, Meerman 415.), 'Codex Diplomaticus, sive anecdotorum res Moguntianas Francicas Trevirenses Colonienses Finitimorumque regionum, etc. etc.' By Valentinus Ferdinandus. Frankfort and Leipsic, 1747. Vol. ii. p. 831, Inscriptions in Mayence Cathedral—

'Hic jacet Elector princeps Wolffgangus' (Archbishop of Mayence), who reigned 3 lustra and 4 years, and died 'anno ætatis LXIII.,' in the year indicated only by this chronogram—

pRInCeps eLeCtor qVInto VVoLffgangVs apRILIs
MortaLI eXVtVs Corpore In astra VoLat. } = 1601

Page 835. Epitaph of Damianus Hartardus von der Leyen, Archbishop of Mayence, born 2d March 1624, elected 3d July 1675, died 6th December 1678, concludes thus—

In Carne Ista VIDebo saLVatoreM, qVæ Vna spes post fata sVperest. = 1678

Page 848. Epitaph of Bernardus à Gablentz, archipresbyter, who died at the age of 55, 'Cujus anima Deo vivat,' in the year thus indicated—Ioannes bernarDVs obIt, nVnC eXtera feLIX seCVLa De gabLenz InsIgnI stIrpe CapesCens. = 1592

Page 850. Epitaph of Henricus Ferdinandus (free-baron) von der Leyen; it is very long, and ends thus—

Mors eIVs pretIosa In ConspeCtV DeI. = 1714

Page 857. Epitaph of Margareta of Bellersheim and Riedersheim concludes with these lines, giving the date of her death, 15th June 1653—

sI tIbI neC VItæ, neC fatI teMpora Constant,
CoLLIge per LongIs arte notata notIs. } = 1563

Luces adde decem Juni septemque Calendis
Utque anima vivat, sæpe precare Deo.

Page 887. Epitaph of Gasparus Schmidternus of Aschaffenburg thus eulogises the deceased and marks the date—Unum hominem mors extinxit sed in uno homine multas virtutes, magnas laudes cœlo posteritati consecravit . . . Vixit annos 37 obit 1607, 13 Dec.—

sIC VIXIt nostro gaspar sChMIternVs In orbe,
Vt fato eXtInCtVs VIVeret orbe aLIo.
æternat bona VIta, abeVnt bona Cætera : feLIX
post fata Vt pergas VIVere, VIVe bene. } = 1607

The epitaph of the Rev. Simon Bagen, secretary to the Archbishop, ends thus, without any other date—Frater superstes amoris ergo posuit

qVInta DIes IVnII perfregIt fILa sIMonIs. = 1562
anno ætatis, 46.

Erfurt. In some of the towns of Germany and Austria there are churches which are commonly called Scotch churches, a term that is good as an indication of their origin. In the tenth and eleventh centuries Scotch Benedictines, exiles from their own country, being pious men and good teachers, were encouraged by the Princes of

Germany, and convents were accordingly established by them at Ratisbon, Würzburg, Vienna, Erfurt, and other places, and their patron saint was usually St. James. The Scotch church at Ratisbon is a building of great antiquity, and contains some chronogrammatic inscriptions;[1] and that at Erfurt has been distinguished by a medal,[2] of which the Society of Antiquaries possess an original impression. I do not know of any duplicate of it. The church, as we find from independent authority, was founded in 1036, and attached to a 'cloister' for Scotch Benedictine monks, by Count Walter Glitzberg; it was restored about 700 years after, when a new front was added. On the obverse of the medal is seen this new west front, in the 'Italian' style of architecture, and this inscription—ECCLESIA JACOBI SCOTORUM ERFURTI. The reverse has only this inscription—

VVaLtherVs gLItzberg pro sCotIs ConstrVIt æDes } = 1036
enItet InsIgnIs ConIVgIs hIC pIetas.
atqVe hæC septIngentIs annIs eCCLesIa DVrat: hInC } = 1730
noVa fIt faCIes pVLChrIor InDe nItet.

i.e. Walter Glitzberg built this church for the Scotch, the piety of his wife shines conspicuously here. And that church lasted 700 *years from the time: the new front is made, and from this time forth it shines more beautifully.* It will be seen that by adding to the original date of 1036, the period of about 700 years for which the church had stood (say 694 years), we get the date of the restoration, etc., 1730, found in the second part of the chronogram; the difference of 6 years was probably occupied about the work.

Mechlin. Two volumes 4° (British Museum, press-mark 156 e. 12.) contain a collection of monumental and other inscriptions in the churches of the city and province of Mechlin. The title is, 'Provincie, Stadt, ende District van Mechlen opgeheldert In haere Kereken, Kloosters, Kapellen, Gods-huysen, Gilden, publieke Plaetsen,' etc. etc. Brussels, 1770. The inscriptions are very numerous and elaborately printed; a small proportion of them contain the chronograms following; a few others are omitted, as they are given in my former book on this subject.

At page 84 of Volume i. In the Cathedral at Mechlin; the whole inscription gives the year; there are no figures but the day of the month—

henrICVs CooLs, presbIter,
UbI VIXIt præfeCtUs ChorI CæreMonIIs,
InIbI pIUs, soporatUr:
tU VIator pIIs VotIs rIgato
I, et Ita seqUere.
15. 9bris. } = 1629

i.e. Henry Cools, priest, prefect of the choral ceremonies while living, now sleeps herein; do thou weep, O traveller, and with pious vows depart, and in like manner follow him.

[1] See *Chronograms*, p. 78.

[2] Size, 1¼ inch.

At page 138. Also in the Cathedral, inscribed to commemorate the visit of King Louis the Fifteenth of France, the date is contained in the chronogram, but not expressed in figures—

Perenni memoriæ
IDIbUs MaII
In tUrrIs hUJUs fastIgIo
stetIt franCIæ aC naVarræ reX;
Sole sub occiduo, summo hoc in culmine Turris
Sol alter Maiis idibus exoritur
LUDOVICUS XV.

= 1746

i.e. To perpetual memory.—On the ides of May (the 15th), Louis XV., King of France and Navarre, stood on the summit of this tower; the sun being under the west (at sunset). Another sun arises at the summit of this tower on the 15th of May.

At page 165. In the Collegiate Church at Mechlin, over an altar—

aLtare DIVInæ sYnaXI eXtrUCtUM. = 1690

At page 197. In the same church, the epitaph of Ægidius de Grauw, and of his son Franciscus, concludes thus, the only indication of the date—

feroX LIbItIna LUgente nato
patreM e VIVIs sUstULIt IDIbUs IanUarII. = 1706

At page 193. The epitaph of Peter Scheppers concludes thus, the only indication of the date—

breVIs VItæ DIes MortaLIbUs
ConstItUtUs, qUI præterIrI neqUIt. = 1694

At page 395. In the parish church of Hanswyck, at Mechlin,[1] the epitaph of Peter Luytelaer concludes thus, without any other date—

Obiit Jubilarius 3. Martii
pIe IesU ConCeDe IpsI reqUIeM. = 1715

At page 402. This is inscribed over a door of the cloister of Hanswyck Church, at Mechlin—

DoMUs hansVVICana
sUb beatI aUgUstInI regULa. = 1689

i.e. The house (monastery) of Hanswyck under the rule of the blessed Saint Augustin.

At page 18 of vol. ii. Over an altar in the Minorite Church, to mark the date of its dedication—

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[1] This church owed its existence to a statue of the Virgin, which is said to have floated up the river against the stream by miraculous agency till it stopped and remained fixed at the spot where the church, which was built in consequence, now stands. This was not the only miracle performed by the image, for it obtained such a high repute for curing all kinds of maladies, that the weak and devout made pilgrimages to it from far and near. The image exists no longer, having been destroyed by sacrilegious hands when the army of the Confederates, under Oliver Temple, in 1580, took and pillaged the city.

D . O . M .
ET
VIrgInI · MatrI DoLorosÆ
pIo affeCtU eXtrUXIt. } = 1691
(Here follow the names, etc., of the benefactor.)

At page 82. In an oratory of the Jesuits—

ChrIsto Deo
MortIs InfernIqUe
VICtorI. } = 1716

At page 121. In the church of Saint Catherine in the Grand Béguinage at Mechlin,[1] over an altar, to mark the date of its dedication—

Deo .
DeIparÆ . DIVIs .
aLeXIo . CatharInÆ .
et . beggÆ . ara . posIta. } = 1671

At page 158. Over the entrance-door of the little Beggyn-hof[1] (Béguinage), indicating the one thousandth year from its foundation—

begInasIa
MILLe annIs fUnData
IUbILat. } = 1666

At page 227. Inscription at the church of Liliendael—

Op den dagh Augusti twintich twee
Meuter en steen zynde hier al ree :
gIsbertUs MUtsaert proost tot LeLIenDaeL. = 1662
Heeft van de niewe Kerck
Gheleyt den eersten steen.
Den tweeden leghden op dit pas
Die hier Vrouw Priorinne was
eLYsabeth Van beke, MeDe het ConVent. = 1662
Een-iegelyck met eyghen hant
Heeft hier oock eenen steen geplant.

At page 228. Over an altar in the same church—

IbI VULnera, IbI
Ubera paCant DeUM. } = 1674

Inscribed under the statue of Saint Norbert, the patron saint of the monastery. See book *Chronograms*, pp. 251, 254—

VaLLIs LILIorUM præsIDI. = 1715

And in the cloister—

VreDe DaLe, oVer LeLIenDaLe. = 1711

At page 234. Inscription at the Apostle's Church. The words express the same date as do the chronogram letters—

[1] A sisterhood so called from *beggen*, to beg, or from Saint Begga, who existed (or died) A.D. 689. The former is probably the correct derivation, although the sisterhood is not now one of the mendicant orders. These institutions are of very ancient foundation in some of the Flemish towns.

UYtgaen Van oCtober seVenthIen honDert
seVen en DertIgh, Is't kerCk-hof geVVeYDt. } = 1737

At page 312. An inscription at the library in memory of its inauguration concludes thus to give the date—

DIDICI IUDICIa IUstItIæ. = 1719

Psal. cxviii. 7 (Vulgate version).

At page 352. The chapel of the Virgin Mary at the monastery of Affligem is mentioned; it was founded by Gaspar Estrix and his wife, as appears by these inscriptions there, on the tombs which he prepared in his lifetime—

eX CorDe eXtrUCtUM. = 1730

and

erIgebant VIrgInI MarIæ pII
ConJUges gaspar estrIX, et } = 1730
anna CatharIna branDts.

and

D . O . M .
Vivus hanc mihi domum paravi,
in quâ quiesco mortuus,
sum etenim hujus Sacelli Fundator,
GASPAR ESTRIX,
et
ANNA CATHARINA BRANDTS.
Scis jam, Viator, qui sim potiùs fuerim;
te verò in tenebris noscere nequeo:
te ipsum verò ut noscas, rogo.
R . I . P.

At page 392. Inscribed on the pedestal of a crucifix—

In CrUCe DoMInI. = 1708

At page 394. Inscribed over the door and on other parts of the barracks erected at the public expense—

In eenDraCht VoLMaeCkt. = 1756
ære pUbLICo ConDebant Me. = 1756
Moneta pUbLICa ConDIta. = 1757

At page 437 two epitaphs are mentioned. One of Cornelius Clynaerts, 3d September 1713, concluding thus, giving the date of that year twice—

MensCh VVaeCkt t' Is tYD = 1713
VVant Moet In't Cort sCheYDen. = 1713

bidt voor syn siele.

The other of Paulus de Schutter. The year of his birth is mentioned as 1685, that of his death is told by this chronogram—

precare lector
LUX perpetUa LUCeat
eI JesU DoMIne. } = 1733

At Binche, in Hainault. From a tract, 'Essai historique et descriptif sur des monuments du Hainault.' By Léopold Devillers. Mons, 1853. (British Museum, press-mark 10271. bb.) In the church of St. Ursmar, at Binche, a monument in the chapel of the saint is thus inscribed, 'D . O . M . Hoc sibi monumentum posuit reverendus admodum dominus Alexander Wolffz hujus capituli decanus et in supremis Hannoniæ ordinibus deputatus VIta DefUnCtUs ILLIbata prIDIe IDUs IUnII. R . I . P. = 1734

(No other date is given, it means 12th June.)

At Mons, in Hainault, extracted from 'Memoire historique et descriptif sur l'Eglise de Sainte Waudru, a Mons,' par Léopold Devillers. Mons, 1857. (British Museum, press-mark 1732. a.) At page 73, an altar dedicated to Saint Ghislain is inscribed—

aLtare
sanCto ghIsLeno } = 1807
DICatUM.

Saint Ghislain est particulièrement invoqué, avec beaucoup de confiance, par les femmes qui sont sur le point de mettre au monde. On a aussi recours à lui pour les maladies des enfants.

It is related that, on 2d May 1451, the eighth chapter of the order of the Golden Fleece was held at the church of Saint Waltrude (Ste Waudru) at Mons, the Duke Philip the Good, of Burgundy, presiding. Du Bossu relates, at page 148 of his *History of Mons*, that Philip the next morning celebrated a solemn service in the chapel of the Hôtel Naast, for the rest of the souls of the deceased brethren of the order, and a very considerable offering was made there for the benefit of the church. Vinchant has preserved the following chronograms on the event (the letters D=500 are not counted)—

DVX LIgat heroes aVrato torqVe phILIppVs
hIC VbI Montanos eXCoLIt hanno Lares. } = 1451

VVaLtrVdIs Veras dedIt has eCCLesIa poMpas
Cernere VIrgIneo qVæ VIget VsqVe Choro. } = 1451

i.e. The Duke binds the heroes with the golden chain, here where Hainault worships the household gods of Mons.—The church of Saint Waltrude has afforded us a sight of this pomp, which church flourishes continually with its virgin choir.

A monument in the same church, to George Aupatin, bears this inscription—

DoMInVs georgIVs aVpatIn
ConsILIarIVs. } = 1676
Icy gist George Aupatin vivant conseiller
du roy en son conseil ordinaire a Mons
fils d'honorables personnes Pierre et Daelle Margte
Plovvier decedé le 20 7bre
1676. Priez Dieu pour son ame.

GEORGIVS AVPATIN BIS DENA
LVCE SEPTEMBRIS OBIVIT } = 1676
OS CVBAT IN GEMITV DEVS
PROPITIVS ES AB IGNE LIBERA. } = 1676

i.e. George Aupatin departed the 20th day of September, his bones lie in sorrow. O God, thou art merciful, deliver him from the fire (purgatory).

A tablet, on a pillar adjoining the seat of the preacher, in the same church, bears a long inscription to the memory of a priest, who is indicated by the opening lines and the concluding chronogram. No date is otherwise given. (The letters D=500 are not counted.)

Icy gist le corps d'un Docteur
En son temps bon predicateur, etc.
Chronicon.

HIC IACET EGREGIVS DOCTOR CARMELI IOANNES
FERREI QVANDO IANI LVX TRINA DENA FVIT. } = 1540

i.e. Here lies John, a renowned doctor of the Carmelites, when it was the thirtieth day of the iron January.

Another epitaph is dated thus, in words from Proverbs x. 21—

Chronicon mortis :
LABIA IVSTI ERVDIVNT PLVRIMOS. = 1625
i.e. The lips of the righteous feed many.

Another tablet in the same church bears this inscription—

Chronographique.
MARGARIS HAS FATO TERRAS VENIENTE RELIQVIT
POSSET VT ÆTHEREO DEGERE VIVA POLO. } = 1630
ERGO VOS NATI ET VOS GAVDETE NEPOTES
HÆC NAM PONS VOBIS IN PIETATE FVIT. } = 1630

Autre énigmatique
Margaris ecclesiam suprà, quæ floruit intrà
Ut rosa, nunc infrà rosa requirit opem.
Conjugis unius thalamos experta jugales
Millia natorum sex superesse dedit.

i.e. Margery left these lands when death came, that she might be able to live in the ethereal heaven. Therefore do you, O sons and O grandsons, rejoice, for she in her piety was your bridge (to eternal life).

The concluding epigram is obscure.

GOVERNORS OF THE NETHERLANDS.

THE Austrian governors of the Netherlands were naturally greeted and applauded by the magistrates and ecclesiastics of the country, on their arrival to take upon themselves the duties intrusted to them, and chronograms were largely used to give emphasis to the various forms of literary approach to their Highnesses. Many notable examples are given in my former volume of *Chronograms;* those which now follow will constitute an important addition to what I have already published. The several books quoted are either rare, or else it is very difficult to find them out, or even to ascertain that such treasures exist.

Albert and Isabella.

Governor and Governess of the Netherlands.

A QUARTO volume of 130 pages, in the library of the Rev. Walter Begley, bears this title—

PARNASSI BICIPITIS[1]
de pace vaticinia, Chronographicis,
Retrogradis, Acrostichis et Anagrammatis explicata.
Libro duo:

Quorum Prior est de Induciis Belgicis, Posterior de rebus tempore Induciarum gestis: Auctore Jodoco de Weerdt urbis Antverpianæ syndico. Antverpiæ, ex officina Plantiniana MDCXXVI.

The first part of the work is in fact a second edition of a book which is described in my book on *Chronograms*, at pp. 415-423, under the title 'Concordiæ Belgicæ Panegyricus Parnassicus,' Antwerp, 1609. The author, De Weerdt, became aware of his error in the first edition, in neglecting to count the letter D in his chronograms, as a numeral=500. He therefore recast his original chronograms (with a few exceptions) restoring the letter D to its value, and printed the whole series at a subsequent period (the year 1626), in the

[1] I consider myself fortunate in having become the owner of a copy of this work.

work now under our notice, adding thereto a second part as a further panegyric to Albert and Isabella, and introducing sundry events in the history of their career. This is the only instance I have met with, of amends being made for injury to the letter D. The author's explanation is contained in his address to *his* readers at the beginning of the second part, and I have extracted it *verbatim*, at page 69, *infra*, for the benefit of *my* readers.

Only the chronograms which have been so amended are transcribed in the following extracts, the same explanations which I gave in *Chronograms*, pp. 415-423, will apply to them and need not be repeated here; I have underlined all the words which the author has altered or substituted in order to restore the letter D, for the sake of comparison with the first edition; the marginal figures are references to the pages where I first put them into print.

[417] HELLÆI PECORIS FVGIENS À VELLERIS AXE,
IBAT IN EVROPÆ VECTORIS LVCIDA PHOEBVS
SIDERA, etc. etc. [in margin MDXCIX.] } = 1599

I.

[417] AVSPICIIS ALBERTE TVIS FERA BELLA QVIESCVNT,
PAX ET LEX VENIANT, IVSTITIA, ALMA CERES. } = 1609

II.

DECVRRVNT FVRIÆ COCITI IN STAGNA BIFRONTIS
DVX IANI AVSTRIACVS FANAQVE CLAVSA TENET. } = 1609

III.

ARCHIDVCES BELLIQVE ABIGVNT ODIIQVE TIIRANNOS,
EXORIENS VT SOL NVBILA LVCE FVGAT. } = 1609

IV.

AXIS ERIT GLADIVS, FALX CVSPIS; CASSIDE ARATVR:
QVÆ FVIT IN BELLIS LANCEA, VERRIT AGROS. } = 1609

V.

LAVS ILLA ALBERTO, QVI BELLA ET SVSTVLIT, ATQVE
DISIVNCTOS IVNXIT PACE, QVIETE, FIDE. } = 1609

VI.

[418] EXVLTENT ISTO, VIVANT ET PRINCIPE BELGÆ,
AVSPICE QVO MARTIS BVCCINA VBIQVE SILET. } = 1609

I.

[418] EXORITVR IANVS NOVVS IS BONA GAVDIA CVNCTIS
NVNCIAT, INDICENS SÆCLA QVIETA FORE. } = 1609

II.

SIDERIIS ASPECTV LEVIORI, CERNITVR ÆTHER
ECCE REDVX; PAX EST SANCTAQVE IVSTITIA. } = 1609

III.

EXILIO APPELLATA VENIT PAX, EXVLAT ET MARS
VVLCANVS FABER, ET BELLICA PERSEPHONE. } = 1609

IV.

LVCIFERVM SEQVITVR SOL, NVBES CLARIOR AËR;
RIXAS SIC PIA PAX, TRISTIA BELLA QVIES. } = 1609

V.

PAX BELLI EXTINCTA EST; ALTIS SVNT TVRRIBVS IGNES,
HOS FECIT PAX, ET PACIS AMICA QVIES. } = 1609

I.

[418] CONSTANS VITA FVIT, CONSTANS MORS, GLORIA CONSTANS;
VT SVPERO CONSTANS TV BONVS AXE CVBAS. } = 1598

II.

VT CLARIS SOCIANDVS AVIS REX ASTRA PHILIPPVS
CONSPICIT, ERIGONE SOL TVVS HOSPES ADEST. } = 1598

VI.

[419] ITALVS, ET SICVLVS, LVSITANVS, BELGICA, IBERI
MAVSOLEA PARANT BVSTA, PRECESQVE TIBI. } = 1598

[419] [1]DVX ALBERTE TIBI INFERIOR BONA BELGICA CEDET
VXORIS CLARÆ DOSQVE ERIT ILLA TVÆ. } = 1598

ICCIA SED PRIVS ARX, ICTA ET SVPERATA CALETI,
ARDEAQVE, VRBS HVLSTI, LAVREA SERTA FERENT. } = 1596

LVX HÆC QVÆ BATAVAS VIDET ADVENTARE CARINAS,
ANTVERPÆ OCCISIS HÆC OVAT ET BATAVIS. } = 1605

FLANDRICVS ALCIDES ANTVERPÆ SPINOLA PORTVS
VT SERVET, FLVVIVS PONTE RECLVSVS ERIT. } = 1605

TE VICTRIX HISPANA PHALANX DVCE VADIT IN VRBES
ET POPVLOS FRISIÆ, LINGICA SEPTA CAPIT. } = 1605

OLDENSELA DATVR, CERVICES FASCIBVS VLTRÒ
SVBIICIT, ET VOTO SEQVE SVOSQVE TVO. } = 1605

[420] VVACHTENTONCA RVIS, FORTISQVE CRACOVIA: SPINIS
INVIA MAGNE TVIS SPINOLA NVLLA VIA EST. } = 1605

GROLLA RECEPTA FVIT, RVRSVS VEXATA; SED HOSTIS
PERCVLSVS CECIDIT, TE VENIENTE FVGIT. } = 1606

BERCA, SECVNDA OSTENDA LICET FORET EXTITIT A TE
EXPVGNATA, AVSIS VICTA SVBACTA TVIS. } = 1606

I.

[420] CLARA DECORATO LVX PELLIT AB AËRE NVBES,
ANTVVERPAE VT PORTVS DVX SPINOLA PACIFER INTRAT. } = 1609

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[1] Here, although the chronogram has been recast, the small D is retained in this word.

II.

AVGVRIO ADVATICAE EX VOTIS, SIC BELLA FVGATA
BELGICA, RARA QVIES EX ISTA PACE REDIBIT. } = 1609

I.

SPINOLA TE FOLIIS CINGIT VICTORIA LAVRI;
PAX QVOQVE: ITA DVPLEX LÆTA CORONA DATVR. } = 1609

II.

[421] FELIX MARS ERAT, ET FELIX VICTORIA; FELIX
PAX PATROCINIIS CŒPTA, PERACTA TVIS. } = 1609

CONDVPLICANT PLAVSVS, QVÆ TOTA BRITANNIA SANXIT
FŒDERA, ET EX ILLIS LAVS TIBI CARA VENIT. } = 1609
EXPECTATA IGITVR VENIET PAX TERTIA ET ILLA
LAVDESQVE, ET CVNCTIS GAVDIA PERFICIET. } = 1609

I.

ACCIPE PIERIOS FLORES A PACIS HONORE,
MANCICITOR HONOS NOBILIS HESPERIAE. } = 1609

II.

CIVICA PAX EXORNAT LAVRO, AVROQVE PHILIPPVS,
QVI TENET HESPERICI MARTIA SCEPTRA SOLI. } = 1609

III.

ELIGIT ALBERTVS PRINCEPS TE, BELGICA HONORE
PLACATA ATTOLLET NOMEN AD[1] ASTRA FERET. } = 1609

I.

TE CELEBRANT CIVES, PRVDENTIA, PRAXIS ET VSVS,
ET NVNC QVÆ EX FACTA FŒDERA PACE VIGENT. } = 1609

II.

[422] TV FŒDVS, BELLA EXOSVS TOT PVNICA, REGI
SVASISTI, ARCHIDVCI, ET BATTAVICIS POPVLIS. } = 1609

III.

HIC CARIES, VEL LIVOR EDAX OBLIVIA GESTÆ
NVLLA REI INDVCENT, VIVA SVPERSTES ERIT. } = 1609

I.

[422] O VIR, VIVE DIV, TER CLAVDENS OSTIA IANI;
CONCORS, ET FELIX, HIC BENÈ VIVE, VALE. } = 1609

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[1] Here, although the chronogram has been recast, the small D is retained in this word.

II.

VoVIt Ita VerIs eX beLLI eXeMpta perICLIs,
et feLIX trINa beLgICa paCe frVens. } = 1609

III.

franCIa te eXornat LaVrIsqVe brItannIa, oLIVa
beLgICa; naM CVrIs paX fVIt aCta tVIs. } = 1609

I.

beLgICa DIV DIsCors fVIt eXItIaLIbVs astrIs;
qVæ LVCtVs eXpers, fœnora paCIs habet. } = 1609

II.

InfeLIX VIDIt CIVILes beLgICa tVrbas,
qVæ LaVtæ feLIX fœDere paCIs oVat. } = 1609

III.

fVnVs erIt beLLI, eX CœLIs paX Chara reDIbIt,
LaVretI foLIIs paX raDIata CapVt. } = 1609

IV.

nVLLa saLVs beLLI tIbI beLgICa, pLVrIMa paCIs:
eXoptata IgItVr paX Venerata VenI. } = 1609

V.

VIVIte paCIfICI, pIa Vos ConCorDIa beLgæ
ConIVnXIt neXV et fœDere perpetVo. } = 1609

I.

[423] VInCVLa qVæ InIeCIt sChaLDI beLLona, reLaXat
paX: IgItVr rVrsVs Ite, reDIte rates. } = 1609

II.

eX ortV, eX oCCasV, aVstro proCVrrIte proræ:
sChaLDIs, et aDVatICæ portVs apertVs erIt. } = 1609

III.

CVrre LoqVaX CaLaMe, et gentI sVb VtroqVe reLICtæ
aXe refer, beLgas paCe, qVIete, frVI. }

This last chronogram has been recast and a new error introduced; it makes 1659 both here and in the original, instead of the intended date 1609.

THE second part of this elaborate panegyric now claims our attention; the title-page is as follows:

PARNASSI BICIPITIS

De pace Vaticinia. Liber secundus,
de rebus tempore induciarum gestis.

The dedication, filling three pages conspicuously printed in capital letters, is followed by the address to the reader, before alluded to (at

page 65), explaining why the author recast the foregoing chronograms, and for the like reason composed those which here follow, so that the letter D should be counted at its numerical value of 500. These are the author's own words—

Ad Lectorem.

Primus hujus Operis liber inscriptus 'Belgicæ Concordiæ Panegyricus Parnassicus,' olim in lucem prodiit laxiori pede, qui in hac secunda editione est restrictior: in priori enim, non semper omnium litterarum numerantium in chronographicis ad amussim habita fuit ratio; quippe secundùm usitatum morem, in distichis chronographicis littera D neglecta fuit, et sæpiùs non numerata: sed in hoc, exactissima ejus in omnibus observatio; exceptis chronographicis, quæ tribus, quatuor, aut pluribus constat versibus. Correctio libri prioris, et adjunctio secundi in eodem stili et argumenti genere, amaras difficillimi laboris habuit radices; sed fructus earum dulciores, si placet, Lector degusta, et boni consule.

Immediately following (at page 75) commences a Latin hexameter panegyric filling six pages, in which twelve chronograms are scattered and mingled. As I have before observed, it would be fruitless to extract any of them; they relate to events within the dates 1610 to 1619. At page 81 Phœbus appears to conduct the 'chronographic congratulation;' he invokes the muses, all of whom in turn take up the theme, in praise of Isabella.

Phœbus.

CInthIa CastaLIæ ConteXIte CarMIna CLaræ. = 1615

Calliope.

IVno, VenVs, paLLas, sCeptro, VVLtV, ore; DIana arCV, et eo VICtrIX tV DeCVs artIs habes. } = 1615

Clio.

IVnXIt opes IVnonIs aVIs, IoVIs aLes honores aDDIt; nVnC VoLVCrIs regna CorVsCa tVLIt. } = 1615

Erato.

regnI CLaret aVIs IaCtatæ CLara trophæIs CLara. nIhIL MIrI: est regIa progenIes. } = 1615

Thalia.

seLeCtIs qVatItVr IaCVLIs qVæ fIXa VoLVCrIs, feMIneo nerVo sæpIVs ICta rVIt. } = 1615

Melpomene.

arCItenens MIro regIna ornata trophæo taCtæ aC eIeCtæ CLara refVLget aVIs. } = 1615

Terpsichore.

teLa qVIbVs VoLVCrIs agItata, CVpIDo refIgIt CorDIbVs: hInC ortVs pLaVsVs In Vrbe fVIt. } = 1615

Euterpe.

LVCe trIVMphatrIX brVXeLLa Vrbs tota refVLsIt haC aVCta, et regnI Læta faVore noVI. } = 1615

Polyhymnia.

VIVe DIV feLIX aLBerte, et regIa ConIVnX
ConsortIs LeCtI, VIVe IsabeLLa DIV. } = 1615

Urania.

sera trahant CLoto et LaChesIs tVa staMIna parCæ,
serIVs InfeCtans atropos Ista seCet. } = 1615

Hæc ita Calliope : confestim Phœbus et omnis
Castalidum chorus applaudens oracula metris
Hæc predicta novis, citharas et plectra resumunt,
Cornuaque et lituos, et quæ meliora retractu
Instrumenta sonant calami. Vox omnibus una est,

Acclamatio chronographica ad Reginam anno 1615.

Concors concentus ; VIVat regIna IsabeLLa,
aLBertI ConIVnX IsabeLLa, et regIa proLes.
beLgICa beLLa fVgans, VIVat regIna IsabeLLa.
beLLa refert pInDI resonans In VaLLIbVs eCho. } = 1615

Pergit Calliope : Flammæ Furialis Erynnis
Accendent animos ; Germanaque pectora ferrum
Corripiunt : petitur Matthias ; agmine facto
Boihemi patrant scelus ipsâ morte piandum.

De tumultu Boihemico 1618. IaCtant præCIpItes a MagnI VertICe CastrI
præCIpVos regnI proCeres : totoque clientes = 1618
Cæsaris ejiciunt Regno, Clerumque fidelem.
Hinc in fœdifragos Cæsar movet arma rebelles,
Sed fato præventus obit. Successor habenas

De Ferdinando Imperatore 1619. Suscipis Imperii Rex Fernande, Corona
terrarVM tIbI traDetVr totIVs et orbIs. = 1619
Sed tua vesanus regalia sceptra vasallus
Appetet : audaci nimium temerarius ausu

De Frederico Palatino rege Boihemiæ electo 1619. reX freDerICVs erIt boIheMIs : attamen antè = 1619
Quàm Titan anni spatio lustrabit Olympi

De ejus fuga 1620. Zodiacum, fugiet LVgens regno eXVL aDeMpto. = 1620

Etc. etc. etc.

At page 86 commences a poem in hexameter verse, entitled, 'Cursus Casimiri, seu Civitatis Coloniensis cathedralisque capituli cum calvinistis conflictus carmine celebratus.' Three pages are filled with the verses, every word of which begins with the letter c. The circumstances are matters of local rather than national history ; marginal notes indicate that the devil disturbed the diocese of Cologne, and brought about a Calvinistic schism, followed by the defection and marriage of Archbishop Gebhardt, who at length takes flight to save himself from the fury of the people of Cologne.[1] The next poem takes up the subject, the leading points being emphasized by marginal notes and occasional chronogram verses, thus—

[1] The marriage of Gebhardt in 1583 (who in the above verses is called Casimir) is mentioned at a later page in this volume ; see index, the name 'Gebhardt.'

Chronographicum anni MDLXXXIII,
de fuga Casimiri Palatini.

VT LIBRÆ SPECIES TENEBRAS ÆQVARAT EOIS,
ECCE VERENS VBIOS HINC CASIMIRVS ABIT. } = 1583

(De occupato Palatinatu per Marchionem Spinolam, 1621.)

. . . tua et insuper arva
Cuncta Palatinæ ditionis miles habebit
Externus; veteres ista regione colonos
ET MAGNA REGET ARTE, NOVA ET DVX SPINOLA LEGE. = 1621

(De coronatione Frederici[1] in agro stellato, 1619.)

EXTAT AGER STELLATVS, VBI TE PRAGA REBELLANS
INDVPERATORI EXCIPIET, TOTAQVE CORONA } = 1619
EXVLTANTE, DABVNT REGNI TIBI SCEPTRA BOHEMI.[2]

(De ejus clade eodem loco, 1620.)

Sed Frederice tibi gravior citò luctus eodem
Campo, QVANDO TVOS ROMANO BAVARVS ENSE
CONTERET invalidos ausus; etc. etc. } = 1620

The poem applauds the Emperor Ferdinand II., who was then peaceably acknowledged as King of Bohemia, according to the predictions of the Sibyls, which are set forth in chronogram, and to the omen of a comet which had recently appeared.

Sibyllarum chronographica duodecim
de novo cometa
conspecto mense Decembri MDCXIIX.

Sibyllæ Persicæ.

VENIT AB OFFENSO PRÆSENS HOC NVMINE SIDVS. = 1618

Sibyllæ Lybicæ.

IRRADIANS EXTAT TOTO IVBAR ORBE COMETES. = 1618

Sibyllæ Erythrææ.

SIRMATE CONSPICITVR CŒLO NOVA STELLA RELVCENS. = 1618

Sibyllæ Cumanæ.

TERREAT APPARENS CRINITVM SIDVS AB AVSTRO. = 1618

Sibyllæ Phrygiæ.

LVCET STELLA POLO CRVDELIS NVNTIA CLADIS. = 1618

Sibyllæ Hellespontiacæ.

STELLA DEI EXORTA EST, PRAVO TERRORE MINANTIS. = 1618

Sibyllæ Samiæ.

STELLA RECENS CONSPECTA ERIT EXITIALE FLAGELLVM. = 1618

Sibyllæ Cumææ.

VLTOR CONSPICITVR SCELERIS NOVA STELLA COMETES. = 1618

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[1] Frederic, King of Bohemia, Elector-Palatine, etc. See *Chronograms*, pp. 464-468. He married the Princess Elizabeth, daughter of James I. of England; he lost both the kingdom of Bohemia and his Palatinate.

[2] In this chronogram the author takes the liberty of neglecting to count two letters D= 1000, contrary to the principle asserted in the address to his readers.

Sibyllæ Tiburtinæ.

VIsVs erIt raDIo praVos terrente CoMeta. = 1618

Sibyllæ Delphicæ.

steLLa CorVsCa DeI CaVDato CrIne reCVrrIt. = 1618

Sibyllæ Herophilæ.

sangVIneo apparet raDIo noVVs Iste CoMeta. = 1618

Sibyllæ Europææ.

praVa paLatIno sIDVs fert pLVrIMa pragæ. = 1618

The Latin introduction to some further predictions is to this effect:—The prophecies of the last-named Sibyl, by which she foretells, in chronographic verse, the divinely obtained victory on the 8th November 1620, against Frederic Count-Palatine and his allies at the metropolitan city of Prague, and the surrender thereof. The first four apply to Ferdinand Augustus, King of Bohemia—

I.

te Cæsar CaptIs DeCorat VICtorIa sIgnIs;
hoste reperCVsso, rapta Corona DatVr. } = 1620

II.

Cæsareos fasCes, VICtrICIa sIgna, boheMos
CogItVr oppressos Cernere praga rVens. } = 1620

III.

Mars aqVILæ nIVeI traDet rVbra sIgna LeonIs. = 1620

IV.

arte et Marte tVo, Cæsar, DatVr Vrbs tVa praga. = 1620

The next four apply to Maximilian, Duke of Bavaria—

I.

VICtrICes aqVILas eXtoLLIt VICtor, et VrbeM
eX hIs aVspICIIs baVarVs Intrat oVans. } = 1620

II.

baVarVs hæretICos prosCrIptos Cæsaris hostes
DebeLLat, trepIDos peLLIt, ab arCe fVgat. } = 1620

III.

Magna DatVr baVaro steLLato eX aggere praga. = 1620

(This chronogram is also arranged in the complex form of the comet which appeared in the year MDCXIIX., *i.e.* 1620.)

IV.

arX et CastrVM DatVr pragæ. = 1620

(This chronogram is also arranged in the very complex form of a star with eight rays.)

The next prophecy applies to Charles, Count of Bucquoy, the victorious commander of the Imperial forces—

regnI erIt, et pragæ DoMItor bVqVoIVs arCIs. = 1620

(This chronogram is arranged in the extremely complex form of a labyrinth square, 'in which the diligent reader will find it more than 600 times repeated;' these are the author's words)—

'De quo sequens schema: in quo diligens lector plusquam sexcentis vicibus idem carmen chronographicum inveniet.'

The Labyrinth mentioned in the opposite page; read from the centre.

ARCIS. ARCIS.

SVIOVQVBROTIMODÆDOMITORBVQVOIVS
VIOVQVBROTIMODÆGÆDOMITORBVQVOIV
IOVQVBROTIMODÆGAGÆDOMITORBVQVOI
OVQVBROTIMODÆGARAGÆDOMITORBVQVO
VQVBROTIMODÆGARPRAGÆDOMITORBVQV
QVBROTIMODÆGARPTPRAGÆDOMITORBVQ
VBROTIMODÆGARPTETPRAGÆDOMITORBV
BROTIMODÆGARPTETETPRAGÆDOMITORB
ROTIMODÆGARPTETITETPRAGÆDOMITOR
OTIMODÆGARPTETIRITETPRAGÆDOMITO
TIMODÆGARPTETIRERITETPRAGÆDOMIT
IMODÆGARPTETIREIERITETPRAGÆDOMI
MODÆGARPTETIREINIERITETPRAGÆDOM
ODÆGARPTETIREINGNIERITETPRAGÆDO
DÆGARPTETIREINGEGNIERITETPRAGÆD
ÆGARPTETIREINGEREGNIERITETPRAGÆ
DÆGARPTETIREINGEGNIERITETPRAGÆD
ODÆGARPTETIREINGNIERITETPRAGÆDO
MODÆGARPTETIREINIERITETPRAGÆDOM
IMODÆGARPTETIREIERITETPRAGÆDOMI
TIMODÆGARPTETIRERITETPRAGÆDOMIT
OTIMODÆGARPTETIRITETPRAGÆDOMITO
ROTIMODÆGARPTETITETPRAGÆDOMITOR
BROTIMODÆGARPTETETPRAGÆDOMITORB
VBROTIMODÆGARPTETPRAGÆDOMITORBV
QVBROTIMODÆGARPTPRAGÆDOMITORBVQ
VQVBROTIMODÆGARPRAGÆDOMITORBVQV
OVQVBROTIMODÆGARAGÆDOMITORBVQVO
IOVQVBROTIMODÆGAGÆDOMITORBVQVOI
VIOVQVBROTIMODÆGÆDOMITORBVQVOIV
SVIOVQVBROTIMODÆDOMITORBVQVOIVS

ARCIS. ARCIS.

A four-sided obelisk, supposed to be erected at Prague, is next represented, bearing chronogram inscriptions to the four last-named personages, and the date CIↃ.IↃC.XX.—

FERDINANDO CÆSARI HVNGARIÆ REGI VICTORI FELICI HOSTE PROSTRATO PRAGA RECONCILIATA P. C. = 1620

DVCI BAVARIÆ FIDEI CATHOLICÆ ASSERTORI HÆRESEOS OSORI CÆSARIS PROTECTORI LÆTA PRAGA P. = 1619

CAROLO BVQVOIÆ COMITI, PRINCIPI CLARO, HEROI FORTI, ICTA REGIA PRAGA P. = 1620

FRETERICO PALATINO BOHEMIÆ REGI CORONATO VICTO CONFRACTO FVGATO LVBENS PRAGA P. = 1620

A column supposed to be erected at Prague to the Most Serene Duke of Saxony is represented, thus inscribed—

S. DVCI SAXONIÆ IMPERII E. PRAGA G. E. P. = 1620

The same European Sibyl thus advises Frederick Count-Palatine—

NON CAPIAS, TIBI NEC DABITVR, FREDERICE: TIARA HÆC CÆSARIS EST; ERGO NON ERIT ILLA TVA. } = 1619

And the same Sibyl repeats her advice to him in 200 acrostics, 'ducentena acrostichis,' which I forbear to transcribe.

Then a Latin poem is addressed to the Emperor Ferdinand II., so composed that every word commences with the letter F; the title and first couplet are as follows—

Famæ fortunæ felicitatis Ferdinandi
fatum felix faustum favorabile.

FERT FERDINANDI FASCES, FERT FOEDERA FAVSTI
FASTIGI FORTVNA FAVENS; fert fulcra favoris, etc. etc. } = 1620

(The date of the victory of Prague.)

The alliterative poem contains no more chronograms. The Muses now come forward, and—

'Pergit Calliope legendo.'

Hæc ita dum Pragæ; Fernandi exercitus hostes
Victore invadit gladio, superatque rebelles.

CÆSARIS OBSEQVIIS SESE IPSA MORAVIA SVBDIT.[1] = 1621

PVLSA REDVX PIETAS ET RESTAVRATVS VBIQVE[2]
RELLIGIONIS HONOS, ARIS REVERENTIA, CVLTVS } = 1621
ASTRICOLIS, LAVS GRATA DEO, ET LATRIA TONANTI

SVBDITVR ET REGIO ALSATIÆ, ATQVE SILESIA MAIOR.[3] = 1621

ET TENET ET VVLT SOLA PROCACITER ARMA REBELLIS[4]
HVNGARIA, AVSTRIACIS FATO SACRATA TROPHÆIS. } = 1626

Hæc dum Pannoniis peraguntur taliter oris,
BELLA PALATINO FORTIS MOVET, ACRIA BELLA,[5]
SPINOLA; CASTRA CAPIT VARIA, VRBES: fœdera solvit, etc. etc. } = 1621

(There are no more chronogram lines.)

Marginal notes to the lines. [1] De Moravia reducta 1621. [2] De restituta relligione 1621. [3] De reductione Alsatiæ 1621. [4] De bello Hungarico 1621.—(The chronogram is wrong, it makes 1626.) [5] De victoriis Marchionis Spinolæ in Palatinatu 1621.

Then follows a 'Chronographicum' on the death of Philip III., King of Spain—

I.

REGIS IBERA ADIENS REGNA AC PENETRALE PHILIPPI,
ANTE DIES SENII NECAT HVNC CRESCENTIBVS ANNIS. } = 1621

II.

SIC REX DECEDES: PIETAS SACRA RELLIGIOQVE,
PRO SCEPTRO, TIBI FERT ÆTERNÆ REGNA CORONÆ. } = 1621

III.

ET CARET INTERITV TVA FAMA, ET GLORIA FINE,
COGNITA TOTA SOLO, IN CŒLO SPECTATA SALOQVE. } = 1621

Then follows a 'Chronographicum' on the death of Charles, Count of Bucquoy—

HINC PARTES PETIT PVNGARICAS, VBI FORTITER HEROS
BVQVOIVS, CVM BELLA PARAT, PROPELLIT ET VRGET
PANNONIOS, STRATVS PERIIT PER VVLNERA BIS SEX. } = 1621

And one on the death of the Archduke Albert (the Governor of the Netherlands, the personage who is the subject of the present panegyric)—

Nec satiata manus crudelis sanguine monstri,
Venit Bruxellas ad magni Principis aulam,
ALBERTI ARCHIDVCIS LÆDENS COR: INTERIT IPSE,
ET FRATRI ASTRIFERA REGI SOCIATVR IN ARCE, etc. etc. } = 1621

(There are no more chronogram lines.)

Then follow 'Lessi sex elegiaci, etc.' The Latin title is to this effect: Six lamentations, chronographic elegies on the death of the Most Serene Prince Albert, Archduke of Austria, Duke of Brabant, etc., and concerning the happy government of the Princess Isabella-Clara-Eugenia, of the Belgic provinces—

I.

AVSTRIACVS PRINCEPS, SVPERO EXTOLLENDVS IN AXE,
DVX PIVS ALBERTVS (BELGICA PLANGE) PERIT. } = 1621

II.

CONSILIIS FABIVS, CATO IN ORE, ET SCIPIO GESTIS,
LEGE SOLON, ZELO IN RELLIGIONE NVMA. } = 1621

III.

IN CŒLIS CVM SINT TVA SCEPTRA ÆTERNA, CORONAS
HINC ORBIS FRAGILES SPERNERE NOTVS ERAS. } = 1621

IV.

NON PHŒNIX CADIT OCCASV, EXORITVRQVE FAVILLIS;
NEC, DVX ALBERTVS, POST SVA FATA PERIT. } = 1621

V.

NON PERIT, IN CŒLIS HOC SOLIS CLARIOR IGNE EST;
ET RADIAT RADIIS, LVNA ISABELLA, SVIS. } = 1621

VI.

LVNA REGENS, SPLENDENS, ALBERTO SOLE CADENTE,
ATQVE NITENS RARA LVCE, COLORE NOVO. } = 1621

(This last chronogram relates to the government of the Archduchess Isabella.) Then follows a semi-chronogrammatic poem concerning the reign of Philip IV. of Spain and the Netherlands :—

Lætitiæ nova caussa datur : discedite luctus
Et lacrymæ, tristes gemitus, quia nostra gubernat
Luna gubernatrix Belgas, et lumine lustrat
Et beat inflexu placido : QVIA REGNA PHILIPPVS
ACCIPIT HESPERIÆ, SCEPTRVM REX ATQVE TIARAS
IN POPVLOS, ORIENS QVOS SOL QVOSQVE IPSE REVERSVS
CERNIT : et Imperium tibi erit quà divite currit = 1621

Amne Tagus, etc. etc.; mentioning many rivers in the dominions of King Philip. The poem concludes with the exclamation 'Vive o Rex, vive Philippe,' and it is immediately followed by a 'Votum chronographicum' for his safety—

PHILIPPE REX IBER RELLIGIONIS PETRA CANÆ ÆTATIS CERNENS ANNOS FELICITER SCEPTRIS IMPERA. = 1621

The Muse Calliope continues her reading of the European Sibyl's utterances, and here it must be acknowledged that she has to encounter a serious difficulty under the title of a chronographic-retrograde-elegiac-anagram; the full title, etc., is as follows—

Ejusdem voti anagramma chronographicum retrogradum elegiacum sibyllæ Europææ quo Philippo[1] optimo regi catholico vitam et incolumitatem apprecantur.

LANIFICÆ TIBI SINT NECTENTES STAMINA LARGO
POLLICE, REX, PRINCEPS STRIPIS ET HESPERIÆ. = 1621

It reads backwards thus—

HESPERIÆ ET STIRPIS PRINCEPS, REX POLLICE LARGO
STAMINA NECTENTES SINT TIBI LANIFICÆ. = 1621

A 'Votum chronographicum' for the safety of the King of the Belgic provinces—

PVBLICA SACRIFICAT TIBI REX VOVET ATQVE SALVTIS
ADIVTRIX, FIAT CORDIS AVITA SALVS. = 1621

A 'Votum chronographicum' of the clergy, for the same—

HVMANO GENERI CHRISTVS LVX, SPES QVOQVE CERTA,
SIT SCOPVS HIC, VITÆ REX CINOSVRA TVÆ. = 1621

A 'Votum chronographicum' of the nobility—

EXEAT INFELIX LVCTVS, LABOR EXVLET, ATQVE
TABIFICVS LANGVOR CORPORIS ATQVE ANIMÆ. = 1621

A 'Votum chronographicum' of all adherents—

BELGICA FLORESCAT TVA FELIX PRINCIPE TALI:
VIVE PHILIPPE DIV, REX NOVE VIVE DIV. = 1621

A poem next follows relating to various events of the period and the conclusion of war, but of no particular interest in the present day, and several chronograms not requiring any special notice are mingled with the poetry. At page 125 of the book we find that the Muse Calliope has finished her task of reading, when Phœbus appears with

[1] Philip IV. ; he came to the throne of Spain in 1621.

a 'final flourish' commencing in these words, concerning the Duke de Spinola and the capture of the fortress and town of Breda—

Legerat hæc dea Calliopea : coronidis addit
Hæc oracla loco Phœbus memoranda per ævum :
CESPES FATALIS BREDÆ : TV CESPITE CAPTA ES ;
CESPITE ET AGGERE DVX TE CAPIET SOLIPAN. } = 1625

This is the last chronogram, and in taking leave of the very curious and, I believe, rare book, I call the reader's attention to the last word of the chronogram, 'SOLIPAN.' It is explained in the poem which fills the last three pages of the book that the word is an anagram on the name 'SPINOLA,' and is a mystic word inscribed on a necklace composed of seven precious stones, by virtue of which the Muse Urania was enabled to know something of the 'recondite secrets of fate.' Urania proceeds to describe the meaning of the precious stones and their representative virtues, and attributes them all to the Duke de Spinola. She then declares that Phœbus (who opened the panegyric) forbids her to disclose any more secrets—

'Plura loqui, vel scire ævi secreta futuri,
Me vetuit Phœbus : fatalis clauditur ergo
Mnemosynes codex : omnes cum matre reducunt
Thespiades.' Etc. etc.

The official licence to print the book is on the last page; it is worthy of notice, and is as follows—

Approbatio.

Hæc Parnassi bicipitis de Pace Vaticinia, vario metri artificio decantata à Clariss: Dom: Jodoco de Weerdt, Urbis Anturpiensis Syndico, digna censeo, quæ ob argumenti raritatem, et metri varietatem, typis committantur, et ad Reipub: Litterariæ ornamentum evulgentur. [*Official signature.*]

The Archduke Ferdinand.

A VOLUME of tracts relating to Belgian history (British Museum, press-mark 1193. l. 6.). Tract No. 3 bears this title, '*BRUXELLENSIUM TRIUMPHUS* serenissimo principi Hispaniorum Infanti, Ferdinando archiduci Austriæ S.R.I. Cardinali Belgium ingrediente erectus. Describebat Sebast. Tychonius, insignis ecclesiæ Colleg. D. Gudilæ Sacellanus.' Brussels, 1635. 4°. The only chronogram in the volume is at page 46 of this tract; it was an inscription on a structure among the decorations of the streets in 1634, on the arrival of Ferdinand at Brussels—

PRINCEPS TIBI FERDINANDVS VENIT :
IO VIVE, IO GAVDE PATRIA. } = 1634

i.e. Prince Ferdinand comes to thee; Huzza long live, huzza rejoice O country. In my book *Chronograms*, pp. 424-429, will be found a great many chronograms on the same event.

Leopold William.

A SMALL book in paper covers (British Museum, press-mark 1157. de.) '*CHRONOGRAPHIA SUPER* lætum et inopinatum felicemque *INTROITUM IN BELGIUM* serenissimi archiducis Austriæ Leopoldi Guilielmi pro rege Hispaniarum . . . supremi gubernatoris, etc. etc. Lovanii, 1648.'

The dedication of the book to the magistrates and leading men of the city of Louvain, and the congratulation to Leopold which next follows, are both in Latin; the next and principal portion of the book consists of various sets of verses in the Flemish language, with anagrams on the name of Leopold and chronograms in both languages on his acts, exploits, and victories over the French, mostly in the year 1647, on behalf of the country of which he was appointed the governor. The author's name is not mentioned; it may be inferred, however, that he was a notary, and that D. I. P. were the initial letters of his name.

The first chronogram occurs at the end of the dedication, FLOREAT Io LoVanIVM ET VnIVersItas In paCe INSTANTE VtI CASTOR ET poLLVX ConCors perennet. = 1647

The following chronogram is printed in the conventional shape of a heart giving the year of the world which according to the opinion of learned men corresponds with the year of our Lord 1647, as explained thus—Chronicon ab orbe condito[1] usque ad annum MDCXLVII. Hoc chronographico reperies numerum 6847, juxta communem philosophorum sententiam.

LeopoLDVs gVILIeLMVs aVstrIaCVs fratrIs sVI nVtV, eX pII nostrI regIs Voto, beLgarVM appLaVsV: bataVo VerÒ stVpente; attonIto InIqVo Marte gaLLICo brVXeLLÆ horIzonteM feLICIter IntraVIt, faC o pIe DeVs Vt qVoqVe IntraVerIt In peCtVs hVIVs DVpLeX spIrItVs patrIs eLIÆ. = 6847

Observe that in the anagrams which accompany the following chronograms, mingle, the one with the other, and derive their explanation from the latter. I transcribe them as they occur in the book, leaving out the Flemish verses. The hexameter and pentameter metre prevails, and the dates are 'Anno Domini'

Chronicon à partu Virginis Deiparæ.

In aDVentV prInCIpIs LeopoLDI aVstrIaCI In beLgICas terras IVstItIa et paX sese osCVLatÆ. = 1647

Anagramma.

Leopoldus. = Duos polle.

Illud anagramma interpretatur hic subsequens versus chronographicus.

ense tVo eXpeLLas franCos; bataVos qVoqVe paCe;
VerÈ DVos poLLens sIC LeopoLDVs erIs. } = 1647

The next chronogram alludes to the motto of the Archduke Leopold.

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[1] *i.e.* From the creation of the world. I have tried several methods of mundane chronology, but I am unable to say which one of them is here alluded to as adopted by the common opinion of philosophers.

In virtute et timore Domini.

IN VIRTVTE ET TIMORE DEI STRENVVS VT LEO VNIVERSOS PROFLIGABIT HOSTES SVOS. = 1647

Anagramma.

Leopoldus. = Polo ludes.

HERCVLEOS FRVSTRA VVLT ORBES SCANDERE GALLVS.
AT TV LVDE POLO PRINCEPS VIRTVTE PATERNÂ. } = 1647

Chronicon.

BENEDICTVS QVI VENIT IN NOMINE REGIS, ET AB VNGVE HOSTIS VRBES NOSTRAS TVEATVR. = 1647

Anagramma.

Leopoldus. = Duplo sole.

IN TE SOL DVPLVS NITET EN SERENISSIME, PATRIS
IN TE EST VIRTVTIS, IVSTITIÆQVE IVBAR. } = 1647

Chronicon in honour of the august House of Austria.

VIVANT IGITVR AVSTRIACI ROMANÆ SEDIS PROPVGNATORES;
VIGEANT HI IN NESTORIS ÆVA. = 1645

Anagramma.

Leopoldus. = Plus leo do.

SI LVCES VIRTVTE LEO, QVOQVE POLDVS OLORE
ATTRIBVES PRINCEPS SIC TIBI, PLVS LEO DO. } = 1647

Chronicon.

GAVDEAMVS IN PRINCIPIS INGRESSV QVI EST PAX NOSTRA ET VITA NOVA. = 1647

Chronogram made of nine words, the initial letters of which marked in figures, are the nine letters composing the name.

1 2 3 4 5 6 7 8 9
L E O P O L D U S.

1 2 3 4 5 6 7 8
LVX EST, ORDO PATRIÆ, OPPRESSOS LEVANS DVX VERÈ
9
SVBDITOS. = 1647

Anagramma.

Leopoldus. = Pello duos.

IN TVA LVCTANTES VICISTI HIC FATA NECEMQVE
CASSION[1] ET RANSEAV,[1] LONGÈ TV PELLIS VTROSQVE. } = 1647

Chronogram made on the arrival of the archduke Leopold, in honour of the Flemish people—

GAVDA TVOS CESSA EXTRACTOS LVGERE LEONES
FORTIOR ECCE TVIS NOVVS EST PERSEVS LEOPOLDVS. } = 1647

Chronogram on the loss and recovery of the town of Courtray—

CORTRACI IACTVRA INDEX FVIT ANTE SALVTIS
PROFLVET HOC FLANDRIS FONTE RVINA, SALVS. } = 1647

The 'second part' of the book contains chronograms on the acts and victories of Leopold William in Belgium, the first being one

[1] The names of two Generals in the French army.

which gives the year, month, and day when the town of Armentières was captured from the French and restored to Flanders (on St. Petronilla's day, the 31st May)—

GaLLo sVperato prInCIpI nóstro pIo Vt sIDerI aVstrIaCo LeopoLDo faVIt petroneLLa VIrgo In ense VICtorI sVo. = 1647

Chronogram on the contention[1] before the besieged town of Landrecies between Gassion the French General, and Leopold William, on 2d July 1647—

LanDraCo obsesso gassIon Ipso VIsItatIonIs DeIparæ festo VIsItans Castra prInCIpIs nostrI aVstrIaCI, InopInatâ saLVtatIone reCeptVs trIstIs abIIt. = 1647

Chronogram on the same contest, continued on the following day—

et LVCe seqVentI VIsItare LeopoLDI VIres peCtore spIrans; ConstantIâ eIVs attonItVs eI VaLeDICIt. = 1647

Chronogram of the year, month, and day in which Landrecies, famous for its strength of position and for its proximity to foreign nations, was overcome by Leopold William, and snatched from the grasp of the French, and restored on the 16th July to its proper king, as though it were the key to Hainault—

LVCe bIs oCtaVâ IVLI LeopoLDVs abegIt hostILes LanDraCenâ eXVIt Vrbe brItannos. = 1647

VIVat Io Vrbs LanDraCI Vos gaVDete renates hannonICI, gaLLo pVLso eVICto, atqVe reIeCto. = 1647

In aVstrIaCo hoC gaVDete LeopoLDo hannones hIC Vos IaCentes traXIt eX gaLLI IVgo. = 1647

The Flemish verses which follow the above three chronograms conclude with four others in the same language, and they again are followed by these two in Latin concerning the burning and destruction of the town of Wavre by the Hollander's soldiers—

qVæ franCI patrare thenIs DanaI qVoqVe troIæ MaIora à bataVIs VVaVrIâ passa fVI. = 1648

VVaVrIa fIDeLIter pro bono beLgII fVrorI bataVI resIstenDo nonâ IVnII DIrVta est. = 1647

These events terminated in peace, as indicated by this, the last chronogram in the book—

fIat paX et saLVs pIe IesV beLgIs In DIebVs nostrIs aVthore LeopoLDo aVstrIaCo prInCIpe paCIfICo. = 1647

The 'censura,' on the last page, declares that the book contains nothing contrary to the Catholic faith or Christian morals.

Maria Antonia.

A tract of only four pages, and probably a rare one, in my possession, the title beginning, 'Epicedion in obitum,' etc. (A funeral dirge on the death of the Most Serene Princess and Duchess

[1] Probably a meeting between the two leaders to discuss terms for surrender of the town.

Maria Antonia Josepha Benedicta Rosalia Petronilla, daughter of Leopold, the Emperor of Germany, etc., and wife of Maximilian Emmanuel, Duke of Bavaria, Count Palatine, etc., at Vienna, on 24th December 1692).

At the solemn 'pomp' performed in the royal chapel at Brussels in Brabant

EJVS FIEBANT EXEQVIÆ DECIMA FEBRVARII
ASSISTEBATQVE INTEGRA AVLA. } = 1693

Pages 2 and 3 are occupied by the verses, and page 4 by what follows here—

CHRONICON.

Loci, Anni, Mensis et Diei.

MARIA-ANTONIA VIGILIA NATIVITATIS CHRISTI DEVOTE
VIENNÆ EXPIRAT. } = 1692

Aliud; Anni, Mensis, et Diei.

PRIDIE QVO DEIPARA PARIT ABSQVE DOLORE, ANTONIA
LVGENTIS BELGII GVBERNATRIX PIE OBIIT. } = 1692

Aliud; Anni 1693.

PIE JESV! PROPITIVS SIS PIE MARIÆ-ANTONIÆ VXORI
PLANGENTIS DVCIS BOIARIÆ. } = 1693

Aliud; dicti Anni continens nomen autoris.

FRVATVR ANTONIA REQVIE PERPETVA, HIS PETIT
GVILIELMVS VANDER SLOOTEN PRESBIITER } = 1693

Custodiæ suæ celsitudinis Capellanus.

This last chronogram deserves special notice, because it tells us the name of the author, which does not appear on the title-page. Without careful inspection of the original, and some knowledge of the devices adopted by authors to hide their names, a catalogue-maker would probably write against this production the word 'Anonymous.' The deceased was the Austrian Governess of the Netherlands.

Charles Alexander.

A TRACT in my possession contains, in twenty-four pages, a congratulation in Latin hexameter verse to Charles Alexander, Duke of Lorraine, for Maria Theresia, Queen of Hungary and Bohemia, the Supreme Governor of the Netherlands, on his return into Belgium after a long absence, and on his entry into Brussels with solemn pomp on 23d April 1749. Printed at Mechlin. The author's name does not appear; the 'Approbatio' by the censor of books thus indicates it—'Conscripta à R. P. J. B. H. S. J. T. poetâ clarissimo, prælo luceque publicâ dignissimo censeo. Datum 19 Aprilis 1749.' This is another instance of the author hiding his name. The last four pages describe the emblems and triumphal arches which adorned the city of Louvain on the occasion of the

Governor's return to the country; these chronogram inscriptions appeared on different arches. The first was put up by the Jesuits in the name of the Magistrates—

DUCI CaroLo LotharIngICo grUDIos:
sUI præsentIa honorantI ConCors
senatUs popULUsqUe LoVanIensIs. } = 1749

The next was at the Carmelite Monastery, under a statue of Maria Theresia—

LotharO DUCI
feLICes theresIÆ aUstrIaCÆ aqUILas
eXULtante beLga
reDUCentI
theresIanÆ LoVanII. } = 1749

The next was on an arch 'ante portam mediam plateæ Thenensis,' erected also by the Carmelites—

In aDVentU gUbernatorIs patrIÆ
CarMeLUs eXULtans ereXIt. } = 1749

MerCUrIUs eXoptatUs annUntIat
eXoratÆ paCIs gaUDIa. } = 1749

Maria-Christina and Albert-Casimir.

A rare little book, in my possession, concerning the arrival of their Royal Highnesses Maria-Christina of Austria and her husband Albert-Casimir of Saxony at the town of Herve, in the Duchy of Limbourg, on 13th June 1791, on their way to Brussels as Governors of the Austrian Netherlands, when the Emperor Leopold II. was their sovereign. It is a collection of the congratulatory odes and verses in French composed for the occasion by various writers, and of congratulatory chronograms inscribed on various buildings in the town and neighbourhood, but without any circumstance or narrative beyond what may be gathered from the verses and some scanty notes. The book consists of 112 pages octavo, and is a curious specimen of rough printing done at a small provincial town, Herve, where the events took place. At the period in question the town was on the highway to Liège from the eastward, and not far from that city; now the route by railway takes another course, depriving Herve of whatever importance it might have derived from its position. A note at page 13 mentions that the town was pillaged from the 7th to 9th August 1790, and many of the inhabitants massacred by the rebel 'patriotic' mob opposed to the Austrian government; the movement was eventually quelled by a regiment of Limbourg Volunteers, a circumstance alluded to in the chronograms. The territory of Limbourg is now included in the kingdom of Belgium.

There was a public reception of their Highnesses, with recitations of odes, and other rejoicings, in which the Royal College took a

leading part, displaying or expressing much sincere affection. The chronograms commence at page 63; flattery and high-flown expressions are conspicuous in them; allowance, however, must be made for the habitual extravagant language which was then considered due to exalted personages, and for the popular joy at the deliverance from the fury of the insurgents.

The title-page is, '*COLLECTION DES POESIES*, emblêmes, chronographes et autres inscriptions faites à l'occasion du passage de leurs Altesses Royales par le Limbourg, et de leur entrée triomphante dans la ville de Herve, le 13 Juin 1791.—Herve, chez F. J. Vieillevoye, imprimeur.'

The remarks which accompany the following chronograms are translations, or adaptations of those in the original.

This good chronogram, which was placed over the great gate of the Royal College, has been very much praised. It recalls the culpable daring of the rebels in effacing the inscription which had been the glory of the college, by giving to it the good and true name of Royal. The author of this distich and of the translation is the Abbé Van-der-linden, prefect of the said college, already known as the author of several poems. His zeal induced him to place over the said gate the words in letters of gold 'COLLEGIUM REGIUM'—

aUsU VesanI teMero fœData LeonIs,
ChrIstInæ obtUtU, LIttera fVLVa nItet. } = 1791

The French translation.

Lettres, que du Lion fouilla l'aveugle effort,
CHRISTINE vous regarde, et vous devenez or.
i.e. The letters which were defiled by the rash daring of the furious Lion, become golden through the look (or gaze) of Christina.

This chronogram, not less admired than the preceding one, is by the same author. It was placed over a door in the college, with some other inscriptions—

nUper Dente feroX, aqUILæ prossernItUr UngUI,
et DoLet InfrenDens trIstIa faCta Leo. } = 1791

The French translation.

Ce Lion, dont la dent commit tant de forfaits,
L'Aigle l'abbat; grince, et pleure ses excès.
i.e. The Lion (of Belgium), recently so fierce, is beaten down by the talons of the Eagle (of Austria), and, gnashing his teeth, bewails his evil deeds.

We wish to know who was the author of this good verse, which is also a chronogram. He is, they say, a clergyman in the country. Virgil and Horace, if they had made chronograms, could not have composed a better—

aUspICIIs, LeopoLDe, tUIs paX aLMa reVIXIt. = 1791
i.e. Through thy auspices, O Leopold, gentle peace has revived.

This chronogram, which is one of beautiful simplicity, was put over one of the windows of the house of M. Lys, official and curé of Herve, among other inscriptions. It rendered justice to the clergy of

Herve, who always prided themselves on their fidelity to their sovereign—

MarIâ, aLberto VenIentIbUs, UsqUe fIDeLIs herVIæ CLerUs oVabat. = 1791

i.e. The clergy of Herve, continuously faithful, exulted at the arrival of Maria and Albert.

MarIe-ChrIstIne, aLbert goUVernoUrs généraUX Des paIs-bas aUtrIChIens. = 1791

i.e. Maria-Christina and Albert, governors-general of the Austrian Netherlands.

The following chronograms are not without merit. We owe them to M. Dehousse, 'mayeur' of Soiron, a truly estimable man, who, during the time of the 'patriomaniac' despotism, allowed to burst forth even at the peril of his life, his intrepid attachment to the august House of Austria—

soIron, Le granD, Le petIt-reChaIn VIennent offrIr LeUrs hoMages et VœUX réUnIs. = 1791

i.e. Soiron 'the great,' 'the little' Rechain come to offer their homage and united vows.

VIVent MarIe-ChrIstIne, et aLbert De saXe, goUVerneUrs sI ChérIs ! = 1791

i.e. Live, Maria-Christina and Albert of Saxony, our governors so cherished !

This good chronogram, and the three which follow, we owe to the zeal and talent of M. Bonnie, resident at Kelmes, near the wood of Aix-la-Chapelle. They were placed on the fine arcade erected at the entrance to the wood, where the province of Limbourg commences—

VIVe, saLUs patrIæ, Cæsar LeopoLDe ; fIDeLIs agrICoLæ pLaUsUs aCCIpe, qUæso, VoLens. } = 1791

i.e. Live, O Emperor Leopold, the safety of thy country ; receive willingly, I beseech, the applause of the faithful peasant.

VIVe L'eMpereUr-roI LéopoLD II., ChérI, aUgUste soUVeraIn. = 1791

i.e. Live, Leopold II., the emperor-king, our beloved august sovereign.

VIVat MarIa-ChrIstIna reDIens, ILLUstrIsqUe beLgII gUbernatrIX.[1]

i.e. May Maria-Christina live, who has returned, the illustrious governess of the Netherlands.

VIVe DIU, LeopoLDe, InDUperator aUgUste beLgIIqUe prInCeps. = 1791

i.e. Long live Leopold ! O great emperor and prince of the Netherlands.

This good chronogram, which has been deservedly acknowledged to be extremely happy, is due to the Rev. Father Henri, Franciscan friar at the monastery of Bolland. The next one is also by him—

[1] This chronogram is erroneous ; it makes 1795.

AQUILA REDUX LEONEM EXOSCULATUR. = 1791
i.e. The Eagle (of Austria) returning, embraces the Lion (of Belgium).
LUCET TIBI LUX VIVA, FIDELIS SEMPER HERVIA. = 1791
i.e. Herve, the always faithful town, shines as a living light to thee.

This chronogram, which is not one of the least, is by the Advocate Denoël, Sheriff of the village of Clermont. It may be read on the top of an arcade constructed at the bridge of the same name—
CLARUS-MONS EXURGENS EXULTAT ET APPLAUDIT. = 1791
i.e. Clermont, elevating itself, exults and applauds.

This chronogram, and the four which follow, were composed by M. Vieillevoye, the printer (of the book). They were placed on the pretty arcade which he constructed along the road from Brattice, opposite to his house in the country—
MARIÆ-CHRISTINÆ-REGIÆ, SPONSI QUOQUE FELIX HUC ADVENTUS. = 1791
i.e. The happy arrival hither of Maria-Christina the royal and her husband.
LEO BELGICUS INSURREXERAT, AQUILA TRIUMPHANS REDIVIT. = 1791
i.e. The Belgian Lion had revolted, the Eagle has returned in triumph.
OUI, CŒURS, VOTRE TIPOGRAPHIE GRAVERA NOMS, VERTUS, BIENFAITS DE LEURS ALTESSES ROIALES. = 1791
i.e. Yes hearts! your typography will engrave the names, virtues, blessings of their royal highnesses.
TIPOGRAPHIE N'AURA NULS CARACTERES QUI SOIENT DIGNES DE NOUS PEINDRE VOS VERTUS. = 1791
i.e. Typography will have no characters worthy of painting for us your virtues.
LES JUSTES VŒUX DE LA TIPOGRAPHIE SUPLIANTE ATTENDENT LIBERTÉ DE VOS BÉNIGNES ALTESSES. = 1791
i.e. The just aspirations of suppliant typography wait for the permission of your benign highnesses. [?]

This pretty chronogram is by Listray, jun., formerly an officer of the Limbourg volunteers—
CHRISTINÂ ALBERTOQUE VENIENTIBUS; THUS TENERI CORDIS AMBOBUS UREBATUR. = 1791
i.e. Christina and Albert having arrived, the incense of a tender heart has been burnt for both of them.

This chronogram, which was put up at the Royal College, has been much praised, as well as the three which follow. They are by M. Poyart, formerly an officer of the Limbourg volunteers—
CHRISTINE AVEC ALBERT, ARRIVE DANS CE LIEU, PEUPLE D'UN CŒUR ZÉLÉ FAITES BRILLER LE FEU. = 1791
i.e. Christina with Albert comes to this place, the people with one heart light the bonfire. [?]

ARRIDENT NOBIS CHRISTINA, ALBERTUS; OVANTES
PLAUDENTI POPULO GAUDIA QUANTA FERUNT! } = 1791
i.e. Christina and Albert smile upon us; how many joys they bring to the applauding people!

CHRISTINÂ ALBERTOQUE VENIENTIBUS, VERUS AMOR, VELUT SOL IRRADIABAT. = 1791
i.e. Christina and Albert having come, true love has shone like the sun.

PRINCIPES OPTIMI, ISTIUS DIEI PROVINCIÆQUE LUX ESTIS. = 1791
i.e. O best of Princes, ye are the light of this day and of the province.

This chronogram is by Father Henri, Franciscan friar, of Bolland—
EXISTIT AMICA PAX, CHRISTINÂ ALBERTOQUE DUCIBUS.[1]
i.e. Friendly peace is established, Christina and Albert being the leaders.

This and the three following chronograms are by M. Halleux, 'mayeur de chefs et Hauts-Bans de Herve'—

VIVANT MARIA-CHRISTINA AUSTRIACA, ALBERTUS SAXONIÆ REDEUNTES. = 1791
i.e. Long live Maria-Christina of Austria and Albert of Saxony, who have returned.

DE LÉOPOLD LOUONS TOUS LA GRANDEUR;
SES ROIALES VERTUS PROUVENT NOTRE BONHEUR. } = 1791
i.e. Let us all praise the grandeur of Leopold, his royal virtues prove our happiness.

VIVE LA JOIE QUE CHRISTINE, CASIMIR INSPIRENT AUJOURD'HUI. = 1791
i.e. Blessed be the joy which Christina and (Albert-) Casimir inspire to-day!

ALTESSES ROIALES, REGARDEZ; VOICI VOS GÉNÉREUX GUERRIERS LIMBOURGEOIS. = 1791
i.e. Behold, royal highnesses, see here your generous Limbourg warriors.

At page 74, among some 'omitted inscriptions,' the following specimen occurs, of what is variously called a serpentine or network verse, in hexameter metre, it is not a chronogram—

Qu t leth tr ir dol reple
os unc ifico ux a ore rat.
H n læt l ist nit deco

In plain Latin it reads thus—
Quos tunc lethifico trux ira dolore replerat,
Hos nunc lætifico lux ista nitore decorat.
i.e. Those whom barbarous fury had filled with deadly alarm, this day now adorns with joyful splendour.

At page 77, a few omitted chronograms are preserved; they were put up with other inscriptions at Herve—

NOBIS, AMOR CERTUS DUX, GUBERNATORES CHARA LUX. = 1791
i.e. To us, love is a true guide, our governors are a beloved light.

[1] This chronogram is erroneous; it makes 1891.

UT rIDet fatI feLIX aURora beatI,
herVIaCos anIMos reCreat atqUe foVet! } = 1791

i.e. When the happy dawn of blessed destiny smiles, may it refresh and support the affections of the people of Herve!

qUanta LUX tIbI, herVa, fULgent DILeCtIssIMI gUbernatores! = 1791

i.e. How great is the light which thy most beloved governors shed on thee, O Herve!

The remaining pages contain the poems and verses by which much genial flattery was addressed to the royal personages by the inhabitants of Herve; they are mentioned as follows—

A poem, 'Couplets,' sung by the officers of the Limbourg Volunteers at the repast given by them on 23d June 1791, on the occasion of the arrival of their Royal Highnesses.

Sonnet by M. Prayon, a master-tailor at Herve, also a rondeau, and an acrostic on the names Maria Albert, by him. A note remarks, 'What might we not have had if this gentleman had completed his education!'

A poem on the fête of the Emperor-King Leopold II., 'Nayvet é Rustique ou Chanson Wallone,' sung in the fine tent which the people of Olne had prepared for the occasion. The poem is in the Walloon language, followed by a French translation, and this chronogram—

ChrIstIne, aLbert, époUX bIen assortIs, VIVez Long-teMps poUr Le bonheUr Des paIs-bas. = 1791

i.e. Christina and Albert, well-matched spouses, may you live long to be the happiness of the Netherlands.

An address by the town of Herve to Count Metternich-Winneburg, the Emperor's Minister-Plenipotentiary, on passing through Herve on his way to Brussels, on 5th July 1791.

Stanzas to the Countess, also to the Count, on the same occasion.

Ode to the Emperor Leopold on his coronation at Frankfurt, on 9th October 1790.

Extract from the *Cologne Gazette* of 8th July 1791, describing the reception of Count Metternich when he passed through Herve. He arrived at 8 P.M. and departed at 10; the rain interfered with a most elaborately arranged programme.

SOME FLEMISH BISHOPS AND CHURCH DIGNITARIES.

THE remarks at the commencement of the preceding chapter will apply to the present one, which may be taken as a supplement to what is contained in my book *Chronograms* in the way of congratulations and memorials to various Flemish Bishops.

A TRACT in my possession, printed at Louvain in 1655, contains in 24 pages the oration in Latin pronounced at the funeral of the Most Reverend James Boonen, Archbishop of Mechlin and Primate of Belgium, in the Cathedral church there on 3d August 1655. The author's name is Godefridus Wreys. The next six pages, in continuation of the event, contain this chronogrammatic lamentation and eulogy—

CHRISTIANO ORBI DEFLENDA DIES ISTA.	=	1655
STABILISSIMA FIDEI ANCHORA	=	1655
FIDISSIMA SPES BELGI IACET.	=	1655
TRISTIA IACOBI FATA OMNES BONI DEFLENTES	=	1655
ANTISTITI DENT LACHRIIMAS.	=	1655
BELGÆ DOLEANT LVMEN	=	1655
ET		
COLVMEN DEESSE.	=	1655
HOC FATVM DEPLORATE:	=	1655
BELGARVM DECOR,	=	1655
A BONO REGIMINE TER PRÆDICABILIS,	=	1655
BELGII IN HONORE PRIMAS, PIETATE CANDOR,	=	1655
MACHLINIENSIS SEDIS ANTISTES,	=	1655
MORE, ORE, ET CORDE PRÆSVL,	=	1655
AD CHOROS ANGELORVM,	=	1655
ASCENDENS FLOS PASTORVM,	=	1655
CASVM DEPLORANTE REGE,	=	1655
CVSTODEM FLENTE GREGE	=	1655
DVLCEM	=	1655
DVCEM ANHELANTE	=	1655
OCTOGESIMO ET BINO ÆTATIS ANNO BELGIS DEPERIENS	=	1655
AD CŒLOS TENDENS DENATVS EST	=	1655
PROFESTO RVMOLDO SACRO.	=	1655

An Epicedium and other verses in Latin next follow, and on the last page the author of those verses brings his own expressions of sorrow to a conclusion in these words—

CHRONICON.

ABCessIt IVnII ter DenÂ LVCe IaCobVs,
patrIÆ atLas, CVIVIs regVLa LVX fIDeI. } = 1655

Pangebat F. J. J. Canonicæ
Martinianæ Religiosus.

The chronograms will bear this translation, but without deriving any improvement from the change of language.

This day is to be deplored in the Christian world. The firmest anchor of faith, the truest hope of Belgium lies low. Let all good people deploring the sad fate of James give tears to the Archbishop. Let them grieve that the light and support of Belgium is gone. Bewail ye this fatality: the ornament of the Belgians thrice worthy of praise for his good government, the first in the honour of Belgium, a splendour in piety, the chief in the See of Mechlin, in manner, countenance, and heart a bishop, at the choir of angels the rising flower of pastors; the king deplores his end, his flock weeps for their keeper, sighing for their sweet leader. In the eighty-second year of his age dying to the Belgians and striving at heaven, he departed in the Festival sacred to Rumold [*the patron saint of Mechlin*].

James departed on the 30th day of June, the Atlas of his country, a pattern and light of faith to every one.

A small quarto volume in my possession comprising 16 tracts in 140 pages, consists of gratulations and complimentary verses in Latin addressed to various persons, on their elevation to ecclesiastical dignity, or their acquiring academical distinction in Flanders, printed at Louvain and Antwerp, in various years from 1675 to 1680. Chronograms are plentifully scattered throughout the compositions, and many emblematical engravings illustrate the subjects. There is no pagination. I give the titles somewhat abbreviated.

Tract No. 1. 'Trismegistus Ægyptius, inscriptus Reverendo . . . patri P. Michaeli Verdiere, Insulensi, . . . S. Theologiæ Laurea in alma universitate Lovaniensi insignito, die 20 Novembris 1675.' The poem is a figurative allusion to his armorial insignia, 'Fundum rubrum in tres partes divisum, tres Aviculas et Triangulum continentia,' and alludes to the universal prevalence of the number *three*, commencing thus, and continues in the same metre—

TRIA SUNT OMNIA.

Quid *Trismegistus?* Doctis, Ter Maximus Unus,
Ægyptiis notissimus.

The poem concludes thus—

Hæc semel evacuent: Si nolint plura, recusent;
Tria sunt, reponant, *omnia.*
Chronicon.
LÆTARE; REX, SACERDOS,
SOPHVSQVE MAGNVS ES. } = 1675

Tract No. 2. 'Phosphorus, sive Stella matutina, dicata Reverendo . . . Patri P. Gregorio van Goorlaecken, Mechlinensi sacræ Theologiæ professori, ejusdem in alma Lovaniensi academia Laurum reportanti.' Allusion to his Insignia 'quæ Stellam cum Libis deauratis continent.' The poem is in the same metre as the foregoing one, preceded by this text, 'Dominus illuminatio mea et salus mea.'—Psalm xxvi. 1. It concludes with this 'chronicon'—

LVX ET PROTECTOR MEVS, DEVS. = 1675
DIV VIVITE SANI ET INCOLVMES. = 1675
Offerebat Professoribus suis colendissimis, Cursus Theologicus Lovaniensis.
Printed at Louvain, Anno 1675.

Tract No. 3. Oratio funebris, of a priest of high rank in Flanders, 15th February 1675, contains no chronograms.

Tract No. 4. 'Agnus Paschalis dicatus reverendo . . . P. Philippo Tax, ordinis Eremit, S. P. Augustini, Agnum eucharisticum modo incruento et glorioso, in festis Paschalibus Deo Patri primum immolanti. Bruxellis . . . 12 Aprilis 1676.' Printed at Louvain, 1676. The poem, in hexameter and pentameter metre, has for its text the word 'Echo,' and concludes with this 'chronicon'—

PHILIPPVS DIVIS AGNVM SINE LABE OBTVLIT. = 1676

An acrostic next follows on his name 'Philippus' in hexameter metre, and after it this 'Chronicon'—

Anni, mensis, et diei.
PRIDIE IDVS APRILIS VT SACERDOS TAX HONORARIS. = 1676

After this is an Eucharistic Ode in short metre, and

'Chronicon.'
PHILIPPVS, SACERDOS VITA SVPERIS GRATISSIMVS. = 1676
AVVNCVLO NEPOTES EX ANIMO DONANT. = 1676

Tract No. 5. 'Eximio patri Domino ac Magistro nostro Christiano Lupo, Iprensi, . . . Theologiæ Doctori . . . studii theologici regenti meritissimo, In Comitiis provincialibus Angiæ 25. Junii indictis, omnium suffragiis provinciali electo dignissimo.' Louvain, 1676. On the last page of the poem there is an hexameter acrostic on his name 'Lupus,' concluding with—

Chronicon.
LAVDETVR VIR PROFVNDE DOCTVS. = 1676

Tract No. 6. 'Tuba Cornea illustrissimi ac reverendissimi Domini Francisci van Horenbeke Bruxellensis, . . . decimi Gandavensium antistitis, etc., . . . per virtutem exaltata, poesi emblematicâ illustrata a Juventute studiosâ Gymnasii literarii M. P. Augustini Lovanii.

FRANCISCUS VAN HORENBE(K)E ANTISTES.

Anagramma.

HABENS CORNU, CANIS NATUS, ET FERVES.'

Printed at Louvain, 1677.

There are eight pages of poems in hexameter and pentameter metre, each with a classical or Biblical sentence for its programme, and followed by an emblematic poem, the latter concluding with an allusive line in chronogram, which I proceed to transcribe separately. The whole is a laudatory congratulation on Francis being made the tenth bishop of Ghent—

QVIA FACIS, QVÆ DOCES, EPISCOPALE IN VITÂ DECVS ACCIPIS = 1677
ELOQVENTISSIMVS VERBI DEI NITES, NITEBISQVE PRÆCO. = 1677
FERVENS SCELERVM AVDIS EXTIRPATOR. = 1677
DIVINIORI EX CŒLO RETI ANIMAS VENARIS. = 1677
CLARISSIMVS DIVINI VERBI INTERPRES HABETVR. = 1677
CORNV EIVS LATÈ EXTENDITVR PER TERRAM. = 1677
VIRTVTE AD EPISCOPATVM ELEVATVR. = 1677
EX ALTO CORNV AVDIETVR MAGIS. = 1677
VIRTVTIS TIBI, SALVTISQVE DABIT COPIAM. = 1677
HOC PRÆSVL, CORNV CIVIVM PECCATA CORRVENT. = 1677
STRENVVS FVLGES CIVIVM DEFENSOR. = 1677
VAN HORENBEKE CORNV SALVTIS GANDAVENSIVM. = 1677
EXALTATVM EST CORNV IPSIVS A DEO. = 1677

FINIS.

Tract No. 7. 'Stella Pastoritia lucens in tenebris, honori Reverendi . . . Joannis Cobbelgiers Lovaniensis, . . . ex Plebano insignis ecclesiæ collegiatæ D. Petri Lovanii optimè merito, nunc demum feliciter electi Decani . . . inscripta et dicata a Gymnasio literario S. P. Augustini Lovanii.' Louvain, 1677. The poem concludes with—

Chronicon.

ES NOVVS DECANVS LOVANIENSIVM. = 1677
MVSA AVGVSTINIANA NOVO DECANO GRATVLATA EST. = 1677

Tract No. 8. 'Epigrammata emblematica ad arma clypearia, scitum, et virtutes Reverendi . . . Cobbelgiers, etc. (as in the foregoing tract) . . . by Ignatius Arnoldus Jansens.

IN LITERARIO DIVI AVGVSTINI GYMNASIO TIRO POETICES.' = 1677

Louvain, 1677.

There are three pages of emblematic poems, alluding to the star in his armorial shield, and to his great virtues. Each poem concludes with a 'Chronotaxis,' which, only, I transcribe—

sIDVs tVVM sVb tenebrIs LVCet.	=	1677
MVLtos tV paVperes hIC aDIVVas.	=	1677
LoVanIensI In Vrbe DIsIVnCtas IVngIs Mentes.	=	1677
eX CœLo VenIs orphanorVM aDIVtor.	=	1677
paroChVs Das oVIbVs LVbenter VItaM.	=	1677
eX pLebano DeCanVs IaM statVItVr.	=	1677
VoVeo, aDhVC aLtIVs proMoVearIs.	=	1677

Ignatius Arnoldus Jansens. Poeta.

Tract No. 9. 'Plausus . . . Reverendissimo . . . Auberto Vanden Eeden Bruxellensi Juris utrique licentiato ex insignis ecclesiæ Cathedralis B. Mariæ Virginis Antverpiæ canonico, etc. . . . nunc demum . . . octavo Antverpiensium episcopo dignissimo datus Gratulabunda juventute Gymnasii magni P. Augustini Antverpiæ 1677.' On the back of the title-page there is an allusion to his armorial device, and this anagram on his name, which are all frequently quoted in the poem—

A V B E R T V S.

Anagramma.

T V B E A R V S.

The poem is followed by these three chronograms—

aDes oCtaVVs antVerpIensIVM præsVL.	=	1677
IVre IVranDo In præLatVra antVerpIensI ConfIrMarIs.	=	1677
prIDIe sIVe In VIgILIa sanCtorVM honoratVs.	=	1677

Tract No. 10. 'Insignia . . . Auberti octavi Antverpiensium episcopi emblematicè illustrata,' etc. There are eight pages of emblematic poems founded on his armorial devices, addressed to Bishop Aubert, of the foregoing tract, the eighth bishop of Antwerp. These chronograms occur—

aVberte VIrtVtVM oDore epIsCopatV fLores.	=	1677
aVberte VanDen eeDe fortItVDo es, aC saLVs antVerpIæ.	=	1677
aVbertVs præsVL pVræ MentIs CanDore VIget.	=	1677

Tract No. 11. 'Reverendo . . . Anthonio Spanoge . . . monasterii S. Bernardi ad Scaldim . . . inaugurato sacrâque insulâ decorato gratulatur et applaudit Gymnasium S. Augustini Antverpiense . . . die Aprilis.' The year date is only given by the chronograms on the last page. The poem is entitled 'Eccloga,' it is composed in the classic style of Virgil's eclogues, with many playful allusions to Spanoge and his armorial device on the occasion of his becoming

abbot of Scaldim in the year thus indicated (the only chronograms in the tract)—

INTENDIS VIRTVTE TVA CLAVO OPTIME FAVTOR = 1679
BERNARDI, ET CVLTOR : PRÆBET TIBI MVNVS ET AXIS. = 1679

Tract No. 12. 'Allusio emblematica ad arma gentilitia . . . Reverendi . . . Præsulis D. Anthonii Spanoge,' the distinguished person in the last-quoted tract. There are five poems with engraved emblems, alluding principally to his armorial devices (of which an engraving is given in the preceding tract); four blackbirds and a spread eagle are conspicuous in the quarterings. A motto and a chronogram accompany each emblem. They are as follows—

Motto.—Sicut pastor gregem suum pascet.—Isaiah xl. 11.
Emblem.—A crook stick or staff growing in a woody landscape.

INTENDENDO[1] PEDO SINT PASCVA *PROSPERA*[1] PRÆSVL.
PROSPERA[1] SVNT AGNIS *PROSPERA*[1] SVNTQVE GREGI. } = 1679

Motto.—Erexit cornu salutis nobis.—Luke i. 69.
Emblem.—An ox running, with horns erect.

CORNVA MANDANTIS EVEXIT SIGNA SALVTIS. = 1679

Motto.—In silentio et in spe erit fortitudo.—Isaiah xxx. 15.
Emblem.—A winter scene, three blackbirds in a tree.

ID MERVLÆ REPETVNT BENE NOS TACVISSE IVVABIT. = 1679

Motto.—Cantabo, et psalmum dicam.—Psalm xxvi. 6.
Emblem.—A summer scene, three blackbirds in a tree.

SI SVPERIS LAVDES CANTAMVS PINGVIS AVENA : = 1679
SVAVIS IN HIS MERVLÆ LAVDIBVS ORA FLAGRANT. = 1679

Motto.—Esurientes implevit bonis.—Luke i. 53.
Emblem.—An eagle has brought a tortoise to a mountain top as food to her young.

DONA GREGI PRÆSVL SVAVES VT DIVIDIT ESCAS, = 1679
GRATVS EST OVIBVS VICTIMA BLANDA SVIS. = 1679

Motto.—Sicut aquila provocans ad volandum pullos suos.—Deut. xxxii. 11.
Emblem.—An eagle followed by its young flying towards the sun.

NON SINE LAVDE PROBAS PVLLOS IOVIS ARMIGER AXE, = 1679
SIC QVOQVE DAT PRÆSVL GREGIBVS PIA MVNERA ET ASTRI. = 1679

These final chronograms terminate the last page—

EXIGVOS FOËTVS ABBAS DIGNISSIME CLAVO = 1679
PANDIMVS INGENTI, GRATO HOS ROGO SVSCIPE VVLTV. = 1679

Tract No. 13. 'Vanitas aulæ et Inconstantia fortunæ exemplo duorum fratrum Melianthi et Clelii confirmata,' etc. . . . Louvain,

[1] His armorial motto is 'INTENDE PROSPERE.'

1679.—A short scholastic 'scene,' having some local allusion. There are no chronograms.

Tract No. 14. 'Illustrissimo ac reverendissimo D. Joanni Ferdinando van Beughem nono Antverpiensium episcopo, cùm primùm in cathedram suam solemniter induceretur. Applaudebat Gymnasium Litterarium S. P. Augustini Antverpiæ MDCLXXIX.' The poem is in hexameter verse, near the end this line occurs—

FAVSTVS ADES PRÆSVL, CANIMVS TIBI FAVSTA IOANNES. = 1679

And after the last line this chronogram follows—

IOANNES PASTOR DVLCISSIMVS INAVGVRATVR. = 1679

Tract No. 15. 'Allusio ad arma gentilitia . . . episcopi D. Joannis Ferdinandi van Beughem.' (The same, the ninth bishop of Antwerp, as mentioned in the foregoing tract.) There is an engraving of his armorial shield, on which seven roses form the principal device; and there are seven engraved emblems in which those flowers or the plant are the leading subject. All these are within grandly composed borders all of the same design, surmounted with the cardinal's hat and tassels, and beneath the motto VIRTUTE ET CONSTANTIÂ. The poems are in praise of the bishop, and are followed by these chronograms complimentary to him independently of what the poems express.

FERNANDVS VAN BEVGHEM AFFABILIS VIGEAT EPISCOPVS. = 1679

IOANNES VAN BEVGHEM, VIRTVTE ET CONSTANTIA[1] DIGNE PRÆSVL. = 1679

IOANNES FERNANDVS NATVS GRATIOSVS SOLIS LVMINE PRÆSVL. = 1679

PASTOR SVAVISSIMO VIRTVTIS ADORE CLARVS. = 1679

IOANNES DIV FVLGEAT SVO GREGI FAVSTE CANDIDVS. = 1679

QVIVIS PERBLANDA IOANNIS VOCE MOVETVR. = 1679

VAN BEVGHEM CASTITATIS ODORE FELIX VIGET. = 1679

PRÆSVL OVES PVNGIT, QVI ET ÆGRIS MEDICVS EST. = 1679

PRÆSVL VAN BEVGHEM IN ADVERSIS HEROICA GENEROSITATE GRATVS. = 1679

FERNANDVS SIT FELIX IN ÆTERNVM EPISCOPVS. = 1679

Tract No. 16. 'Reverendo in Christo patri P. Jacobo Baert, grammatices magistro dulcissimo Jesu pabulo in primitiis saginato. xix Kal. Febr. MDCLXXX.' The poem, in hexameter and pentameter verse, is preceded by this quotation—

Sicut unguentum in capite
Quod descendit in Barbam.—Psalm cxxxii. 2.

The allusions throughout are to the beard, as if the name 'Baert' were a corruption of the Flemish word 'Baard,' *a beard*, as in these lines in the middle of the poem—

[1] This chronogram includes the words of his motto.

A capite in *Barbam* hæc veniunt, a numine Christo
Qui caput, hic in Te Mysta manere cupit.
Es *Barba*, in *Barbam* descendit, dulciter unguens,
Et caput, et *Barbam*, corque, fibrasque tuas. Etc. etc.

The allusion to the 'most sweet ointment' in the following chronogram, which comes at the end of the poem, is thus rendered intelligible—

FAVSTE VNGVENTO IESV DVLCISSIMO SATIARIS. = 1680
Applaudebant Grammatici.

Thus concludes the volume of tracts.

AN exceedingly curious, and probably a rare book (British Museum, press-mark 619. a. 14.), has this title, '*CARMELUS TRIUMPHANS* seu sacræ Panegyres sanctorum Carmelitarum ordine alphabetico compositæ, cum novâ et extraordinariâ methodo, Authore R. P. Hermanno A. S. Barbara, Carmelitâ Discalceato Leodensis.' 1688. 8°. Pp. 30 and 371. The author's dedication of the work to John Lewis de Elderin, Prince and Bishop-elect of Liége, concludes with these chronograms—

LAVS EBVRONVM VIVAT, DECVS VRBIS ET ORBIS = 1688
LEGIADVMQVE PATER, LVX PIA, VITA SALVS. = 1688
IOANNES LVDOVICVS EBVRONVM, PATRIÆQVE PHŒBVS. = 1688
VIVAT NOVVS PRINCEPS LEGIADVMQVE PATRONVS. = 1688
VIVAT IOANNES LVDOVICVS EBVRONVM PATER. = 1688
IOANNES LVDOVICVS VERE ERIT EBVRONVM PATRONVS. = 1688
IOANNES LVDOVICVS EX ELDEREN
PRINCEPS ELECTVS AC CREATVS. } = 1688

A complimentary address next follows, occupying three pages, alliterative on the letter P, every word commencing with that letter. It begins thus, 'Principi piissimo, præsuli prætantissimo pontifici præclarissimo. Princeps piissime, Patere, paternis provolvar pedibus, perexiguas Panegyres præsentaturus, pro perenni pietatis pignore posteritati propalandas:' etc. etc. This is followed by some verses to the 'novus princeps Joannes Elderin,' and these two chronograms—

PRINCEPS NOVVS GAVDIVM ET EXVLTATIO NOSTRA. = 1688
IOANNES LVDOVICVS EBVRONVM PHOENIX. = 1688

An address next follows, alliterative on the letter C; and a set of acrostic hexameter verses, five words in each having the same initial letter, and each verse commencing with a letter of the following sentence in regular succession, 'Vivat Joannes Ludovicus Baro ab Elderen episcopus et princeps Leodiensis.' And some echo verses.

The author then approaches the main subject alluded to in the title-page, and fills 371 pages with panegyrics in Latin prose, 34 in number, on various saints, doctors, martyrs, and virgins, who had belonged to the order of Carmelites; each panegyric is alliterative on one of the letters

of the alphabet from A to V. The author tells his readers that there is 'nothing new under the sun;' a remark that may be applied to his own work, which is by no means the most remarkable of alliterative compositions, yet it may take good rank among that curious and laborious class of literary efforts. The work contains no more chronograms.

A TRACT of 14 pages folio, in the library of the Rev. Walter Begley, is a congratulatory panegyric addressed to Carlo de Spinosa Episcopus Tricalensis [Bishop-suffragan of Tricala=Calatabellota in Sicily?] and archbishop of Mechlin, bearing this title—

APPLAUSUS PANEGYRICUS

illustrissimo ac reverendissimo Domino Carolo de Spinosa ex ordine Fratrum Minorum Capucinorum Dei et Apostolicæ sedis gratia Episcopo Tricalensi Archiepiscopatus Mechlinensis suffraganeo, etc.

Duplex Chronicon.

INAUGURATUR TRIGESIMÂ NOVEMBRIS
CAROLUS DE SPINOSA.
DEI GRATIÂ EPISCOPUS TRICALENSIS PIETATE ORNATUS. } = 1723 1723 3446
Mechiliniæ 1723.

On the back of this title-page is an engraving of the armorial shield of this bishop, quarterly, first and fourth argent, on a mount in base a 'thorn' tree supported by two wolves proper, a border charged with eight estoilles or; second and third sable, a fleur-de-lys argent having two intermediate leaves or; over all an escutcheon of pretence, the coat as in the first and fourth quarters. The whole is surmounted by a cardinal's hat with the crozier and mitre on either side, and beneath is this motto, 'Securitas in timore.' Allusions are constantly made to these devices, in the poems which constitute the subject of the tract, and mottoes, both chronogrammatic and plain with similar allusions, occur throughout the pages. The double chronogram, 'chronicon duplex,' occurs very frequently, such as the number 3446, which is twice the date 1723. The first set of verses, sixteen hexameter and pentameter lines, follows immediately after the title alluding to the coat of arms; it has this heading—

Allusio, ad Insignia Gentilitia, et Lemma; at the conclusion is this chronogram repeating the words of the motto—

SECURITAS IN TIMORE SACRO VERA PARIT ANTISTITI GAUDIA.= 1723

The subject is arranged in ten divisions called 'emblems' with a chronogram or chron-anagram for the theme of the accompanying poems; the hexameter and pentameter metre is used in all. The following extracts comprise all the chronograms.

The chief poem fills three pages and bears this introduction, 'Spiritus sanctus posuit Episcopos, regere Ecclesiam Dei, quam acquisivit sanguine suo.'—Acts xx. 28 (Vulgate Version).

Chronicon.

VERÈ TE COSTITUIT DEUS EPISCOPUM. = 1723

Then follows a series of lesser poems, the first bears this title—

Chronicon.

DE SPINOSA HEROICIS UBIQVE MERITIS ILLUSTRIS. = 1723

Plausus Emblematicus.

Illustrissimo ac reverendissimo Domino Carolo de Spinosa Tricalense.

EPISCOPO, SUFFRAGANEO OVIUM CUSTODI: = 1713

Ad gentilitia insignia, Emblema I.

Spinas, et tribulos germinabit.—Genesis iii. 18.

It concludes with this chronicon—

DE SPINOSA PECCATUM EXTINGUIT. = 1723

Emblema II.

Et non ultra offendiculum amaritudinis, et spina dolorem inferens. —Ezekiel xxviii. 24 (Vulgate Version).

The poem is entirely in chronogram, as follows, each couplet making twice 1723=3446, a 'double chronogram'—

HERCULEOS PATITUR TAM NOCTE, DIEQUE LABORES.
LUX ORITUR MESSIS, TÆDIA LONGA SUBIT. } = 3446

INDEFESSUS ADEST, MESSOR SUDATQUE, VACATQUE,
INDULGETQUE OPERI IS, CERTIFICATA SALUS. } = 3446

DENIQUE POST OPERAS, *POST ARDUA MEMBRA QUIESCUNT*
ET CARPIT FRUCTUS, FIT PIA CURA QUIES. } = 3446

PRÆSULIS OFFICIUM EST LUCERE, MONERE, DOCERE,
HUJUS, ET *ANTISTES* TU QUOQUE TESTIS ADES. } = 3446

SUNT CURÆ *SPINÆ*, SUNT *SPINÆ* INCOMMODA VITÆ.
IN CRUCE NON VITAS, SED GENEROSUS OVAS. } = 3446

AD SUPEROS CALCANDA MANET VIA REGIA CÆLI.
INTREPIDUSQUE HEROS ARDUA QUÆQUE SUBIT. } = 3446

POST LUCTUS, CURASQUE GRAVES, POST NVBILA PHŒBUS.
POST MORTEM DONO VERA CORONA DATUR. } = 3446

Chronicon.

DE SPINOSA PIETATIS FAX ARGUE, OBSECRA, 2 Tim. iv. 2.
INCREPA IN OMNI PATIENTIÂ. } = 1723

Emblema III.

Velociores Lupis vespertinis.—Habac. i. 8.

The poem concludes with this chronicon—

CAROLUS DE SPINOSA ANTISTES FUGAT HÆRESIS LUPUM. = 1723

Emblema IV.

Sicut Lilium inter Spinas.—Canticles ii. 2.

The poem concludes with this chronicon—

VERÈ À DE SPINOSA LILIVM CONSERVATUR. = 1723

Emblema V.

Ero quasi ros, Israel germinabit sicut Lilium.—Hosea xiv. 5.

The poem concludes with this chronicon—

DOCTRINÆ PABULUM LARGITUR SUIS. = 1723

Emblema VI.

Flos crescens in campo, et Lilium in valle.
Ego Flos campi, et Lilium convallium.—Canticles ii. 1.
The poem concludes with this chronicon—
LILIUM INTEGRÆ PUDICITIÆ TYPUS. = 1723

Emblema VII.

Sicut Lilium inter spinas.—Canticles ii. 2.
Antistes inter spinas, et Lilia degens elevatis oculis ad cœlestem suspirat patriam.
The poem concludes with this chronicon—
DE SPINOSA LILIA TIBI VICTORIAM INNUUNT. = 1723

Emblema VIII.

Chrono-programma.
CAROLUS ANTISTES VIRTUTUM SPLENDORE ENITET.[1] = 1723
Chron-anagramma.
DE SPINOSA STELLA EMICET; RUUNT: TUTOR NUTRIES.[1] = 1723
Orietur stella ex Jacob.—Numbers xxiv. 17.
The poem concludes with this chronicon—
FULGENS SIDUS ASSIGNAT VOBIS CŒLUM. = 1723

Emblema IX.

Fulgebunt quasi splendor in firmamento, et qui ad justitiam erudiunt multos quasi Stellæ in perpetuas æternitates.—Daniel xii. 3.

LUX POPULI *PRÆSUL* POPULO SACRA DOGMATA PANDIT.
DIVITIASQUE APERIT: SANA PATRARE DECET.[2] } = 3446

INSTRUCTUS VIRTUTUM ACIE VELUT ASTRA REFULGET.
ANTISTES MERITIS (PERGE MONERE) SCATES.[2] } = 3446

ILLI[3] AD JUSTITIAS (PERFUSI CŒLITUS ÆSTU)
ERUDIUNT MULTOS, HI PIETATE MICANT.[2] } = 3446

ET VELUTI SUA CONTRA HOSTES DUX AGMINA DUCIT;
SIC ETIAM PRÆSUL PERGE PRÆIRE GREGES.[2] } = 3446

ID FACIS EXEMPLIS, EXEMPLIS CORDA TRAHUNTUR;
TANGUNT VERBA, GREGIS PECTORA, ET ORE TRAHIT.[2] } = 3446

Chronicon.
PRÆSUL SUOS BONIS PRÆCEDIT EXEMPLIS. = 1723

Emblema X.

Quasi Stella matutina in medio nebulæ.—Ecclesiasticus l. 6.
The poem concludes with this chronicon—
PECCATORIBUS JESU VIAM OSTENDUNT. = 1723

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[1] Observe the anagram combined with the chronogram.
[2] These again are double chronograms, making twice 1723.
[3] Daniel xii. 3.

Emblema XI.

Species cœli gloria Stellarum, mundum illuminans in excelsis Dominus.—Ecclesiasticus xliii. 10.

The poem concludes with this chronicon—

STELLA LUX INTERNÈ HOMINIBUS SPLENDENS. = 1723

Then follows a quintuple hexameter acrostic on the name, etc., of the bishop, 'Vivat Carolus De Spinosa Episcopus Tricalensis,' which is preceded by this chronicon—

CAROLUS DE SPINOSÂ STIRPE ERIT ANTISTES VIGILANTISSIMUS. = 1723

After the acrostic the tract concludes thus—

Chronicon.

VIVAT CAROLUS PRÆSUL AMORE DEI NITENS = 1723
CAROLE ANTISTES HIS FESTIS EXULTANDO MATER VESTRA = 1723
ORDO CAPUCINORUM TIBI VOVET = 1723
HIC, ATQUE POSTHAC SUPERNA IN ÆTERNUM GAUDIA; = 1723

Carole *tota tibi est devincta* Provincia-Flandro-Belgica,
quam meritis vis decorare tuis.

DAT GAUDIA VIRTUS.

A PAMPHLET in the collection of the Rev. Walter Begley affords a conspicuous example of the late use of chronograms on the occasion of a public festival, viz., in the year 1817, when such use was fading away from notoriety in all parts of Europe, even in the little kingdom of Belgium, which at the time in question had just emerged from the political dangers of the great European war. For the period of six years preceding this date the archiepiscopal see of Malines had been vacant, 'sans Titulaire,' when through the intervention of the King of the Netherlands, and of Pope Pius VII., the Prince de Méan, a prelate who had gained high reputation in another diocese, was chosen to be the new Archbishop of Malines, to the great joy and satisfaction of the inhabitants of that city. His solemn entry was celebrated there on the 13th October 1817, by a festival and procession such as the Belgians had been accustomed to in former days. On this occasion the city was decorated with triumphal arches, and upon them, as well as on the public buildings and private houses, an unusual number of congratulatory and complimentary inscriptions were exhibited, a large proportion of which were in chronogram. At the conclusion of the festival they were of course removed, and all would probably have been forgotten but for the enthusiastic care of the anonymous producer of the pamphlet from which I make the extracts. The size thereof is octavo, in 40 pages. The title-page is as follows—[1]

[1] This carries on the account of Netherlands pageants from my book on *Chronograms*, p. 432.

'*COLLECTION*
DES PRINCIPAUX
CHRONOGRAMMES,

emblemes, vers, et autres inscriptions qui ont décoré la ville de Malines à l'occasion de l'entrée de S. A. le Prince de Méan, comme Archevêque de cette ville, le 13 Octobre 1817.

Hæc olim meminisse juvabit.
Virg. 1. Æneidos 203.

A Malines, chez P.-J. Hanicq, imprimeur de l'Archevêché.'

The chronogrammatic inscriptions were in three languages, some in Flemish, others in classic Latin, and a few in French. The descriptions of the decorations are in French. For the sake of brevity I omit most of the Flemish, and some few of the others, which, for us in the present day, do not possess much interest or meaning. The whole number in the book (and they are only the principal chronograms used on the occasion) is 140, from which I extract 113.

An arch at the Porte de Louvain bore the following—

PRÆSULI CIVITATEM SOLENNITER INGREDIENTI ERECTA. = 1817

And the statues of Abundance and Moderation were inscribed—

SPONSUS ADEST PRÆSUL! MECHLINIA LÆTA RESULTA. = 1817
IS TIBI NUNC JACIAT SEMINA SACRA DIU. = 1817

Another inscription thereon was—

FELICES POPULI! À CŒLO DUCTORE POTITI! } = 3634 { 1817
QUI DAT COMMISSIS PABULA VERA SIBI. } { 1817

Another triumphal arch was inscribed—

LA VILLE DE MALINES À SON ARCHEVÊQUE. = 1817

The façade of the church of Hanswyck was inscribed—

PRINCIPI DE MÉAN ARCHIEPISCOPO SUO INTRANTI OVES. = 1817
ECCE SACERDOS MAGNUS GREGI SUO GRATUS INTRAT. = 1817
GAUDEANT NUNC OMNES CHARI CIVES. = 1817

And this was in the interior, on a statue of the Virgin Mary—

SANCTA DEI GENITRIX SIS ARCHIEPISCOPO PIA MATER. = 1817

And these appeared in the Hanswyck street—

NUNC CONCUPITUM ADEPTI. = 1817
VIVAT ACCEPTUS PRINCEPS DE MÉAN. = 1817
VERWILLEKOMT ALLE DEN AERTSBISSCHOP. = 1817

Among others this was on the house of a painter—

DEN SCHILDER WENSCHT DEN PRINS GELUK, = 1817
ALS BISSCHOP HEM DE VOLLE JUBEL-KRUK. = 1817
ALLE MYN VERVEN, BORSTELS, PENCEELEN
ZYN TOT ZYNEN DIENST. } = 1817

The next one alluded to the patron saint of Malines, St. Rumold—

SIS CONSTANS AC PATIENS UT ALTER RUMOLDUS. = 1817

These were on private houses—

CIVES NOBILI AC INSIGNI PRÆSULI DE MÉAN. = 1817
C'EST ENFIN AUJOURD'HUI, MONSEIGNEUR, QUE VOS OUAILLES
VOUS SOUHAITENT LE BIEN-VENU. = 1817

LE SACERDOCE DÉSIRE LE BONHEUR DE VOTRE ARRIVÉE: = 1817
JOUR REMARQUABLE QUE LE TREIZE OCTOBRE DANS LES ANNALES. = 1817
ITA EX INTROITU EJUS TOTUS LÆTATUR SENATUS, TOTUSQUE POPULUS MECHLINIENSIS ABUNDE. = 1817
VENEZ, OUI VENEZ, ILLUSTRE ARCHEVÉQUE SI DESIRÉ; QUELLE JOIE ICI, QUEL BONHEUR POUR LES CITOYENS DE LA VILLE. = 1817
SOYEZ AINSI LE BIEN-VENU, DIGNE PRÉLAT, DANS CE DIOCÈSE. = 1817
LOUÉ SOIT L'ARCHEVÊQUE FRANCOIS DE MÉAN. = 1817

On the front of a house—

ECCE NUNC TEMPUS GAUDII. = 1817
VERBLYD U NU ALLE MECHELAEREN. = 1817
HODIE OCCURRITE OMNES ILLUSTRI ANTISTITI. = 1817

On the Hôtel de Ville—

SPECTATO PRÆSULI SOLEMNITER INGREDIENTI CIVITAS. = 1817
GRATULAMUR È CORDE ARCHIPRÆSULI. = 1817
HÆC ANTISTITI INTRANTI DOMUS CIVICA. = 1817

The Cathedral was adorned with many devices and inscriptions; these were among the chronograms—

INTRANTE FRANCISCO ANTONIO, PONTIFICE SUO, TANDEM RESPIRAVIT. = 1817

These were put up with wreaths of flowers and laurels—

TENUE DEVOTI GREGIS HOC ACCEPTA SERTUM. = 1817
HAC NOBILIORI LAURO SUBMISSOS SIBI DECORABIT. = 1817

And these with various appropriate devices—

DE DIGNO PRÆSULE SUO GAUDET ECCLESIA. = 1817
DECUS THRONI TUI CRESCET ÆTERNUM. = 1817
ELEGIT EUM DEUS ECCLESIÆ SUÆ. = 1817
OVES RECTE AUDIENT VOCEM PASCENTIS, = 1817
QUÆ CURTA SEMITA AD OVILE CŒLESTE. = 1817
GRATI DEO, FILII PACIS GEMINABUNT ALLELUIA. = 1817
QUAM PULCHRA SEDES EVANGELISTÆ PACIS! = 1817
NUNC ATROX DISCORDIA CEDAT. = 1817
PAX DE CŒLO NOBIS, AMEN, ALLELUIA! = 1817

Sur deux pyramides—

INTRAT OVANS MUROS PRÆSUL, DATE CANTICA LÆTA. = 1817
PRÆSULE FRANCISCO PERAMÆNOS EDITE PLAUSUS. = 1817

Sur deux autres, qui étaient placées au Palais de Justice—

OMNIPOTENS DEUS SUCCURRAT EPISCOPO. = 1817
LES BOURGEOIS À L'ARCHEVÊQUE PRINCE DE MÉAN. = 1817

On the Archbishop's palace gate—

ACCEPTUS PRÆSUL LÆTITIA DOMUS. = 1817

At the gate of 'Le Seminaire Archiépiscopal'—

CLERUS ARCHIPRÆSULI SUO DE MÉAN. = 1817
DIGNE PRÆSUL, ACCIPE VOTA THEOLOGORUM. = 1817
DIU PRÆSIS OVILI, CELSISSIME PRINCEPS. = 1817
FESTINAT PRÆSUL CUNCTIS ADFERRE SALUTEM. = 1817

At a niche containing a statue of the Virgin—

eLeCta VIrgo CUstoDI præsULeM. = 1817

On the outside of the same building many emblems were put up, with various inscriptions, including these hexameter and pentameter chronograms—

1. eUge optatUs aDest præsUL MeChLInIa psaLLe. = 1817
2. Ista DoMUs, franCIsCe, tUo Lætata resULtat = 1817
   aspeCtU, et MerItos ConspIrat fUnDere CantUs. = 1817
3. præsUL aDest, CIVes Lætè Cantate trIUMphos. = 1817
4. o prInCeps MItIs! popULI tIbI CopIa pLaUDat, = 1817
   CUM tIbI sIt ChrIstI traDIta CUra gregIs. = 1817
5. CasIbUs aDVersIs tIbI sInt soLaMIna CœLI. = 1817
6. nos Contra VIgILanDo LUpos DefenDe VoraCes, = 1817
   soLLICItasqUe preCes VotaqUe reDDe Deo. = 1817
7. o præsUL paCIs! DeCorato teMpUs oLIVâ. = 1817
8. gaUDIa Vos reCreent, pULsetIs CorDe DoLores, = 1817
   præsUL aDest CUnCto regULa fIrMa gregI. = 1817
9. Mentes LætIfICat VenIens aD oVILIa ChrIstI. = 1817
10. præLatUs VenIt VIDUæ gratIssIMUs UrbI, } = 1817
    faUsta poLo CIVes soLVere Vota JUVet. }
11. Vota pIo LætUs proMIt De peCtore CLerUs. = 1817
12. præLato, CeLebrI qUeM nobIs DUCtor ab Urbe = 1817
    Ipse pIUs Donat, DeLeCta appLaUDo CaterVa! = 1817
13. fInIbUs absCeDat beLgarUM, præsULe Charo = 1817
    franCIsCo, IMpIetas: VIVIto prIsCa fIDes. = 1817
14. VastI hæC CUra gregIs Labor est, o præsUL aManDe! = 1817
    pergraVIs, ast LoqUerIs: *non* (CreDe) *reCUso*
    LaboreM. = 1817
15. aLMas paX fIget, franCIsCo præsULe, seDes = 1817
    In beLgIs: feLIX arrIDe DILIa sCaLDI. = 1817
16. ILLe poLos serUs VaDat posCaMUs In aLtos, = 1817
    aC æVo MULto pasCat oVILe DeI! = 1817
17. nUnC Veteres patrIæ spLenDores MeChLa reVIset. = 1817

On the 'Petit Séminaire'—

CoLLegIUM VeneranDo sUo proteCtorI. = 1817
franCIsCo-antonIo gaUDentes Vota CanaMUs. = 1817

At the 'Collège Municipal,' where much poetry and many chronograms were exhibited, with emblems, etc.—

saCrato præsULI, Meantano prInCIpI, VItæ sanC-
tItate CLarIssIMo saCrorUM aMore ConstantIa-
qUe In sUos InsIgnI, sapIentI, aLUMnI CoLLegII = 7268
MeChLInIensIs Ut gratI ponI CUrarUnt.

1817
1817
1817
1817

VIX LUX DIMICUI, VI LUI, LUXI.[1] = 1817

[1] This is a 'pure chronogram,' every letter being counted.

eMICet antIstes Constans! pLebs, LaUDe frUatUr, = 1817
VIVat In æternUM Casta Corona, DeCor, = 1817
o DeCUs, o eXtans CLerI fLorentIs aMator, = 1817
sInCero faCto CeDe MInerVa sagaX. = 1817
DoneC erIt pronUs phœbUs, bIs sæCULa taLeM = 1817
haUD faMæ trIbUent, aUrea sæCLa LICet. = 1817
tIrones Cantent LaUDUM præConIa pLUra = 1817
atqUe DeCUs toLLant, noMIna saCra VIro. = 1817
gratUs aMor, paCata qUIes, ConCorDIa Vera, = 1817
eXeMpLar, CastUs, gLorIa saCra DeI. = 1817
artIbUs antIstes DoCtor faMâqUe CorUsCas = 1817
MorIbUs eXCeLLens, et pIetate DeCor. = 1817
ConCorDI peragUnt festUM VenerabILe, fLore = 1817
Vates, ContInUo VoCe CIêre MoDos. = 1817
eXtoLLIMUs ConCorDIter. = 1817
tUbâ aC CantIbUs aDDIte DeCUs. = 1817
qUID MæCenate præsULe CLarIUs? = 1817
MUnUsCULa CorDIaLIa = 1817

Deferunt Studiosi Clarissimo Archiepiscopo.

On the front of the 'Hôpital Civil'—

epIsCopo sUo appLaUDUnt saCræ MonIaLes, = 1817
MULtos paCatosqUe DIes præsULI appreCantes. = 1817
epIsCopUs, Monente paULo, hospItaLIs, hospItaLIa DILIget. = 1817
arChIepIsCopaLe peDUM eLeVatUr. = 1817
De Méan, aLter franCIsCUs, antonIUsqUe aLter, = 1817
hUMILItate, sanCtItate, VIgILantIâ DoCtrInâ. = 1817
In Verbo, In ConVersatIone, In CharItate, In fIDe gregeM pasCet. = 1817
sUper CanDeLabrUM Ipse LUCebIt. = 1817

The procession was accompanied by several emblems, among them was a triumphal car representing the Church, inscribed—

seDIs apostoLICæ et regIæ MaJestatIs gratIâ LætantUr CIVes. = 1817

A ship representing the 'Barque of Saint Peter,' inscribed—

JaCtent Vesanâ VI, haUD Mergent proCeLLæ. = 1817.

On board the ship were 'young sailors' who chanted a long poem with a recurring chorus, in the Flemish language. The last words of the pamphlet are: May the epoch of the return of the peace and happiness which our ancestors enjoyed in their good old times, date from this festival, distinguished by its cordiality and its sincerity.

MISCELLANEOUS GRATULATIONS.

IN this chapter I bring into notice many chronogrammatic memorials of persons and events appertaining to Flanders and Holland, extracted from books of considerable variety, and not belonging particularly to the subjects of the two preceding chapters.

A BOOK in the British Museum Library (press-mark 11122. d. 5.-2), by F. H. Canisius, a priest at Bois-le-Duc, in Brabant, printed at Louvain in 1661, containing poems and epigrams addressed to various persons, enigmas, and logographs or word-puzzles, all in Latin, 'for the exercise of young people.' Several chronograms adorn the pages. The title is, F. Henrici Canisii Sylvæ-ducensis Ord. FF. Erem. S. P. Augustini S. Th. Licentiati. Fasciculus Laureatus comprehendens poemata LX. dignitati et honori diversorum inscripta, *Diversis pro diversis ab eo composita*, nunc sub auctoris nomine simul exposita: *Quibus subjunguntur* L. ænigmata, et totidem logogriphi ad exercitium studiosæ juventutis. Lovanii, 1611. 8°. The following are selected extracts—

Poem i., to John of Austria,[1] on his arrival in Brabant as governor, concludes with this duplex chronicon—

HIC ADEST FLOS HEROVM.	=	1656
BELLI FVLMEN ADEST.	=	1656

Poem ii., to the same, concludes with—

VICTOR BELGAS MODERARE:	=	1656
AC DA SALVTEM PATRIÆ.	=	1656

[1] See Index to this, and former volume of *Chronograms*, John of Austria.

Poem iv., to John Cruesen, on his being made archbishop of Mechlin and primate of Belgium, concludes with—

DIgna es CoLVMna patrIæ. = 1657
pIa saCerDotVM gLorIa. = 1657
DeLICIVM. = 1657

Poem vi., to John van Wachtendonck, bishop of Namur, concludes with three chronograms, two being in the first verse, and one in the second (the inserted bars divide the chronograms)—

INCLIIta, Io, tanDeM || ConDIgnæ gLorIa MIItræ = 1654 = 1654
DONATA EST: pLanè CoMpetIt Ista tIbI. = 1654

Poem ix., to John Chrysostom vander Steere, abbot of the Præmonstratensian monastery of St. Michael at Antwerp—

spLenDe, o steLLa MIhI: || pater o ChrIIsostoMe = 1652
spLenDe: = 1652
ME CLARO, antIstes, raDIo || DIgnare CLIenteM. = 1652 = 1652

Poem xix., to F. Philip du Beyne, a reverend, pious, and wise man, concludes with these allusions to his wisdom—

sapIens DeVM pLaCat. = 1656
sapIens MVnDo pLaCet. = 1656

Poem xx., to Jacobus Paludanus of the Præmonstratensian order. The motto 'omnibus' runs through the poem, which concludes thus—

MI JaCobe paLVDane! = 1657
oMnIbVs DonIs CLare, = 1657
profICIas aD saLVteM. = 1657

Poem xliii., to a learned physician, concludes with—

fLore In MeDICIna. = 1653

Poem xliv., to another learned physician, concludes with—

DoCtrIna per phILosophIaM, = 1653
gLorIa e MeDICIna = 1653
tIbI JaM CLarè Data. = 1653

Poem xlv., to another physician, concludes with—

arteM stVDIosè CoLe. = 1656
à MeDICo saLVs. = 1656

I omit eighty other chronograms, because the sense and meaning of them would be very obscure if separated from the verses with which they are associated. They consist of allusions to armorial bearings, anagrams on names, repetitions of the words of mottoes to poems, and of words interwoven with the lines of epigrams, etc., all of which would necessitate transcripts of long poems, curious indeed when read from the book itself, but which would be uninteresting as extracts even when enlivened by the chronograms.

The logogriphs alluded to in the title-page extend from p. 219 to p. 263, and finish the volume. They do not afford any chronograms.

APPLAUSES BY MEMBERS OF THE COLLEGE OF GRAMMONT.

A curious book, and probably a rare one both in England and on the Continent, belonging to the Rev. Walter Begley, contains a great number of short devotional poems and couplets, all in Latin, each having for its theme an anagram expressing some circumstance or sentiment connected with Christianity, or the ceremonial of the Romish Church. The second part of the work, in the same poetical form as the first, has rather a biographical character; the anagrams and verses relate to persons either renowned in current European history, or locally eminent. The anagrams are the leading feature of the work, and are exceedingly ingenious; but as they do not belong strictly to my subject, I omit them except where the words of which they are composed are interwoven with chronograms; indeed the chronograms, which are scattered through the book, seem to have been used by the authors as occasional ornaments. The work was put together by one, though written by fifty-one members ('rhetores') of the college of Saint Adrian at Monte Gerardi (Grammont) in Flanders, and was published in 1651. The title-page is as follows—

Rhetorum
Collegii S. Adriani

oppidi Gerardimontani in Flandria Poesis Anagrammatica sub Quintino Duretio Insulensi monasterii ejusdem S. Adriani ordinis S. P. Benedicti presbytero religioso. Antverpiæ, apud Petrum Bellerum MDCLI. Superiorum permissu. Pp. 389. 8°.

Page 25. A poem in iambic verse, on the crucifixion of Jesus Christ, concludes with this chronogram—

IesV ChrIsto DeI VnIgenIto saLVatorI nostro affeCtV Vero aC DeVoto noVa annI IVbILarIs strena Conse-Crata. = 1650

At page 45 this 'chronicon' occurs—

qVæ sVnt eX Verso bone IesV noMIne LaVDes,
sInt gratæ eXorans nostra thaLIa petIt. } = 1649

At page 76 commences a series of poems with special titles, all under the head of 'Rosarium sanctæ Virginis Matris.' The second poem (each distich ending with the word 'ave') has this title, 'Præparatio.'—'Tot chronicis anni Jubilæi 1650, quot distichis expressa.'

VIrgo parens ChrIstI parVo sVCCVrre CLIentI,
CarMIne qVI eXILI pangere gestIt aVe. } = 1650

faC preCor eXVrgat parnassI LYMpha[1] CabaLLI,
Conferat Vt VersVs Verba saLVtIs aVe. } = 1650

[1] The letter Y counts as II = 2.

sCrIptVræqVe saCro faC effLVat VnDa CanaLI,
Vt bene ConVenIens Det tIbI serVVs aVe. } = 1650

sIC pIa Verba DeCent, fœLIX atqVe InCLYta[1] VIrgo,
non aLIter pLaCeat qVoD tIbI fertVr aVe. } = 1650

VtpoTe sIDereIs eXtas VbI CInCta CoronIs,
non nIsI VoCe saCrâ sVsCIpIs IstVD aVe. } = 1650

qVoD tVLIt eX CœLo fœLICIs nVntIVs horæ,
VsqVe CanIt repetens et DoCet aLes aVe. } = 1650

angeLVs Iste tVI præCo est eXCeLsVs honorIs,
est eX CorDe Canens qVoD tIbI Cantat aVe. } = 1650

qVæ responsa tVo eXCepIt bernarDVs ab ore,
ferVIDVs Ista tIbI pangere gaVDet aVe. } = 1650

atqVe tVas CœLI se CVrIa CVrVat aD aras,
eXVLtansqVe pIo peCtore DICIt aVe. } = 1650

sIC rogo CœLItIbVs nostras ConIVngIto VoCes,
eXhIbItI Vt pLaCeat pIgnVs aMorIs aVe. } = 1650

The next 160 pages contain no chronograms. At page 238 a poem addressed to Jacobus Boonen, Archbishop of Mechlin and Primate of Belgium, concludes with—

præsVLIs aDVentVM pangIt LVX festI IoannIs. = 1635

At page 242 the poem addressed to Francis Vander-Burch, Archbishop and Duke of 'Cameracensium,' when he administered the sacrament of confirmation at Grammont, concludes thus—

nona patet IVnI CeLebrans ConVIVIa ChrIstI,
Vt franCIsCe pater LIMIna nostra sVbIs. } = 1635

At page 244 the poem to William Wits, President of the Council of Flanders, concludes thus—

non VarIa eXhIbeo, ne sInt onerosa ferentI
Metra; soLent sensIbVs qVoDLIbet esse graVe. } = 1636

At page 246 the poem to Benedict Haeften, president of the monastery at Affligen, concludes thus—

sI CœLeste DeCVs VaLeas In fIne tenere,
CertIVs et tVtè tVnC beneDICtVs erIs. } = 1636

At page 262 the poem to Christian Roelofs, on his inauguration as President of the monastery of SS. Cornelius and Cyprian, near Ninove, in Belgium—

Mens hILarIs potabIt aqVas De fonte saLVtIs,
VIrtVte abbatIs qVI referatVs erIt. } = 1638

At page 287 the poem to Martin Gouffart, on his inauguration as abbot of the monastery of S. Dionysius, near Mons in Hainault, concludes thus—

Anagramma chronico explicatum,

Martinus Gouffart Praelatus
Ornatus mitrâ supra affulget.

ornatVs MItrá noVVs Iste affVLgeat abbas,
ferVIDVs In sVperos pLVs pIetate nItet. } = 1646

[1] The letter Y counts as II = 2.

At page 312 the poem to Antonius Lewaitte, on his inauguration as abbot of the monastery[1] of Moulins, concludes thus—

Anagramma chronico explicatum.

Antonius Levvaitte.

Est ut inventa oliva.

ECCE INVENTA DEI FRVCTVS QVÆ DONAT OLIVA,
VT NOVVS ISTE ABBAS CLAVSTRA SACRATA REGIT. } = 1650

At page 318 the poem to Martin le Brun, abbot of St. Adrian, contains this distich towards the end—

VT PHŒBI EXORIENS LVX VNICA PRÆVALET VMBRIS,
SIC VIRTVS VITII NVBILA CVNCTA FVGAT. } = 1635

At page 320 the poem to Charles Cuni, director of the reformed Benedictine order in the monastery of St. Adrian, concludes thus—

HÆC EGO PRO XENIO TRIBVO VENERANDE SACERDOS,
ET IANI ASPICIIS PROSPERA CVNCTA PRECOR. } = 1637

At page 324 the poem to John Baptist Daneels, of the supreme Belgium Council at Mechlin, concludes thus—

ID TIBI VT EVENIAT, XENII MEA VOTA PRECANTVR,
VT SVPERIS PARITER SINT EA GRATA ROGO. } = 1649

At page 335 this anagram, explained by the chronogram, is addressed to Antonius Francis de Gruter, a consul at Grammont—

Antonius Franciscus de Gruter

Anagram.

Terris decor, tu nunc fias agnus.

AGNVS VTI IN TERRIS DECOR, ET SIS SVPPLICO DIVIS;
HÆC TIBI PRO XENIO CONSVLE VOTA LVBENS. } = 1605

And this, in like manner, to John Damman, a person of importance—[2]

Joannes Damman

Anagram.

Mane doni amans.

QVÆ TRIBVIS POTIVS, TV DILIGE DONA IOANNES,
TALIBVS EX DONIS IPSE BEATVS ERIS. } = 1650

At page 336, and this to Livinus de Bruyne, a less important person[3]—

Livinus de Bruyne.

Anagram.

En uni urbi Delius.

EN RADIANS VIRTVTE TVA LIVINE VIDERIS,
SPARGIS ET IN NOSTRA DELIVS VRBE IVBAR. } = 1650

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[1] Suppressed, and now used as an iron foundry.

[2] In the margin he is designated as 'Primus Scab,' a functionary I am unable to identify, probably a magistrate.

[3] This and the three following are designated in the margin as 'Scab': probably a magistrate or 'town-councillor.'

And this to John Vanden Houte, another less important person—

Joannes vanden Houte.

Anagram.

Annè è Deo innovatus ?

OPTO tIbI eX toto gratæ renoVata IVVentæ
Vt reDeVnt aqVILæ teMpora pLVra senI. } = 1650

And this to Martin van Yperselle, another less important person—

Martinus van Yperselle.

Anagram.

En superna meritus lilia.

Ipse VIgens VarIa IVstVs VIrtVte VIDerIs ;
LILIa pro MerIto nonne sVperna feres? } = 1650

And this to Giles Bess, another less important person—

Aegidius Besius.

Anagram.

Assiduè vigebis.

ÆgIDI assIDVa totVs VIrtVte VIgebIs,
sI ChrIstI VerÈ IVssa tenere stVDes. } = 1650

And this to James Dolislaegher, another less important person—

Jacobus Dolislaeger.

Anagram.

Sol Deo clarus, ibi age.

soL VeLVtI, CLarVsqVe Deo trIbVente CorVsCas,
CLarIor atqVe sVper sIDera phœbVs erIs. } = 1650

And this to John Roelofs, another magistrate designated as Quæstor—

Joannes Roelofs.

Anagram.

In eo flosne rosa ?

fLos pVræ VIrtVs anIMæ rosa nonne tenenDa ?
nIL VIrtVte tVa sVaVIVs esse potest. } = 1650

And this to David Berens, a person worthy of notice, and designated Pensionarius and Graphiarius—

David Berens.

Anagram.

Ride beandus.

pLorantes VIVant qVIbVs est spes parVa saLVtIs,
tV rIDe berens, naMqVe beatVs erIs. } = 1650

And this to Philip van Cromphaut, the last of the honoured persons of Grammont, another 'Graphiarius'—

Philippus van Crompaut.

Anagram.

Tu pius in pulchra pompâ.

tV pIVs et pVLChro VIVIs, regnasqVe trIVMpho,
CastrIs angeLICIs sIC soCIatVs erIs. } = 1650

At page 351, the poem to Hubert Meurant, a religious inmate of the monastery of St. Adrian, concludes thus—

sI rVbVs æthereo non VrerIs Igne saCerDos,
VIrgIneæ MentIs sVnt pIa sIgna tVæ. } = 1638

VIrgo MarIa fVIt VerÈ Isto CognIta sIgno,
Vna DeI parIter qVæ fVIt atqVe parens. } = 1644

Hubertus Meurant.

Anagram.

En rubet maturus.

presbYter InsIgnIs CertÈ est MatVrVs hVbertVs,
Ipse ætate VIret, seD pIetate rVbet. } = 1638

At page 382, the poem to Adrian Casier, another in the same position, has this anagram and chronogram—

Adrianus Casier.

Anagram.

Acris es in ardua.

prosternenDo tVos sVb IesV fortIter hostes,
VICtor eò VenIes, paX VbI Vera Manet. } = 1650

At page 385, the poem to Gregory Moulenbay, another religious inmate of the monastery of St. Adrian, thus compliments him—

Gregorius Moulenbay.

Anagram.

Ego vir moribus Angeli.

In ChrIsto LætVs IVCVnDos ConCIpe pLaVsVs
est IVbILæI annVs LætItIæqVe DIes. } = 1650

This curious book finishes with the names of the fifty-one contributors and composers of the poetry and anagrams; 'Nomina eorum qui huic Poësi Anagrammaticæ allaboraverunt.'

THE DUKE CHARLES ALEXANDER CELEBRATES THE COMMENCEMENT OF THE LOUVAIN CANAL.

THE commencement of the construction of a canal from Louvain to the Scheld, in the presence of the Duke Charles Alexander, Governor of the Netherlands, was celebrated by public rejoicings, triumphal arches were put up in the streets, and among other decorations the town-hall ('court-house') was handsomely adorned and bore the following chronograms and many other appropriate inscriptions; the whole is described in a rare tract of twelve pages, belonging to the Rev. Walter Begley, bearing this title, 'Inscriptiones curiæ Lovaniensis; cum serenissimus princeps Carolus Alexander Lotharingiæ et Barri Dux, etc. etc., supremus Belgii gubernator, inter festivos civium applausus, Lovanii Primitias operis Novo

Canali in Scaldim, arrepto ligone, daret hac 9 Februarii 1750.' On the back of the title-page is this very long chronogram—

À CCC. annIs CUrIa LoVanIensIs strUI CœpIt; CUrIa JUre sUo JUbILat; CUrIâqUe JUbILante, CaroLUs LotharIngUs, beLgII gUbernator generaLIs (Inter festIVos appLaUsUs) Iter aperIt noVo CanaLI; CUI gratULatUr senatUs popULUsqUe LoVanIensIs. = 1750

i.e. At 300 years after the court-house of Louvain began to be built,[1] *the Court rejoices in its own right; and at the rejoicings of the Court, Charles [Duke] of Lorraine, Governor-General of the Netherlands (amongst festive applauses), opened the way by a new canal; him the Senate and people of Louvain congratulate.*

As if in contrast with the foregoing chronogram, containing 72 numeral letters, the same date, 1750, is made, in that which follows, by the smallest possible number of such letters. On page 4 a picture is described, representing a hand holding the diploma of the undertaking, bearing the chronogram motto—

hoC tanDeM pLaCet. = 1750

i.e. This undertaking at length gives satisfaction.

The accompanying narrative mentions that on the preceding 25th of January the city was freed from the French yoke, and on the 23d of the next January (*i.e.* 1750), the Prince conceded the canal, and gave the diploma; both events are indicated by the following chronograms, with marginal notes—

Note to the first line.—Hac die concessit dux Carolus canalem.

Note to the second line.—Inde læti commissarii redierunt Lovanium, 25.

XXV. JanUarII annI præterItI gaLLICUs hostIs abIIt LoVanIo:
XXIIL JanUarII annI præsentIs, Urbs LoVanIensIs reCIpIebat À prInCIpe CanaLeM. = 1750

i.e. On 25th January of the past year the French enemy retired from Louvain: on 23d January of the present year the city of Louvain received the canal from the prince.

Passing over several ordinary inscriptions, we reach, at page 6, the mention of a representation of Duke Charles's chariot, with this inscription, which tells us that the mounds and ditches, recently constructed for warlike purposes, are now useful for the new undertaking—

'eCCe LaboranDo reManent. = 1750

Aggeribus nuper Martis, vallisque fuêrunt,
Nunc Grudiis aptæ, tempore pacis, erunt:
eCCe LaboranDo reManent; has cespite plenas = 1750
Ducite carrucas; nec gravet iste labor.
Aspirat vestro Dux Carolus ipse labori,
Datque dabitque animos, qui patefecit iter.'

[1] The building of the beautiful Hôtel de Ville at Louvain was commenced in the year 1450.

And at page 11, a ship described as sailing in a south wind, 'Austro flante,' with the motto 'Spirantibus Austris' (a play on the word Austria), is associated with this long figurative chronogram in hexameter and pentameter verse—

aUstrIaCæ VoLUCres pansIs Dant Carbasa pennIs,
aUstrIa fLat; naVI VentUs et ILLe faVet.
anChora sIt CaroLUs, qUI CIVes protegIt Istos.
feLIX, I feLIX, CUrre reCUrre ratIs! } = 1750

i.e. The Austrian birds (eagles) provide fine Spanish linen sails by their extended wings, 'Austria' (the wind from the south) blows, and that wind is favourable to the ship. May Charles be the anchor which protects these citizens. Go, happy, fortunate ship, make speed and return.

Under a shield of the armorial device of Louvain—

eCCe MoDo fLorebo. = 1750
fLorenDo CresCaM. = 1750

The tract concludes on page 12. 'Civitas Lovaniensis cernua dexterâ manu Cor inflammatum gerit, cum hoc Lemmate

CaroLo Do Cor aMans; = 1750

alterâ chartam, cum hac inscriptione,

hæC poeMata Do CaroLo. = 1750

Inferiùs legitur hoc chronicon,

hæC Data poeMata pLaCeant.' = 1750

Then follow some verses complimentary to the Duke Charles.

MR. BEX IS EULOGIZED ALPHABETICALLY.

THE note-book of a friend supplies the following, which was transcribed at the Royal Library of Brussels. It is an alphabetical eulogy on Henry Bex, a magistrate ('consul') at one of the towns in Flanders, from which we learn that he was born in 1594, and died on 13th March 1663. Each line begins with the letters of the alphabet in proper succession. The title is as follows,—'Elegia in funere Domini D. Henrici Bex consulis tunc regentis omnium luctu civium vitâ functi.'

A poem of about 40 lines, hexameter and pentameter, is followed by a chronicle, with the initial letters of each line following in alphabetical order, thus—

Chronica per Alphabetum.

a Deo fVIt Mors ConsVLIs Ista = 1663
beXII MoDICè fLete. = 1663
CanIte Vos gLorIaM VnI Deo. = 1663
DeLICIVM VrbIs = 1663
eXpIrat DeCIMo tertIo soLe = 1663
fLVentIs MartI DenasCItVr. = 1663

GENITVS FVERAT FILIVS SVB INVERSO MVNDO BEX[1]	=	1594
HI AC È MEDIO LEX ABSTRAHIT	=	1663
IS PACEM DILEXIT	=	1663
LATVS OBDORMIVIT IN PACE	=	1663
MORS IVSTI DEO PLACVIT	=	1663
NOSCITIS DEI VOLVNTATEM.	=	1663
OBIVIT A SECVNDA MORTE LIBER.	=	1663
PRÆSENTIAM DEI OB OCVLOS HABVIT.	=	1663
QVANTA LAVDIS FAMÀ SCITIS.	=	1663
REXERIT, NEC FIDEM LÆSERIT.	=	1663
SEMPER COGITAVERAT TRIBVNAL DEI.	=	1663
TVI LABORIS MERCES, DEVS ERIT.	=	1663
VITÂ NVNC MELIORE DONABIT.	=	1663
XENIA DABIT AC GLORIAM	=	1663
ZELO DEI VNICÈ MERITVS.	=	1663

In the Royal library at Brussels, there is, as I learn from the note-book of my friend the Rev. Walter Begley, a book containing more than a hundred chronograms. The title is, 'Generale berzaemeling van alle de jaerschrifter, verzen te Waer mede de stad Gend heeft verçierd geweest op den 25 August 1793 ter onthaelinge van den zeer geleerden Har Joannes Baptista Hellebaut'—'Prys. vier stuyvers.' A general collection of all the chronograms, verses, etc., with which the town of Ghent was adorned, on 25th August 1793, on the reception of the very learned Mr. John Baptist Hellebaut.

THE SIEGE OF VALENCIENNES.

A RARE tract (pp. 12), belonging to the Rev. Walter Begley, contains a gratulation addressed to John of Austria, Governor of the Netherlands, by the Jesuits at Brussels, on his victory over the French at Valenciennes, and the capture of the town. The title-page is, 'Serenissimo principi Joanni Austriaco Valencenarum vindici inter ignes triumphales publicos lætitiæ et obsequii testes cum veneratione applaudit collegium Soc. Jesu Bruxellis 23 Julii MDCLVI.' The 'fire-works' thus alluded to are not particularly mentioned. The poetry describes in figurative language the triumph of the Austrian 'star and sun,' and an engraving represents a night attack on the town under the auspices of the 'Miraculous Hosts' which were brought there from Brussels.[2] The Latin poem contains no chronogram; but at the conclusion thereof, on page 11, are the following:—

[1] *Chronicon natalis*,—the year of his birth.

[2] See my book on *Chronograms*, p. 263, and at page 116, note, of present volume, 'The Sacrament Robbery and Miracle.'

Chronica.

I VaLenCenas DoMa. = 1656

Sic nempe

VaLenCenæ rIDent hosteM. = 1656

Sed rei gloriosè gestæ,

aVstrIaCo paLMas Date. = 1656

Et io dicite,

prInCeps hosteM pVgnâ DeLet; = 1656

Certo scilicet venerabilis, et Deiparæ favore,
Hæc enim auspicata Austriacis sidera:

hæC sIDera LeoneM[1] foVent. = 1656

hæC hIspano soLa seMper aDsVnt. = 1656

hæC Dant soLa trIVMphos. = 1656

Quia verò sacra venerabili prodigioso nox felix Austriacis pugnæ auspicium dedit, quidnî illi merito accinatur?

VenerabILe noCte Dat arMa. = 1656

hoC seMper aDest aqVILæ.[2] = 1656

sVo hoC sponDet Magna LeonI. = 1656

Magna sVb hoC tentanDa LeonI.[2] = 1656

Neque excidat hanc victoriam festis ignibus celebrari 23 Julii cun jam sol signum leonis in zodiaco percurrit, quare leoni hispano alludens cum plausu exclama,

Vt raDIas hoC Mense Leo! = 1656

Sua quoque Deiparæ pars triumphi detur.

DeIpara VaLenCenas aMat. = 1656

seMper VaLenCenIs aDest. = 1656

aVstrIaCo soLa seMper aDest. = 1656

hæC soLa sVo aDest aManti. = 1656

soLa seMper aDest rebVs arCtIs. = 1656

Quare pro tanto beneficio utriusque sideris Æternum memor

hVnC soLeM hIspane aDora. = 1656

hanC LVnaM hIspane aDora. = 1656

Ad majorem Dei gloriam.

THE SACRAMENT ROBBERY AT BRUSSELS.

THE reader will find, at page 263 of my book on *Chronograms*, a notice of the 'Sacrament Robbery and Miracle,' and a large number of chronograms thereon. I have now to add the result of some further researches into the subject. The several books and editions of works to which I have had access, including condensed narratives, are very puzzling. They are in both the Dutch and French

[1] The Lion in the armorial shield of Spain and Austria.
[2] The Eagle of Austria and the Lion of Spain.

languages, and of various dates. Some are probably reprints, with new or later title-pages, of that which no doubt is the most important one by Cafmeyer. The copy which I used, belonging to the Rev. W. Begley, has on the title-page an error in the author's name, where it is distinctly printed 'Oafmeyer,' a small but a very misleading misprint. The Dutch, and apparently the same edition in the library of the Society of Antiquaries of London, has the name correctly and distinctly printed. I can only offer as an explanation that in the progress of printing the letter C had dropped out, or in some way failed to make its mark in print in many of the title-pages, and that the vacancy had been filled up by hand, stamping in the letter O instead of C. It will easily be understood that the circumstance, however it may have occurred, would mislead any one searching a library catalogue. My French edition of 1720, printed at Brussels, 'premiere edition' (the volume also contains the second part, dated 1735), gives the author's name correctly; and so likewise does the British Museum copy, which differs in some respects from the other editions.

A folio volume in the British Museum, press-mark 9917. k., comprises three separate works on this subject—1st, a description in the Dutch language, of the jubilee held in 1670; 2d, the jubilee festival held in 1720, also in the Dutch language, by Cafmeyer; 3d, the festival held in 1735. The chronograms in the two last will be found in my former book; I proceed to notice the 1st, the jubilee of 1670, and all the chronograms therein.

The title-page begins, 'Brusselsche Eer-triumphen,' etc., and is without author's name or date. The introduction is dated 31st July 1670, and signed Jaecques Stroobant. The engravings of the triumphal arches are by G. Bouttats, and differ from those of the 1720 and 1735 festivals. The last page is 128. The chronograms are at

Page 81. IVRaMVs CaroLo, gaVDete. = 1666

Meaning Charles II., King of Spain, as Duke of Burgundy. He came to the throne in 1665.

VVY Doen kareL eeDt, zYt aL bLYDe. = 1666

(The letter Y counts as II=2.)

Page 83. LaVrVM DVCI. = 1666

Draeght Den hertogh De LaVVVerIer Croon. = 1666

Page 99. On an arch, ChrIsto JesV, In trInIs hostIIs VerÈ proDIgIosIs, a JVDÆIs IrrIso et sVbsannato, gLorIosIVs In tertIo sÆCVLo JVbILantI hoC reparatIonIs honorIs opVs zeLosI Canter-steenenses posVêre. = 1670

i.e. To Jesus Christ, who in the three truly miraculous Hosts was mocked by the Jews with derision and insult, the more gloriously in this the third jubilant centenary of the reparation of his honour have the zealous people of Canter-steen raised this structure.

Page 101. Ionathas IVDÆVs In horto et À MaLIgnIs neCatVr. = 1670

i.e. Jonathas the Jew is killed in his garden by malignant persons.

Page 103. A triumphal arch bore these inscriptions—

HOSTIÆ À BARBARIS IVDÆIS IN VRBE MALÈ TRACTANTVR. = 1670

i.e. The hosts are maltreated by the barbarous (or foreign) Jews in the city.

VICTIMA ABEL PROVT IN HOSTIIS DATVR. = 1670

i.e. A victim like unto Abel is given in the hosts.

IVDÆORVM BARBARIES IN CAIN FLVIT. = 1670

i.e. The savageness of the Jews flows as in Cain.

TV ES DEVS QVI FACIS MIRABILIA.[1] = 1670

i.e. Thou art the God who doest wonderful things.

Page 109. A triumphal arch bore these among other inscriptions—

TRIVMPHANT DE TRIBVS SECVLIS TRINÆ HOSTIÆ = 1670

IVDÆIS MALITIÀ SVÂ CONFVSIS. = 1670

i.e. The three hosts triumph for three centuries.—The Jews being confounded through their own wickedness.

IVLII BIS DECIMA STVPANTE NATVRA. (*sic.*) = 1670

HOSTIARVM FIGVRÆ IN REALI SPECIE DVRANTES. = 1670

Page 113. Another arch, bearing pictures of the burning of the accused Jews, bore also these chronograms, with many other inscriptions, the dates of the several centenary festivals—

EVCHARISTIAM VLCISCITVR IGNE. = 1370

i.e. (The Duke Winceslaus of Brabant) avenges the Eucharist with fire.

NEC AMICOS COGNOSCIT IVSTITIÆ LEX. = 1470

The circumstance alluded to is thus explained, 'Carolo audace, Burgundiæ Brabantiæque duce, stupratæ mulieris à præfecto Zelandiæ, quamvis sibi amicissimo, fortissimo judice, quod perfidiam in cineres fortitudo redegerit, primo seculo jubilante.'

Page 115. DILEXIT IVSTITIAM. = 1570

This explanation follows, 'Philippo secundo Hispaniarum Indiarumque rege, Brabantiæ duce, impiorum et hæreticorum constantissimo, qua patet, orbis exstirpatore, ob confusam cruento patientis, constantiæ miraculo impietatem, secundo seculo jubilante.'

ET EST IVSTITIA FVLCIMEN SEDIS TVÆ. = 1670

This explanation follows, 'Carolo secundo Hispaniarum Indiarumque rege, Brabantiæ duce, integerrimè avitæ justitiæ filio, quod longævum in pane corruptibili miraculum, ineunte quarto seculo, conservet, tertio jubilante.' And lower down the page is, 'Flamma combussit peccatores.' Psalm cv. 18 (Vulgate version).

Page 121. These inscriptions are mentioned—

MIRACVLOSVS TRINIS HOSTIIS DEVS. = 1670

i.e. God miraculous in the three hosts.

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[1] The success of the siege of Valenciennes (see page 113, *ante*) by Don John of Austria, Governor of the Netherlands, in the name of Philip IV., is attributed to the three Hosts of this miracle being carried there on 15th June 1656, when a great victory was gained over the French army. The circumstance is mentioned in the French edition, page 32. See also *Chronograms*, page 100, where a commemorative medal is quoted, bearing the date 1657, probably a mistake for 1656, by the maker of it, or by the engraver of a representation of it. Refer to index, 'John of Austria.'

IVBILANS DONAVIT ET DEDICAVIT S. P. Q. B. = 1670
i.e. The Senate and people of Brussels gave and dedicated this [*statue of Saint Michael, the titular saint of Brussels*].

There are ten engravings in this portion of the volume. There should be twelve, including a frontispiece, as I find from the inspection of a copy, as a separate volume, No. 2283 in the catalogue of the 'Beckford' library sale, July 1883, at Sotheby's.

The remainder of the British Museum volume now under notice has been described in my former book on *Chronograms*.

The circumstances and narratives are alluded to in *Notes and Queries*, series 2, vol. v., pp. 294, 406, 457, and 508, indexed under 'Host.' There is no further mention of them in the succeeding volumes down to the end of 1881; nor any mention of the chronograms, which appear to have been overlooked by the contributor of the 'Notes.' Among the explanations it is stated that, after the circumstances of the robbery, etc., the Hosts were deposited in the chapel of St. Gudule, where they remained in oblivion until 1405. One of the engravings represents a devout young man praying, and a ray of light shining towards him. This led to the re-discovery of the Hosts, and they were thenceforth preserved in ostentatious notoriety. There seems to have been a repetition of the robbery at several places, with much the same results according to local legends. The engraving alluded to is in the Dutch and French editions, and is attached to chapter xv. of the latter.

LESSUS GALLICUS.

A POLITICAL *brochure* (British Museum, press-mark 161. b. 64. catalogued under 'Austriacus'), 8°, relating to the retreat of the French from their possession of the Netherlands, probably one of the results of the treaty of peace signed at Aix-la-Chapelle between all the leading powers of Europe in 1748. The full title-page is given below; it may be thus translated—

A French wailing for the departure of the French from the Netherlands, re-echoed by a Frenchman at the Belgians. And a paraphrastic dismemberment (?) *of the same for the departure of the French from the Netherlands, made straight at the French by a Belgian. To which are added a Belgian jubilation and other verses.* Published probably at Brussels in 1748 (?). The Latin title is as follows—

Lessus Gallicus
in Gallorum e Belgio discessu
per Gallum ad Belgas ingeminatus.
Ejusdemque in
Gallorum e Belgio discessu
Paraphrastica dimembratio (*sic*) per Belgam ad Gallos
directata; quibus accedunt
Jubilatio Belgica, aliaque metrica.

The contents are about seventy sets of Latin verses, or epigrammatic poems, full of allusions to the events of the war and politics, which are obscure to the modern reader. A few chronograms are associated with the verses. At page 25 is the following chrono-iambicum—

aUferte gaLLos perfIDos
sIC beLgICIs De fInIbUs;
Ut paCe præsIt beLgICIs
regIna VICtrIX gentIbVs. } = 1748

And at the conclusion of some verses, 'Ad Comitem Saxoniæ,' is this chronicon, in which almost every letter is a numeral—

erUpIt DUX, CIVIUM CrUX. = 1748

At page 27, at the end of the verses 'Jubilatio Belgica ex allata pace, Gallorumque discessu'—

Chronodistichon.

O paX beLLa fUga, satUros aC sangUIne gaLLos
ULtra saUroMatas peLLe, sCYthasqUe proCUL. } = 1748

At page 30, at the end of the verses 'Germaniæ plorantis ad Imperii Romani principes elegus e exhortatorius'—

Chronodistichon.

aUstrIaCos serVate Lares, proCeresqUe DUCesqUe,
aUstrIa tUnC Vestros noCte DIeqUe CoLent. } = 1748

At page 32, at the end of the verses 'Domus Austriacæ firmitas ad augustissimam imperatricem Hungariæ reginam, Austriæ archiducem,' etc. etc.—

Chronodistichon.

VIVe DIU aUstrIaCæ spes aUgUstIssIMa gentIs,
JUgIter et beLgas, pLena faVore rege. } = 1748

And on the same page, at the end of the verses 'Augustissimo Josepho imperatricis primogenito, Belgarum vota'—

Chronodistichon.

feLIX parVe pUer! DabIt InVIDa gaLLICa JUno
LaC tIbI: sIC beLgIs et VIa LaCtIs erIt. } = 1748

The epilogue verses conclude thus—

VIVAT AUSTRIA.

PHILIP THE HANDSOME.

PHILIP I., King of Spain, called the Handsome, was the son of the Emperor Maximilian I. and Mary Duchess of Burgundy. In my book *Chronograms*, published in 1882, at page 123, a faulty chronogram, intended to mark the year of his birth, 1478, is given. I am now enabled to give the right version of it, and so to correct an

error that has caused some trouble to other writers. The faulty one runs thus (in plain letters)—

'Omnibus acceptus regnat bonus ecce Philippus.'

When this is read with reference to an infant child, the epithet 'good' might be questionable, he might not eventually deserve it, and he had not as yet begun his reign; the right version is as follows—

oMnIbVs aCCeptVs regnet noVVs eCCe phILIppVs. = 1478

i.e. Lo! accepted by all, may this new Philip reign.

The epithet 'new,' instead of 'good,' is applicable to the newly-born prince, and the aspiration that he may reign accepted by all the dominions and dependencies of his father and mother, both the German, the Spanish, and the Burgundian—(Austria, Spain, and Flanders)—is entirely applicable to the discordant circumstances which prevailed at the time.

HOLLAND.

WILLIAM CHARLES HENRY FRISO, Prince of Orange, was elected the first Hereditary Stadtholder of Holland on 3d May 1747; the following 'prodigious anagram'[1] and chronogram were composed on the occasion by Haarburg. (Zedler, lvi. 1479)—

Vivat
Gulielmus Carolus Henricus Friso
Praecelsus Arausiensis
atque ex antiquo illustrium Belgii Comitum
vel postea Principum Nassawio
Dietunsium stemmate
Princeps!
Per prodigiosum hoc purum Anagramma;
A septem unitis Belgii provinciis,
Communi omnium cum applausu
electus juratusque est
Vicarius Capitaneus Generalis, Admiralis,
hostes consilio fortique manu
rursus expellet.

* * *

Chronodistichon in diem electiones.

tertIa LVX MaII CrVCIs appeLLata repertÆ est
a CrVCe qVI bataVos LIberet, haC orItVr. } = 1747

[1] This anagram is imperfect as to the number of letters; the first part contains 145, the second 149. Many anagrams more 'prodigious' than this have been made, and some truly marvellous both for length and for being at the same time chronograms.

The anagram may be thus translated; it shows how the words may be decomposed and rebuilt, so as to apply equally well to the prince and to his high position in the seven united provinces. The chronogram alludes to the day as known in the Roman Church Calendar.

Long live William Charles Henry Friso, the most eminent Prince of Orange, and of the ancient race of the illustrious Counts of Flanders, who were afterwards Princes of Nassau!

By the seven united provinces of Holland he is, by the common applause of all, elected and sworn Vice-Commander-in-Chief and Admiral. May he again defeat our enemies by his wisdom and his strong hand.

On this third day of May, called the 'Finding of the Cross,' he arises who shall give freedom to the Hollanders, through the Cross.

On the 17th March 1734 he married the Princess-Royal of England, Anne, the daughter of George II. A medal was struck at Amsterdam bearing this inscription to mark the date—

EVGE EVGE
VVILheLMVs CaroLVs henrICVs frIso aVrIaCVs anna brItannICa sponsVs atqVe sponsa ConnVbIo IVngItVr fortVnato. = 1734

A medal struck at Amsterdam to commemorate the birth of their son has this inscription—

prInCeps paCIs erIt, neo natI est anna brItanna,
Cara parens, regIs fILIa, paCIs aMans.
qVos patrIa optastI neo nato prInCIpe frVCtVs?
paX erIt, et reqVIes, LætItIa est et erIt. = 1748

Two different medals of Dutch origin represent a ship, and on the reverses these inscriptions. (I take them from a MS. copy; and see *Chronograms*, p. 104)—

DoMIne saLVa serVos tVos qVI InVoCant te. = 1678
goDt VVIL DIt sC hIp beVVaren Van Der noot. = 1678

In a small 8° volume, 'Lebens Beschreibung und gescheiten der Printzen von Oranien,' etc. Frankfurt, 1692. At page 79 I find this distich on the assassination of William the Silent. (The letter D is not counted)—

aVrIaCVs prInCeps hIspanI fraVde tyranni
oCCVMbIt, VInCI non aLIter poterat. = 1684

i.e. The Prince of Orange falls by Spanish deceit, he could not otherwise be conquered.

VARIOUS CHRONICLES.

I NOW present to the reader some extracts from certain historical 'chronicles,' which are curious both for the chronograms therein and for the remarks of the authors thereof, tersely expressed in the Latin language. A perusal of the books themselves is, however, needful, in order to arrive at a due appreciation of those remarks; I give a few verbatim examples in what follows. The books are, I believe, rare, and it is certain that they are very little known.

THE BELGIAN CHRONICLE.

A BOOK printed at Arras in 1614 may be conveniently mentioned here as the Belgian Chronicle of Ferry de Locre; a copy is in the British Museum (press-mark 591. e. 8.). 4°. The title is 'Ferreoli Locrii Paulinatis chronicon Belgicum, ab anno CCLVIII. ad annum usque MDC. continuo productum Tomi tres.—Atrebati, MDCXVI.' The book commences, according to a prevailing custom, with complimentary verses addressed to the author by his friends, containing some anagrams, and at the conclusion of one set of verses bemoaning his death is this chronogram—

LoCrIVs oCCIdIt (HEI!) DoCtÆ LVGETE CaMŒNÆ. = 1614

(*Signed*) Gulielmus Riverius. G. T. F.

i.e. Locrius alas falls, mourn ye learned Muses.

The author was a priest at Arras, in the province of Artois, the son of Philip Locre, as we are thus told, 'Philippus Locrius, auctoris parens.' In his time, the territory and places mentioned in the chronicle were mostly under the dominion of the Dukes of Burgundy, and known as Flanders, or by the more ancient name of Belgium; the history runs in the same direction, though the territory is now divided between France as at present constituted and the modern kingdom of Belgium.

Chronograms are scattered throughout the book, and are nearly all of the author's own composition[1] (and when otherwise he says so). Several at the end of the book have already appeared in my former work on this subject, and are not repeated here. Observe that, according to Flemish custom, the letter D = 500 is not counted. There is only one exception. The following extracts comprise only the events which are marked by chronograms.

In the year 1189 Elizabeth, the wife of Philip Augustus, King of France, died, after giving birth to twins. The author composed some verses, concluding with this 'chronicon'—

sI Ita tIbI fVtVrVM erat, qVId neCesse fVIt
tIbI thorVs, eLIzabetha? } = 1189

In the year 1206, Archbishop Guido of Rheims died at Ghent, 'Guido archiepiscopus Remorum Gandavi moritur, cui ad Sancti Bavonis adjectum est hoc elogium.' (Evidently the Archbishop was not a favourite, if the following verses be true)—

Grandis Gandavo debetur honor, quia Bavo
Sanctus prostravit illum, quem nullus amavit.
Hujus anni chronographicum.
Nonne ChronographICVM? sat habes, est nosse potestas. = 1206

At page 388, and under the date of the year 1226, the death of Louis VIII. of France is mentioned, in whom, and in his offspring, the good qualities of Charlemagne were to be recognised, the author concludes thus—

Non dimittamus Ludovicum sine chronographo,
Vt LoDoICe tIbI CresCIt hæC, IstaqVe proLes;
qVanta soLo, et CœLIs te generasse pVtas? } = 1226

In the year 1516 the Dominican prior at Arras died uttering these words, which are a chronogram of the date—

DeVs MeVs es tV, et spero In te. = 1516

At page 401 there is a list of the seven rightful Counts of Artois prior to the cession of that territory to Count Robert by the King of France at the date thus indicated—

artesIæ qVæres qVando sVVs est CoMes? aVdI:
ab rege hanC qVando fratre robertVs habet. } = 1237

At page 411 the death is mentioned of Count Robert, in the year '1249,' in the flower of his age, for he had scarcely attained his thirty-sixth year, in battle against the barbarians at 'Manzora,' on the Nile. The chronogram, however, makes 1239—

qVo raperIs generose CoMes? te proprIa qVærVnt:
ne tVa barbarICo fVnera qVære IVgo. } = 1239

In the year 1329, it is mentioned that Joan ('Joanna IV. Artesiæ comes'), the widow of Philip, King of France and Navarre, came in succession to the throne of Artois, and in the month of January 1330

[1] This fact disposes of any question whether the chronograms of early dates were not composed at those dates.

was removed by poison, having reigned but a few days. The author made this chronogram—

ANNVM IANE APERIS; APERIT SVA IANNAQVE REGNA:
IANE BEATVS INIS, HÆC CITA FATA CAPIT. } = 1329

At page 463, Joan II., Countess of Artois, wife of Eudo, or Odo, or Otho, Duke of Burgundy, died in 1347, on whom the author wrote the following—

CVR MIGRAS PRINCEPS IOANNA? EN, CERNE; BRITANNVS
FRENDENTI NIXV PER TVA RVRA FVRIT. } = 1347

In the month of November 1361 died Prince Philip, 'Philippus princeps noster anno ætatis XV., vix puber.' The author made this chronogram—

ATER VBIQVE COLOR: NIVIS HOS DEPONE NOVEMBER:
IN TANTÂ AVDAXQVE ES VIVERE CLADE DIV. } = 1361

In the year 1382 died Margaret, Countess of Artois, widow of Count Louis, 'Ludovicus Nivernensis'—

SAT LVCTVS HIC FVDISTI, CASTISSIMA TVRTVR:
ASTRIS BEERE PERENNITER. } = 1382

In the year 1383 died Louis VIII., 'Ludovicus Maleanus,' Count of Flanders, Duke of Brabant, etc., and late in his life he had added the titles of Artois and Burgundy. The author writes concerning him, 'Liberas illegitimos habuit non paucos.'

Distichon

Artesii et Flandrii dum sceptra priora redunant,
Mortis ad imperium, proh! Lodoice cadis.

Epitaphium Chronographicum.

LODOVICVS MALEANVS FLANDRIÆ ET ARTESIÆ
PRINCEPS, ABIIT E VIVIS. } = 1383

In the year 1404 died Philip the Bold, Duke of Burgundy and Count of Artois. 'Obitus sui habe hanc Prosopopœiam chronographicam'—

FATIS LVXO QVIBVS? QVID GALLICA SCEPTRA REVISO?
EN, IBI NE MORIAR, VIRGO BEATA VETAT. } = 1404

The battle of Agincourt, on St. Crispin's day, 25th October 1415, was accompanied by great slaughter. The author says, Cladis Azincurianæ vidi tale chronographicum—

CRISPINI MVLTOS GENS DESTRVIT ANGLICA FRANCOS. = 1415

In the year 1419, on 10th September, Prince John of Burgundy was slain by Charles the Dauphin of Vienna. The author describes the event at page 500, and proceeds thus—

Quod tibi nomen apud tuos hâc tragædiâ parasti, Delphine? Audi chronicon, quod alibi me legisse memini,

CADENS BVRGVNDVM, A GALLIS DELPHINVS VT AVDIT?
FEX, FAX, NEX, LATRO, LERNA, TIRANNVS, APER. } = 1419

at nos pariantes, chronographicè pariter adlusimus,

o! CoMes: o te te, CVI fIdIs? nonne pVeLLo? } = 1419
pro patre non gestat peCtora fIda pVer.

Thus, it appears, the author remembers to have read the first, and to have brought forth (or composed) the second chronogram.

At page 512 is the narrative of the peace made between Philip, 'Philippus princeps noster,' and Charles VII., King of France. The author concludes thus, 'De ista pace, in archivis Atrebatium hi reperiuntur versus, ab istius ætatis imperitiâ non prorsus abhorrentes.' The first line gives the date—

ILLVXIt nobIs CLarI paX LVCe Matthæi, = 1435
Pro quâ Francisci debent cum laude lætari:
Atrebati primò sonat hæc vox, voce jocundâ.
Christus laudetur, cui cuncti subjiciuntur.

In the year 1467, on the 17th calends of June, died the Duke of Burgundy, Philip the Good, at the age of 71, and in the forty-ninth year of his reign. The author wrote an epitaph that might be put on his tomb, containing this chronogram—

qVIs sILet, InqVIrIs, sVb dIVIte MaVsoLæo? } = 1467
sVb CVIVs pedIbVs dIdICIt sVbdere gaLLVs.

At page 534 is mentioned the death of Duke Charles the Bold, at the battle of Nancy. The author 'finds' this chronogram concerning him—

o MIhI sI LICeat aLIqVando, renate, renasCI! } = 1477
dItabor spoLIIs CaVtIor Ipse tVIs.

At page 541 is mentioned the marriage of Mary, Duchess of Burgundy, with Maximilian of Austria, on the 22d of August—

CLaMor faCtVs est; eCCe sponsVs VenIt: eXIte. = 1477

And the birth of their son Philip in the following year is thus mentioned,—'Nono Kalendas Julii, horâ tertiâ pomeridianâ, Brugæ filius Maximiliano ex Mariæ nascitur, cui nomen inditum Philippus; ejus natalem hoc rudi metro, numeralibus literis quidam expressit,'[1]

oMnIbVs aCCeptVs regnat noVVs eCCe phILIppVs. = 1478

The death of this Duchess Mary in 1482 is thus commemorated in chronogram composed by Petrus Magnus, a priest of Brussels, whom the author mentions as a poet 'meritò nominandus'—

gestIt eqVo MarIa aLIpedes præVertere CerVos; } = 1482
VI CadIt, aC beLgIs fVnera fLenda parIt.

At page 550 it is mentioned that in 1484 the monastery Caricampensis (*sic*) had John Le Franc for its president. He erected a beautiful cross at the principal door, and this chronogram was written to mark the date thereof—

sVM sIC aVXILIIs Le franCq̃ eXsCVLpta IoannIs. = 1491

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[1] This is quoted in my former volume on *Chronograms*, page 123, where the 'faulty chronogram' which caused me much trouble may be set right by this one. See also p. 119, *ante*.

At page 564 is mentioned the death of John of Arragon (the only son and heir of King Ferdinand and Isabella of Spain), of acute fever, in the flower of his age, on the 4th of October 1497, having in the year before married Margaret, whom he left 'sextam jam mensem gravidam reliquit.' The death of her husband was a great shock to her. The narrative proceeds,—Quæ, auditâ mariti morte, tanto animi dolore perculsa fuit, ut ante diem infantem peperit, qui in ipso vitæ limine statim occidit.' Hinc—

IoannI LVCtVs VbI pVLLa hIspanIa fVdIt
aVstrIaCI regnI fIt dIadeMa, dVCIs. } = 1497

At page 574 it is related that Prince Philip (of Flanders), having overheated himself at a game of ball, partook of too much cold drink, and thereby took a fever, and died at Burgos, in Castile, at the age of 28. He was buried there in a sumptuous alabaster tomb, his heart being sent to Bruges in Flanders. Ottho Egmondius wrote this chronogram on the event—

DVM reX CasteLLÆ LVCtatVr fLore IVVentÆ,
e sVbItâ bVrgIs febre phILIppVs obIt. } = 1506

On the same page is this memorial of the death of Christopher Columbus, on 20th May 1506—

Item Christophorus Columbus primus novarum terræ partium et insularum inventor in Hispaniis vitâ decedit. Illi hoc chronographicum dedi epitaphium;

ChrIstophorVs CoLVMbVs,
genVanVs
oCCIdVI orbIs InVentor
e VIVIs
abIIt, non obIIt. } = 1506

In the year 1519, the Emperor Maximilian having died, Charles I., the King of Spain (and Prince of Burgundy), resigned his crown; hence this chronogram—

sCeptra regenda tVo pIa fata dedere nepotI:
Corpora Conde saCro MaXILIane soLo. } = 1519

At page 589 is mentioned the defeat of the army of Francis I., King of France, at Ticino, in Italy, by the Austrians, on 25th February, in the year 1525. Concerning the victory of the latter this verse is extant—

arMa aqVILÆ VInCVnt LILIa CeLsa trVCIs. = 1525
In the margin, 'vel dVCIs.'

Also this ancient one—

aqVILa ConCVLCaVIt LILIVM. = 1524

A marginal note explains that this took place in the year 1524, before Easter. According to the chronology used in France at this period, the year was reckoned to commence at Easter.

In the year 1527, on the 6th of May, Rome was taken by the army of the Emperor Charles v., commanded by Charles Borbonius,[1] who, whilst fighting before the walls, was killed by a leaden bullet. This chronogram expresses the event—

ORBIS, ROMA, CAPVT, HÆC VT TIBI FVNERA BORBO,
QVID GELIDÆ EFFICIENT EFFERA CORDA PLAGÆ? } = 1527

In the same year, at Valladolid, the future King of Spain, Philip II., is born, the son of the Emperor Charles v. and Isabella. There were great rejoicings on the occasion, and this chronogram is extant—

GRATA DEO SOBOLES, GENERIS SPES CLARA PHILIPPVS,
NASCITVR, AVSTRIACO LAVREA PRIMA PATRI. } = 1527

At page 603 the narrative alludes to the events of war, and particularly to the misfortunes and defeats of the French in the Burgundian territories. The year of the triumph of the victors is marked thus by the words of Psalm lxxxvi.[2]—

ECCE ALIENIGENÆ, ET TIRVS, ET POPVLVS, ÆTHIOPVM, HI FVERVNT ILLIC. = 1537

In the year 1539, calends of May, died Elizabeth [Isabella], the wife of the Emperor Charles[3]—

POSCIT FVNEREAS VBI CÆSARIS AVLA CVPRESSVS;
PVLCHER VERNANTES ABSTRAHE MAIE ROSAS. } = 1539

In the year 1547 the whole of Germany was subdued by the Emperor Charles. Upon this 'Cæsarean victory' the author made this chronogram—

CÆSARIAS AQVILAS VT TRVX GERMANIA SPERNIT,
COGITVR, AT LENI, SVBDERE COLLA IVGO. } = 1547

In the year 1553, 'Teruanum,' the chief town of the 'Morini,' in the province of Artois, was besieged and taken from the French. The author remarks that it is incredible what a quantity of French blood was shed there, as expressed in this couplet—

Nunc seges est, ubi erat Morinum, resecandaque falce
Luxuriat Franco sanguine pinguis humus.

And these chronograms give the date—

DELETI MORINI. = 1553

IVNIVS EX MORINIS VICTRICIA SIGNA POTENTI
DAT CAROLO, FRANCVS VIDIT ET INDOLVIT. } = 1553

CÆSARIS AQVILA PROVOCANS AD VOLANDVM PVLLOS
SVOS, ET SVPER EOS VOLITANS, EXPANDET ALAS. } = 1553

NON IN MVLTITVDINE EXERCITVS EST VICTORIA
SED EX CŒLO VICTORIA EST. } = 1553

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[1] Charles the Constable de Bourbon. The city of Rome was taken and plundered by the troops in a shameful manner, and the Pope was made prisoner.

[2] The exact words of the Vulgate Version lxxxvi. 4, corresponding to lxxxvii. 4 of the English Bible version.

[3] The Emperor Charles v. married Isabella in 1526. She was the mother of Philip the husband of Mary Queen of England, and died in May 1539.

In 1553 and 1554 the imperial forces besieged and took other towns in the region about Artois. The author made these chronograms on one town destroyed and another one built—

CanChIades[1] LaChrVMant Vt ad VrbIs saXa prIorIs,
sæpIVs In LVCtVs IngenIosa sVos : } = 1553

VndIs eXCItVs CanChIs[1] CapVt: en noVa dIXIt
MœnIa, perpetVâ respICIenda dIe. } = 1554

In 1557, the French having broken the treaty of peace, the war recommenced, and they were defeated at Quintinopolis (St. Quentin) on St. Laurence's day, the 20th of August. The author made this—

LVX saCra LaVrentI, gaLLorVM sangVIne sordet,
sVb qVIntInopoLI Vt Castra phILIppVs habet. } = 1557

In the year 1558, on the 21st September, the Emperor Charles v. died—

CaroLVs haC qVIntVs parVâ retInetVr In Vrnâ,
gerManIs, gaLLIs, ItaLIs, tVrCIsqVe seVerVs. } = 1558

In 1562 died Franciscus de Glen, bishop of Henin-Liétard ('Henniacensis'). His epitaph there concludes thus—

ILICet aVfVgIt, sæVos eXosa tVMVLatVs ;
eXCIpIs hanC grato sed bone ChrIste sInV. } = 1562

In 1565 the Scheldt river was frozen, denying the way to ships, but affording it to horses and wagons. The author goes on thus in sapphic verse—

Anno 1566. patrIa obdVCto tenebrosa soMno
non potest aCres CohIbere beLgas ;
InferI doneC referet CrVenta
InnItor ora. } = 1566

Sic enim annum hunc ordior, exordium ad omnem futuris temporibus calamitatem. The narrative then adverts to the war and rebellion which desolated the country, and introduces this chronogram, an adaptation from 'Judas Maccabeus'[2]—

sanCta tVa ConCVLCata sVnt et ContaMInata. = 1566

In the same year, on the 22d August, the infanta of Spain, Isabella Clara Eugenia, was born, and the author makes this—

nasCerIs, o prInCeps | ardet fera beLgICa beLLo,
at non sIC ; Modò tV VenerIs Ipsa dea. } = 1566

Several of the chronograms contained in the next of the author's pages have appeared in my former work, and need not be repeated here. I pass on to

The assassination, in 1588, of Henry Duke of Guise and his

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[1] Canchis is La Canche or St. Quentin, in Flanders.

[2] See my former volume on *Chronograms*, p. 370, the sixth chronogram ; and see 1 Maccabees iii. 51. These words of the chronogram are those of the Vulgate Version.

brother the Cardinal, by order of Henry III. of France. It is alluded to in these chronograms made by the author—

gVIsIVs a gaLLI ConfossVs MILIte, In atros ConuersVs CIneres, Corpore VastVs obIt. } = 1588

(*sic*)
heM dIVe heros pVrpVrate I sVb hastIs, VIs InIqVa tIbI, LatItat. } = 1588

The assassination of Henry III. of France, on 27th August 1589, is marked by this chronogram as a retribution for the foregoing one—

gestIt Vt henrICVs MaCtatI sangVIne gVIsI: CœLItVs ILLatâ Cæde pVdenter obIt. } = 1589

With this I bring to a conclusion my chronogrammatic extracts from the chronicle of Ferry de Locre.

THE SAXON CHRONICLE.

A folio volume, the Saxon Chronicle, by David Chytræus (British Museum, press-mark 157. g. 9.), is contained in about 1250 pages. The title is, 'Davidis Chytræi, Historici clarissimi saxonia, ab anno Christi 1500, usque ad annum mdc, nunc tertium recognita' (and continued down to 1611, with indexes). Leipsic, 1611.

There is a fine printer's device of St. Christopher on the title-page and colophon. The chronograms occur mixed with, and forming part of, the text of the chronicle, and they are sometimes the only means used for giving the dates. Although the chronicle is a history of events more or less concerning Saxony, the chronograms themselves chiefly commemorate the affairs of Poland. To avoid misinterpreting the author, I give extracts in his own words and quaint expressions, correcting, however, many misprints which appear in his chronograms.

Page 140. Under the date 1504, 'Ejusdem anni æstate, Stephanus Wallachiæ Moldaviæ princeps, clarissimis rebus adversus Matthiam regem Ungariæ, Mahometem Turcicum Imp. Tattaros Præcopitas, et Joan Albertum Poloniæ regem gestis celeberrimus, diem extremum postridie Cal. Julii clausit, cui Bogdanus filius successit, gLorIa obIt stephanVs VaLaChorVM, qVI sVperaVIt hVnnos et LaChos, te qVoqVe tVrCa potens.' = 1504

Page 213. Concerning war between Prussia and Poland, and subsequent peace in 1521, the king of Poland 'Sigismundus ad hanc pacem ineundam eò propensior erat, quod recens copiis ipsius profligatis, Tattarorum impressiones novas denuò meruebat. a tatarIs CæsI proh Magna strage poLonI In soCaLInIs oCCVbVIstIs agrIs.' = 1519

Page 242. Gustavus succeeded to the crown of Sweden in 1523, but in consequence of the unsettled state of the country he was not solemnly crowned until the 6th June 1528. 'Annum et diem electionis Gostavi, Henricus Mollerus Hessus poeta, his versibus expressit;'

QVÆ VICINA tVAS IVNI sVBIT optIME nonas
IN GOTHICIS perstet LVX ea saCra pLagIs.
totIVs Ista tVLIt per Vota potentIa regnI
gostaVo patrIÆ regIa frena patrI. } = 1528

Page 258. The author proceeds with the chronicle, saying, 'Nunc ad chronicon anni 1523 redeo, cujus primâ die,

sVBDIT se getICo rhoDos ante INFRACTA tIRANNO,
CHRISTE, ah nataLIs LVCe orIente tVI.' } = 1523

Page 279. The chronicle for 1524 mentions, 'In Polonia, Turci, per Walachiam, in Russiam Poloniæ regi subjectam, impressionem fecerunt; Tattari verò Præcopenses, ingenti agmine reliquam Russiæ illius partem, et minorem Poloniam pervagati et depredati sunt,'

ET tVRCÆ ET TARTARI DIRÂ affLIXÊRE LATRONES
GRASSANTES, TERRAS, LaCHIa, CLaDe tVAS. } = 1524

Page 347. The year and day of the birth of Eric, King of Sweden, is thus chronicled, Ericus IIII. Sueciæ rex (son of Gustavus). 'Erici Sueciæ regis annum et diem natalem expressit Henricus Mollerus;'

LVCIA sCEPTIFERO NATALEM PORTAT ERICO,
QVI NITET IN REGNO sVECIA IVSTA tVO. } = 1533

Page 360. In the chronicle for the year 1535 a marriage is dated by a chronogram making the year 1540. It is probably wrong, but no date in figures is given; 'Hedwigem, Julii ducis Brunsuicensis conjugem: Elizabeth Magdalenam Lunæburgensi duci nuptam: et Sophiam, Wilhelmo domino a Rosenberg Boëmo elocatam suscepit.'

HEDVIGI PRINCEPS HOC BRANDENBVRGICVS ANNO
POLONÆ LÆTIS IVNGITVR aVSPICIIS. } = 1540

The death of Catharine, wife of Gustavus, King of Sweden, follows next, 'Catharina, Gostavi Sueciæ regis uxor, Erici XIV. biennio ante in lucem editi, mater; filia Magni ducis Saxoniæ, Angariæ et Westphaliæ, rebus humanis exempta est' (*i.e.* she died).

sangVINE saXONICO, COSTAVO CONIVGE, ERICO
INSIGNIS NATO, IAM CATHARINA IACET. } = 1535

Page 379. Chronicle for 1537. Gustavus, King of Sweden, has a son born to him, who came to the throne in 1568 as John III. 'Annum et diem natalem, hoc Tetrasticho Numerali, expressit Henricus Mollerus Hessus.' (*i.e.* On St. Thomas's day, the 21st December 1535, as indicated by the chronogram)—

LVX Vt haberetVr (*sic*) thoMa saCrata, IOANNES,
NASCITVR IN SEPTIS ARX STEGEBORGA tVIS.
FINNONIÆ PRINCEPS, GOSTAVI NATVS ET HÆRES
PERPETVVS REGNI sVECIA TOTA tVI. } = 1537

Page 390. Chronicle for the year 1539 mentions the marriage of Isabella, daughter of Sigismund, King of Poland, to John, King of

Hungary, and the birth of her son, and a few days afterwards the death by fever of the king, her husband, in 1540.—'Eodem anno, FORTI ANIMO PRISCAS QVÆ EXCELLVIT HEROINAS, PANNONICO REGI NVPTA ISABELLA FVIT filia Sigismundi regis Poloniæ, ex = 1539
Bonæ Sfortiæ conjugio primogenita, Joanni Ungariæ regi in matrimonium data est, quæ sequenti anno filium Stephanum, avo paterno ὁμώνυμον, postea Joannem II. dictum, enixa, maritum intra paucos dies febri extinctum amisit.'

Page 431. Chronicle for the year 1548 records that Sigismund I., King of Poland, died, aged 81, having reigned wisely and happily for 42 years.—'In Polonia, rex Sigismundus I., cùm inter quatuor fratres, Casimiri magni filios, minimus natu, ad regnum tandem pervenisset, idq' 42 annos sapienter et feliciter rexisset, die Paschæ, quæ in Calend' Aprilis incidit, anno ætatis 81 rebus humanis exemptus est;
POST REGNI PATRII REX SIGISMVNDVS HONORES,
REX PIVS ET FORTIS, REGNA BEATA SVBIT; } = 1548
relicto unico filio Sigismundo Augusto,' etc. etc.

Page 438. The chronicle for 1550-1552 mentions that Barbara Radziwil, who had been married to Sigismund Augustus II., King of Poland, was crowned Queen of Poland, and died soon after; the hexameter chronogram gives the date of her birth, the pentameter that of her coronation, the next couplet her marriage and her death; no dates in figures are mentioned. Sigismund, her husband, came to the throne in 1548, on the death of his father, who is the subject of the preceding chronogram.—'In Polonia, Barbara Radevila, Sigismundo Augusto regi aliquot annos nupta coronatur, et paulo post extinguitur; de quâ sequens distichon extat, cujus prior versus Hexameter, annum nativitatis, Pentameter annum coronationis continet—

ILLVSTRI QVANQVAM CAPVT ESSET CINCTA CORONA, = 1523
BARBARA REGALES MŒRET ADEPTA TOROS. = 1550
Annus conjugii. VXOR QVOD FVERIS AVGVSTI MŒREO RVRSVS = 1547
Annus mortis. BARBARA TE LÆTOR POST DATA REGNA MORI. = 1551

Page 457. The chronicle for 1551 mentions the death of Margaret, the second wife of Gustavus, King of Sweden, leaving three sons and five daughters. ('She migrated to the heavenly kingdom.' 'She sought the stars.')—'Margarita Sueciæ regina, Gostavi regis altera conjunx, cùm tres filios et filias quinque, marito reliquisset, in cœleste regnum emigravit;

REGINAS INTER PRÆCELLENS MARGARIS ALTAS
CONIVGE, PROGENIE, FRONTE, LEPORE, TRIBV.
VT TRES GOSTAVO NATOS, NATASQ. TVLISSET } = 1551
QVINQ., SVAS TERRAS LINQVIT, ET ASTRA PETIT.

Page 457. The chronicle for 1560. The year and day of the death of Gustavus Vasa, King of Sweden, on Michaelmas day, at the age of 70, is thus recorded—'Gostavus Sueciæ rex, Sapiens, mag-

nanimus, fortis et felix . . . anno ætatis septuagesimo, die Michaelis, rebus humanis erat exemptus. Annum et diem obitus, Henricus Mollerus, vir et poeta optimus, hoc disticho expressit,'

AT LVX ANGELICÆ FVLGERAT SACRA COHORTI,
GOSTAVVS SVEONVM REX VIGIL, ARA, PERIT. } = 1560

Page 527. Chronicle for 1561. The coronation of Eric, King of Sweden. 'In Suecia, Erici XIIII. regis coronationi, dies 29 Junii destinata erat.' (He was the son of Gustavus Vasa, and was dethroned and slain on 29th of June, the day of St. Peter and St. Paul, by his brother John III.)

IVNIVS VT PETRI ET PAVLI SVA FESTA SVBIRET,
VELAT ERICE CAPVT SVECA CORONA TVVM. } = 1561

Page 543. Chronicle for 1564. Alexander Despota, Prince in Wallachia, having been expelled through the results of war in 1563, is reinstated, 'sequenti anno Alexander tyrannus iterum in Wallachiam Turcicis auxiliis restitutus est;'

DESPOTA VT EST CÆSVS, VISNOVECIVSQVE (*sic*) TYRANNVS,
RVRSVS ALEXANDER VLACHIA REGNA REGIT. } = 1564

Page 558. Chronicle for 1565. 'Nicolaus Radivilus Dux Olicæ et Nieswisensis . . . ingenio, virtute et authoritate excellens, cui quidquid nunc est puræ religionis in Lithuania deberi adfirmant, die 28 Maii extinctus est;'

OCCIDIS ARCTOÆ, RADIVILE, O GLORIA TERRÆ,
HEROS INGENIO NON CITÒ TALIS ERIT. } = 1565

Page 563. Chronicle of the year 1566. The author now treats of some of the bishops in Saxony, and here he mentions Bernhard, Bishop of Münster, who resigned in consequence of the mandate of Pope Pius V. against the licentious habits of the clergy.—'Nunc in Diœcesibus aliquot Saxoniæ, Episcoporum successiones attexam. Bernhardus enim Monasteriensis episcopus, Pii V. pontificis mandatum de concubinis removendis, clero diœceseos suæ in synodo præponens, canonicorum animis jam antè adversus se exacerbatis, et nunc magis etiam, instinctu concubinarum, odiis inflammatis, post paucos dies episcopatum resignat (ET CVM SCORTA VELINT LVGENS ELECTE RECEDIS.) Cui postridie resignationis, Joannes Comes ab Hoya = episcopus Osnabrugensis, princeps ingeniosus, eruditus, eloquens et munificus, a Collegio substitutus est.' (This chronogram is faulty, because the letter D=500 is not to be counted; it would otherwise make the impossible year 2067. The chronogram indicates in what way the bishop himself was the more faulty.) = 1567

Page 594. The chronicle for 1569 mentions the death of a witty poet, celebrated in Lithuania and Poland, 'Nicolaus Reius, Polonus, lingua patriæ poeta ut primus.'

REIVS CESSIT IN ASTRA; SALES PERIÊRE IOCIQVE;
NEC TALEM INGENIO LACHIA FORTÈ FERET. } = 1569

Page 606. The chronicle for 1571 mentions George Fabricius, of Chemnitz, who was born in 1516 (see my former volume on

Chronograms, p. 291), and died in 1571 at the age of 56; he was celebrated for his piety and learning. His family put up a monument with an epitaph, including chronogram words of the date of his birth and his age; these are the verses containing the same—

NVsQVaM tVta fIDes: natalem continet annum = 1516
Fabricii: LVstrI vox, necis, una notat. = 56

Page 606. In the same year, 1571, Petrus Cæsar, a worthy man, a military officer at Leipsic, was murdered on 12th June, at night, in his bedroom at Carlsbad. The circumstance is thus narrated; the chronogram was made by his nephew—'Hoc anno dum in thermis Carolinis noctu decumbens, cuidam nobili familiariter noto, cubiculi ostium improbrius pulsanti e lecto surgens aperit, ex insidiis ab illo confossus est, 12 Junii, cujus nefandæ cædis eteostichon a Christophoro Cæsare, fratris filio, scriptum extat;'

tVnC qVanDo LVCet bIsseXto IVnIVs ortV
eXtInCtVs DIro VVLnere Cæsar obIt. } = 1571

Page 616. The chronicle for 1572 describes the massacre of the Huguenots on the eve of Saint Bartholomew, the 24th of August, at Paris and other parts of France, under the phrase 'Nuptiæ Parisienses,' the festivities which were then being held on the marriage of Henry IV. Bourbon, King of Navarre with Margaret of Valois, daughter of Catherine de Medicis who was accused of being the instigator of the plot. The chronicle describes the slaughter of hundreds of persons in their houses and beds, neither age nor sex was spared. It describes the slaughter of Caspar Castilioneus[1] Amiralius, and the horrible mutilation of his body; and proceeds in these words—'Quod his ipsis verbis Gallicus scriptor commemorat. Mortui famam pontificii carminibus etiam probrosis lacerare conati sunt, inter quæ imprimis argutum est Jo Auratæ epigramma. E contrà Reformatæ Religionis viri docti, honorificentissimis eum elogiis prosecuti sunt, ex quibus unicum epitaphium, in quo PIETAS et AMYRALIUS colloquuntur, adscribo;

P.—Iste Dei miles Amyrallius, armis
Omnibus invictus, victus ab insidiis.
Sic ego te video, dolor, ô dolor! ergo jacentem?
A.— Sic jaceo, non me, vera, jacente, jacent.
P.—Ab quis erit, sanctum qui nunc propugnet ovile?
A.— Ipse suum tutum Pastor ovile dabit.

Versus numeralis, annum et diem cædis nefandæ indicans,

BARTHOLoMÆVs fLet, qVIa franCIsCVs oCCVbat atLas = 1572
Gallica nunc verè Punica facta fides.'

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[1] This Admiral Gaspard de Coligny was one of the principal leaders of the Huguenot party; a proposal has just now been put forth (March 1884), calling upon all sympathizers in the acts and sufferings of that party to contribute towards the expenses of erecting a monument to his memory at Paris. Meetings are being held in England in support of the movement, and the *Times* newspaper of 26th March gives, in a leading article, an epitome of historical and other explanations.

Here ends the narrative. The date of the massacre is given in my former book, pp. 222 and 365, where the above chronogram is applied to another person.

Page 821. The chronicle for the year 1590 describes a very protracted winter, so that the trees in the region of the Baltic were scarcely in leaf in the month of May. Great heat and drought followed in June, July, and August, the herbage was burnt up, and rivers and springs became dry. 'De quâ insolenti hujus æstatis ariditate, eteostichon quidam composuit;'

ARET hIVLCVs AGER, CERVo sITIs ORA perVRIt,
aCCENSO RHENVs fLVMINE ANHELAT AQVAS. } = 1590

The remainder of the year was remarkable for bad weather.

Page 983. The chronicle discourses about the coronation of Stephen, King of Poland, and the insignia of Poland and Lithuania, and mentions a great emblematical figure of a knight in full armour on horseback, 'Eques Cataphractus, magni Ducatus Lithuaniæ stemma, et Aquila Polonica, versibus artificiosis ornata, cujus memoriam conservatum non indignam chronicon in fine anni 1579 testatur.'—'In ense, majoribus characteribus, significatur annus, quo potentissimus Stephanus feliciter inauguratus est, 1576.' (The sword was inscribed with this chronogram, giving the date of the coronation)—

ENSE DeI LEGES, TE REX REGNVMQVE tVEBOR. = 1576

The chronicle then proceeds, 'A pollice dextra equitis, per cassidem, ejusdem artificii versus duo, pacis cum Gedanensibus compositæ annum continet 1577,

VIRIBVs eXCeLLo, LÆTVs qVoqVe seRVIo REGI:
IVDICIoqVe sVo stoqVe CaDoqVe LVBENS. } = 1577

Then follow other metrical lines, which are inscribed on other parts of the 'Eques' and his horse, some in the form of acrostics, but not in chronogram until we come to one on the bridle, which gives the date of the slaughter in battle at Dantzic, 'In freno carmen in literis majoribus cladem Gedanensium comprehendit;'

VERA pVTO REGIs LAVs EST, DoMVIsse sVPERBOS. = 1577

(This chronogram is in my former book on *Chronograms*, p. 184.) Then follow other regal emblems with verses; and afterwards at page 984 the Royal Eagle is mentioned, with this among other explanations, 'In diademate, seu corona Aquilæ, versus inscriptus, anni 1576, quo princeps amplissimus Stephanus in regem est coronatus, index est;'

REGALI GAVDET STEPHANVS REX MAGNVS HONORE. = 1576

The second part of the volume is the continuation of the chronicle of Chytræus down to the year 1611. The only chronograms relate to two German universities, Giessen and Leipsic; the reader is referred to another page of the present volume, where those places are mentioned.

THE BOHEMIAN CHRONICLE OF PROCOPIUS LUPACIUS.

A book, said to be a rare one (British Museum, press-mark 9315. aa. 2), 8°, bears this title, 'Rerum Bohemicarum Ephemeris, sive Kalendarium historicum: ex reconditis veterum annalium monumentis erutum. Authore M. Procopio Lupacio. Pragæ, Anno 1574.' The dedication is signed Procopius Lupacius. This particular copy is in pigskin binding, with clasps, and the initials of a former owner, P. S. Z. Z. 1596, stamped on the outside. No pagination, but probably 600 or 700 pages. It is a chronicle of events in Bohemia, arranged under months and days, and under each day are arranged the events according to the successive years of their date. The chronograms are not printed as such, with taller date letters, but only in plain letters, and generally in italics.[1] There is, indeed, no indication that they are chronograms except a word, such as 'Eteostichon' or 'Numerale,' preceding the couplets of hexameter and pentameter verse, and but for that guide, they would not be recognised by an unpractised reader. I have put them into due form and tested the resulting dates by reckoning up the intended date letters. Some of the chronograms, however, are wrong, if the dates stated in the chronicle are correct. In those instances where it is not possible to introduce satisfactory emendations for the one, or to confirm the other, I have alluded to the discrepancy as an incorrigible original error. As the names of the writers of the chronograms are mentioned, it is quite safe to say that the chronograms which express dates much earlier than that of the book were made a long time after the dates which they are designed to represent. The names of those writers are thus given—

Eteostichorum Scriptores.
Johannes Balbinus, Reginæ Hradecenus.
David Crinitus, ab Hlawaczowa, Nepomucenus.
Bernhardus Sturmius Paczkovinus.
Johannes Rosinus Zatecenus.

And their initials are placed after each chronogram accordingly.

The words of many of the chronograms in this group are enigmatical, so far as they are designed to indicate the period of the year in

[1] Chronograms printed in this manner are referred to in my work on *Chronograms*, published in 1882, page ix. I obtained about 50 examples from a rare work, 'Icones sive imagines virorum literis illustrium,' by Nicolas Reusner. Augsburg, 1590. (British Museum, press-mark 611. d. 27.) There are other occasional examples. This Bohemian chronicle affords about 118 more. I would suggest the term 'crypto-chronogram' for them, because they conceal the contained date.

which an event happened. That indication is frequently effected by an allusion to the relative position of the sun and a particular star in a constellation, or to the sun's place in one of the signs of the zodiac on a particular day, facts well known to astronomers, while the general reader is not enlightened by the astronomical allusion. Classical phrases or names are sometimes used, such as Janus for January; also the reckoning of time by lustrums or periods of five years. The same fanciful method of indicating the particulars of a date may be noticed in chronograms obtained from other sources. They are not peculiar to this chronicle. The following examples will direct the reader's attention to these points :—

Burianus completes 'quatuor lustra,' *i.e.* he died at twenty-five years of age.

Carolivicus,—Lachesis cuts his thread 'ubi quarta dies Jani fulget,' *i.e.* he died on 4th January.

Maximilian died on a day indicated by 'Claviger,' *i.e.* the constellation Hercules.

Præmyslus died in January, indicated by 'bifrons Janus.'

Korland died 'ubi lux Brigittæ dilabitur,' when the day of St. Bridget departed, *i.e.* the evening of the 1st February.

Maximilian died 'Februi lux nona bis orta,' *i.e.* the 18th of February.

Mathias was born 'sex ubi ter Februi luces et quinque,' *i.e.* the 23d of February.

Charles v. was crowned 'octo ter Februa luce intente,' *i.e.* on 24th February.

Michalovicius died when 'lassus equos agiles per pisces Phœbus agebat,' when tired Phœbus drove his swift horses through the fishes, or when the sun was passing through the zodiac sign Pisces, the 6th of March, in the evening.

Gregorius died 'lux ubi currebat martis septena,' *i.e.* the evening of the 7th of March.

Wenceslaus 'apricas satus est in auras, martius ut nonâ fulsit ab axe vice,' or 'clauserat auroras ut ternas Martius et sex,' *i.e.* he is produced (or born) into the sunny air of day when March had shone from the sky for the ninth turn; or when March had closed three and nine mornings. In plain English, he was born on the 9th of March.

Ferdinand I. is born when 'ubi aurea velligeri cornua Phœbus adit,' when the golden sun approached the horns of the fleece-bearer (the zodiac sign Aries, the ram). This also points to the Golden Fleece, the badge of the Spanish-Austrian family. The day is the 10th of March.

Albert becomes Emperor on a date indicated by the same figure of speech, 'ubi sol lassabat vellera ovis,' when the sun had sunk to the fleece of the sheep, the sun's place in the zodiac on the 20th of March.

Glatovia is burnt when 'in Maio Titan ter quarto egit iter,' when the sun had made his 12th journey in May, the 12th day of that month.

Maria of Austria is born 'Phœbus ubi æstivi tetigisset brachia cancri,' when the sun had touched the arms of the summer-season crab, or when the sun had just entered the zodiac sign Cancer, the 21st of June.

Schounberg died on the 24th of June, St. John the Baptist's day, 'agnifero lux sacra,' the day sacred to the bearer of the lamb, one of the emblems of that saint.

Ferdinand died 'Jacobi lux ubi splendet,' when the day of St. James shone, the 25th of July.

Maximilian was crowned 'lances Phœbus ab axe subit,' when the sun went under the balance, *i.e.* into the zodiac sign Libra, = 20th September.

Codicillus died 'Lux ubi Mauricio currebat sacra,' when the day sacred to (Saint) Maurice was passing, the 22d September.

Ferdinand came to the throne 'ut pugnax fulsit rutilanti scorpius axe,' when the angry Scorpio shone in the ruddy sky, the 24th October.

Ladislas died 'sol ubi Chironis tangebat signa biformis,' when the sun touched the sign of the two-formed Centaur (as the zodiac sign Sagittarius is represented), the 23d November. And as mentioned in the preceding chronograms, 'sunt Ladislae tribus lustris annisque duobus exactis,' there were to him three lustrums and two years, meaning that he was 17 years of age.

The apparent position of the sun in the zodiac, as a means used some centuries ago for indicating the day of the month, has in the present day become useless, in consequence of the gradual changes in the relative motions of the heavenly bodies. The old astronomers who adopted that artificial arrangement called the signs of the zodiac, made practical use of them, but now the positions of the signs are considerably distant from the constellations which once agreed with them. For instance, the sun now enters the constellation Aries at the end of April, instead of the 19th of March. The following table is that which was in use at and before the period when these chronograms were made, *i.e.* about the sixteenth century. It shows the times when the sun entered them, according to the observations of the old astronomers—

The sun enters		Aries	♈	March 19-21.
,,	,,	Taurus	♉	April, about 20.
,,	,,	Gemini	♊	May, about 20.
,,	,,	Cancer	♋	June 20-22.
,,	,,	Leo	♌	July, about 20.
,,	,,	Virgo	♍	August, about 20.
,,	,,	Libra	♎	September, 20-22.
,,	,,	Scorpio	♏	October, about 20.
,,	,,	Sagittarius	♐	November, about 20.
,,	,,	Capricorn	♑	December, about 20-22.
,,	,,	Aquarius	♒	January, about 20.
,,	,,	Pisces	♓	February, about 20.

The variations of two or three days of the sun entering the sign arise from the Leap-year. It caused me much trouble to acquire this tabular statement, simple as it may appear; elementary astronomical treatises and encyclopædia articles were searched in vain. I obtained it at last from a friend who is well known among astronomers and architects for his scientific attainments in each science.

Johannes Burianus, comes à Gutenstein, died 7th January 1574, at an early age, worthy of a longer life—

HaC CoMes a rICzberG terrÂ bVrIane Ioannes,
post qVatVor torpens LVstra peraCta IaCes. (L. R. Z.) } = 1574

Christophorus Carolivicius, a knight of the empire, wise and learned, died 8th January 1578—

CVstoDI bIs qVarta DIes VbI fVLget Iano,
fILa seCat LaChesIs ferrea ChrIstophoro. (B. S. P.) } = 1578

The Emperor Maximilian died 12th January 1519—

CLaVIgerI ter qVarta patrIs LVX CVrrIt ab aXe
Cæsar Vt e VIVIs ÆMILIanVs abIt. (B. S. P.) } = 1519

Caspar Cropacius of Pilsen, poet laureate, piously departed from this life 12th January 1580, and was buried at Meissen—

soL fVsorIs aqVÆ terna VICe repLet VbI astra,
e patrIa CessIt Caspar, Vt astra CoLat. (I. R. Z.) } = 580

This chronogram can only be explained by the supposition that the author required the reader to supply the letter M to complete the date to 1580.

Præmyslus, *alias* Ottagarus, second son of King Wladislaus of Bohemia, died 15th January 1230—

Vt reX e VIVIs prIMIsLaVs eXIIt aLto
VIsVs erat fVLgens IanVs In aXe bIfrons. (D. C.) } = 1230

Wladislaus, the eldest son of Wladislaus I., King of Bohemia; died 18th January 1176, or, according to other but less reliable authorities, 1174 or 1172—

frena Vt septenIs VVLaDsLaVs regaLIa LVstrIs
gesserIt; hVnC CLotho tetrICa sponte neCat. (D. C.)

This chronogram makes 1185 when carefully compared with the original. The discrepancy is not explained.

Anna, or, as she was baptized, Elizabeth, wife of Ferdinand, King of Hungary and Bohemia, died 17th January 1547, at the age of 44, after childbirth—

partV neCta CaDIt fernanDI regIa ConIVnX,
ter noVo Vt retVLIt IanVs In aLta CapVt. (B. S. P.)

This makes 1552. He either mentions a wrong date, or he has composed a faulty chronogram. Observe the next one—

Another.

CLaVIgerI ter nona patrIs LVX orta nItebat,
fernanDI ConIVnX Vt CaDIt anna neCe. (B. S. P.) } = 1547

Winceslaus Korland, Professor of Theology at Prague, died at six in the evening, 1st February 1519, at the age of 95. Post ictum horæ sextæ nocte vergente in sacrum Purificationis festum. Sepelietur in æde D. Galli Pragæ, honesto frequentique funere elatus,

LVX VbI brIgIttÆ soLIto DILabItVr orbe,
eXCLVDIt VItÆ, VenCesILaVs onVs. (B. S. P.) } = 1519

Another.

artIbVs eXaCtIs CVranDa VerenDVs et annIs
nVnC VIVIt ChrIsto; VIXerat ante LIbrIs. (B. S. P.) } = 1519

Franciscus, natione Moravus, nonnullis Borussus, Jureconsultus, died 4th February 1541. He founded a Greek professorship at Prague.

franCIsCVM rapIt hInC LVX febrVa qVarta: LegentI
græCa ab eo pragÆ pensIo grata VenIt. (I. R. Z.) } = 1541

Johannes Sylvanus, of the province of Pannonia, died ('vitam suam clausit') 14th February 1572. He was learned, pious, prudent, and renowned. He printed many works, 'Psalmos item Penitentiales, ut vocant, sermone Boëmico scriptos, in quibus mens ejus spirat.' The chronogram makes 1573, and there is no way of correcting it. The chronicle mentions that in the same year, *i.e.* 1572, a contagious disorder raged at Prague—

bIs septena DIes It febrVa nata, Iohannes
syLVanVs terrIs MIgrat In astra pIÈ. (I. R. Z.)

Maximilian, Archduke of Austria, was elected King of Bohemia at Prague, on 18th February 1549—

aVCtVs VbI es sÇeptrI tItVLo, ÆMyLIane, paternI,
febrVI LVX CŒLIs nona bIs, orta stetIt. (I. B.) } = 1549

Red Snow fell in Bohemia in 1416. The circumstance and the evils attributed to its presence is thus described: '(Is tum fuit dies Dominicus post festum Divi Petri Cathredati ut vulgò vocant, hoc est 23 Februarii,) sub auroram, quibusdam in locis Boëmiæ pluit nive sanguineâ, latericiique coloris, quâ ad altitudinem unius digiti, terra fuit adoperta: cruentum cœli, imò Dei judicium, tempestatum, motuumque bellicorum, qui non multo post, maxima sanguinis humani profusione, exundârunt in Boëmia, plurimisque prope continenter durârunt annis. Czykani quoque, colluvies hominum malefica, impura, furax, eodem anno pervagantur Boëmiam: et pestilentia simul eidem regno incumbente,' etc. Hence the following chronogram—

VentVrI CrVor est prÆnVnCIVs, Æthere fVsVs,
qVo non trIta prIVs, nIX rVbefaCta, MaLI. (B. S. P.) } = 1416

Mathias, Archduke of Austria, is born at Vienna on 23d February 1557—

PRINCIPE MATTHIÂ ERAT NATO VT GAVISA VIENNA,
TVNC VELOX LANCES CYNTHIVS AXE PETIT. (D. C.) } = 1557

Another.

SEX VBI TER FEBRVVS LVCES, ET QVINQVE, CIEBAT,
MATTHIÆ CVNIS LÆTA VIENNA CANIT. (B. S. P.) } = 1557

Charles V., the Emperor, etc., is born at Ghent, 'quæ est in Flandris urbs magnitudine celebris,' on 24th February 1500. This gives the year and the day—

SENA QVATER LÆTO FEBRVI LVX CONSTITIT ASTRO
GANDAVI AD CVNAS, CAROLE QVINTE TVAS. (I. B.) } = 1500

Charles V., the Emperor, is crowned at Felsina (Bologna) by the Pope, Clement VII., on 23d February 1530—

CAROLVS IMPERII, FELSINÆ, INSIGNIA FORTIS,
OCTO TER FEBRVA LVCE NITENTE TVLIT. (I. B.) } = 1529

Laurentius Span, doctor of medicine, died on 23d February 1575, at Zatecia (Saaz), about 10 miles from Prague. Several of his works are mentioned, 'quæ nos vidimus et legimus, aliaque non pauca,' etc.—

QVI COLVIT LATII GEMINAS BENÈ APOLLINIS ARTES,
PRO CYTHARIS, HERBIS, EN, SPANVS ASTRA COLIT. (I. R. Z.) } = 1575

The town of Brixia, in Bohemia, was burnt, with 400 of the inhabitants, on 4th March 1515. 'Bryxia sive Pons oppidum regni Boemiæ, tristi et acerbo damnosoque vastatum incendio conflagravit. Incubuere eo momento civitati venti vehementes, quæ grassantis flammæ incitârunt et adauxerunt vires, ut illa non in ædes ædificiaque modò, verùm in homines, tanto tamque inopinato malo attonitos, desæviret: Quorum ultra 400 utriusque sexus extincte ferebantur. Sensit illo ipso anno similem Lippa in Boëmia: Nissa in Silesiâ: Posonium in Ungariâ, incendii calamitatem.'

EGREGIÆ PER TECTA FVRIT FAX NOXIA BRIXÆ,
LAPSAQVE VVLCANO FVNERA MVLTA IACENT. (B. S.) } = 1515

Another.

BRVXIA CORRIPITVR VVLCANO EXVSTA SECVNDÒ,
BELLONÆ QVARTA FRATRIS EVNTE DIE. (I. R. Z.) } = 1515

A comet appeared at nine at night on 3 Non. Mart. 1556—

LETALIS CROCEO FVLGET PALLORE COMETES: = 1556
Ostentum petit hoc te, Leo, Roma, Caper.

Johannes Michalovicius, a pious man and learned in the law, died on 6th March 1572; the first chronogram line implies that it was in the evening—

LASSVS EQVOS AGILES PER PISCES PHŒBVS AGEBAT,
SPES PATRIS, AC PATRIÆ, MICHAELINE, IACES. } = 1572

Gregorius de Gelenia, a noble and learned man, died 7th March 1514—

LVX VbI CVrrebat MartIs septena: CrVento
VICtVs LVgetVr fVnere geLenIVs. (B. S. P.) } = 1514

Wenceslaus, Archduke of Austria, born 9th March 1561—

aprICas satVs est, tVnC VenCesILaVs In aVras
MartIVs Vt nonâ fVLsIt ab aXe VICe. (D. C.) } = 1561

Another.

CLaVserat aVroras Vt ternas MartIVs et seX,
nasCItVr aVstrIaCIs VenCesILaVs aVIs. (B. S.) } = 1561

Ferdinand I., Archduke of Austria, is born 10th March 1503, at 'Modina,' in the kingdom of Castile—

Numerale anni.

hesperIâ eoæ gentI prognate MoDInâ, etc. (M. C.) = 1503

Eteostichon ejus sic habet.

reX VbI CastILIæ fernanDVs nasCItVr orbI,
aVrea VeLLIgerI CornVa phœbVs aDIt. } = 1503

The church of SS. Vitus and Adalbert, in the 'citadel' of Prague, was restored and enlarged by Duke Spitignevus in 1060. Cuthenus made these verses to indicate the several epochs in the existence of this structure—

Fundatio. VenCesLaVs fVnDat LatIo hæC saCrarIa VIto. = 923
Dedicatio. Consecratio. qVæ preCe, sanCte, pIâ LætVs, VVoLfange, DICastI. = 923
Amplitudo. spItIneVs profert LapsI poMœrIa fanI: = 1060
Reparatio prior. hoste fVrente VoraX qVæ CVM VastaVerat IgnIs, = 1142
CæCVs Iohannes opVs hoC eXtrVXIt, et IpsVM = 1343
Ornatur. CaroLVs eXCoLVIt VarIo reX MVnere et aVro: = 1347
Reparatio posterior. hæC VIoLat postqVaM VVLCanVs CVnCta seVerVs, = 1541
Læsa reforMantVr, fernanDo regna tenente. = 1555

Quâ de re apud Hagecum et in Chronicis uberius.

Albert, on the death of Sigismund, becomes Emperor, the second of that name, on 20th March 1438—

aVstrIa qVeIs, MVLtIs prIVata Carebat ab annIs,
aLberto rVrsVs prInCIpe sCeptra gerIt. (B. S. P.) } = 1438

Ferdinand, the son of Maximilian II., the Emperor, is born at 'Zigális,' in Castile, in the year 1551—

natVs qVI feLIX fVeras CognoMInIs hæres,
soL VbI Lassabat VeLLera pVLCher oVIs. (D. C.) } = 1551

Maximilian I. was proclaimed at Aix-la-Chapelle on 27th March 1486. 'Nonnulli diem designationis habent 16 Februarii, quod et hoc eteosticho est expressum'—

æMILIanVs patrI soCIatVr honore, CoLorat
oCtaVo bIs VbI febrVVs orbe poLos. (B. S.) } = 1486

Martinus Cuthenus died at Prague, 'Piè ex hac vita emigravit,' 29th March 1564. He was renowned for his learning. He was a historian, and a clever writer of epigrams (and of chronograms). 'Scripsit complura epigrammata et epitaphia, quorum nonnulla typis expressa extant; multò tamen major pars publicam lucem nondum vident, lectu digna,' etc.

CVthenVs, CeLsI feLIX heLIConIs aLVMnVs,
In bVstIs frVItVr, praga qVIete tVIs. } = 1564

Georgius Podiebradius, 'magnificus dominus,' was born on the 6th of April 1420, at 24 minutes past 5 in the afternoon, 'post meridiem,' so says the chronicle—

reLLIgIone pIa poDebragI, CLare georgI,
nasCerIs aprILIs seXta orIente DIe. } = 1420

Here observe that in the chronogram the name is modified so as to suppress the second letter D. This, perhaps, is allowable, although the German name is twice given in the Latin form; indeed the plain German name is not mentioned.

The University of Prague in 1347. It is thus recorded under the date 7th April: 'Universitas studii Pragensis, fundatur, confirmaturque bullâ Karoli IV. Aureâ, hoc ipso die scriptâ.

Numerale vetus.

eXCoLVIt CaVto karoLVs pragaM XenIo reX. = 1347
(D. Thadd. M. S.)

The town of Czaslavia was burnt on 15th April 1522. The chronicle thus relates the circumstance: Czaslavia oppidum deflagrat incendio, quod cùm pisces in quodam casa suburbana frixissent, est excitatum, et (ut habet Cuth. and Hag.) neglectum, valido insuper venti flatu coorto, civitatem corripuit, totamque absumpsit

Concipiunt subitas neglecta incendia vires,
Et dare securis plurima damna solent,
Numerale in Hemistichio priore.

CzasLaVIæ pVLChras CoMbVstÆ respICe tVrres, = 1522
flagrabant martis paschatis ante, die.

The town of Brixia was again (and for the third time, as appears by the chronogram) burnt on 6th May 1578. The circumstance is thus recorded: 'Brixia sive Brixa civitas Boiemiæi terum incendio insignem patitur cladem, et in cineres penè collabitur;' Eteostichon. (This is almost the only instance in the book of a chronogram being printed as such.)

brIXa rVIt VaLIDe VVLCanI eXVsta fVrore,
InsIgnIs faCIbVs teCtaqVe rVptÆ CaDVnt. (B. S.) } = 1578

Aliud.

orta VbI seXta fVIt LVX MaIo tVnC VICe ternÂ
tota ferè In CIneres brVXIa pVLChra rVIt. (I. R. Z.) } = 1578

On the same day, in other years, events are thus quaintly mentioned. '1521. Turris arcis Pragensis, etc., vulgò Daliborka, etc., de cœlo tacta, pinnaculum ejus, parsque tecti latericii dejecta.' . . . '1539. Flamma Cometæ per hos dies arsit. Duravit usque ad Junium. Secuta æstas siccissima, adeò ut sylvæ, a radiis solaribus accensæ, conflagrârint. Incendia crebra,' etc.

The town of Glatovia (or Glatz, in Bohemia) was burnt on 12th May 1579—

Eteostichon.

TOTA FERÈ VT RAPIDO GLATOVIA STERNITVR IGNE
IN MAIO TITAN TER QVATER EGIT ITER. (I. R. Z.) } = 1579

Aliud Monostichon.

PENÈ ABSVMPTA RVIT GLATOVIA FVNDITVS IGNE. (I. R. Z.) = 1579

Aliud.

IN CELERES ABIIT GLATOVIA PÆNÈ FAVILLAS
PER GEMINOS CVRRENS SOL VBI FECIT ITER. } = 1579

(Caspar Cropacius.)

Cyprian Leovitius, a mathematician in Bohemia, died on 25th May 1574; his printed works are the monument of his learning—

VRBANI SPLENDENTE DIE (SIC PARCA FEREBAT)
CARPIT ITER LETHI TRISTE LEOVICIVS. (B. S. P.) } = 1574

The spelling of the name is altered to suit the chronogram, (C for T), after the custom of old writers, when needed.

The town of Iglau was burnt on 30th May 1513, occasioned by drunken revels in the monastery, as would appear from this quaint mention of the circumstance—'Incendium Iglaviæ per incuriam excitatur, ignis primâ flammâ e cœnobio erumpente, a quâ 60 ædes in urbe, et in præurbio 30 domus concremantur. Ita de anno atque die chronicon Cutheni. B. verò Sturmius habet annum 1523, et vii. Kalend. Junii, cujus ea de re eteostichon tale est;

FŒMINEO PERIT IGLA LEVES COLLAPSA FVRORE
IN CINERES: FVROR HIC EBRIETATIS ERAT. } = 1523

Id nos discrimen lectori discutiendum relinquimus.'

Conflagration at Prague, on 2d June 1541, preceded by eclipses of the sun and moon, a comet, and excessively hot weather, the circumstance is thus quaintly mentioned—'A.D. 1451 (is fuit dies sacram Pentecosten precedens) horâ 19 ab ortu solis, arx Pragensis una cum æde sacrâ et dimidio Minoris urbis, Hradezanoque, propè trium horarum spacio tota conflagrat, tribus in locis coorto incendio. Tam gravem atque luctuosam calamitatem, precesserunt eclipses Solis et Lunæ, an. 1541 et anno 1540: insuper apparuit et Cometes an. 1539 fuitque æstas siccissima, atque calidissima.'

Numerale anni.

NOBILE VVLCANVS CASTRVM PRAGENSE PERVRENS
CORRIPIT, ET SPARSIS IGNIBVS ACTA VORAT. (M. Cuthenus.) } = 1541

Aliud anni et diei.

CONSPICE: PRAGA MINOR FLAGRAVIT AB IGNE VORACI,
LVX PENTECOSTES ANTE EA QVRTAF VIT. (Vitus Traianus.) } = 1541

Aliud.

VVLCANO CADIT ARX PRAGENSIS, REGIA SEDES,
QVÂ NON NOBILIVS CZECHIA GESTAT OPVS. (B. S. P.) } = 1541

Joannes Balbinus, longiusculè recedens, quod mirum, in suo eteosticho habet 12 Maii, minùs rectè; et illud tamen in gratiam lectoris adscribemus;

INCLITA TVRRIGERÆ CONFLAGRAT REGIA PRAGÆ,
QVARTA VBI TER MAIO CONSTITIT ORTA POLO.

This chronogram makes 1473, the chronicle does not explain why.

Ferdinand, the infant son of the Emperor Maximilian II., died at Vienna on 2d June 1552—

VIX INFANS FERNANDVS, VBI SVPERAVERAT ANNVM,
OPPETIT, INSANIS VT ROSA PRESSA NOTIS. (B. S. P.) } = 1552

Charles, Archduke of Austria, son of Ferdinand, is born at Vienna 3d June 1540; the chronogram, however, makes 1539—

FACTA DIE TERNO IVNO CANDENTE, SVPERBA EST,
CAROLE VAGITV PVLCHRA VIENNA TVO. (I. B.) } = 1539

Ernest, the son of the Emperor Maximilian II., is born on 15th June, at Vienna, in 1553—

Eteostichon.

DVX ERNESTE, POLI LABENTIS CONSPICIS AVRAS,
QVINQVE VBI SOL TRIPLICAT IVNII IN ORBE DIES. (D. C.) } = 1553

Aliud.

DEDITA VBI VITO RECOLVNTVR SACRA VELINO,
ERNESTVS PRINCEPS NASCITVR AVSTRIACVS. (B. S. P.)

This chronogram agrees with the original, but it makes 1652.

Rudolph, son of the Emperor Maximilian II., was born 18th June 1552. He succeeded his father on the throne—

Eteostichon.

IVRE, RVDOLPHE, SIBI LAVDES TE IVLIVS ORTO, ET
POSCIT IN AVSTRIACIS PVLCHRA VIENNA IGNIS. (D. C.) } = 1552

Aliud.

QVI DVBII CAPVT EST PELAGI, TERRÆQVE, RODOLPHVS,
CÆSARIBVS CÆSAR NASCITVR ORTVS AVIS. (B. S. P.) } = 1552

Maria, daughter of the Emperor Charles V., and wife of the Emperor Maximilian II., is born at Madrid, a city in Castile, on 21st June 1528. ('Quidam assignant xi Junii, quod fortasse incuria typographorum mendum accidit.')

Eteostichon.

PHOEBVS VBI ÆSTIVI TETIGISSET BRACHIA CANCRI,
CASTILIIS INFANS EST MARIA ORTA PLAGIS. (D. C.) } = 1528

Aliud.

SOL FERVENTIS VBI TORRENS PER BRACHIA CANCRI,
LABITVR, INVICTO NATA MARIA PATRE EST. (B. S. P.) } = 1528

An accident at 'Glatovia,' Klattau, in Bohemia. The fall of the roof of the church without hurting any one, on 21st Juue 1550, is thus related—'Sabbato ante D. Joannis Baptistæ, tectum, seu testudo chori in templo Glatoviensis ad summam aram, suapte sponte corruit; sed non cuiquam hominum, Dei misericordis beneficio, damnum eâ ruina est illatum;

CELSA GLATOVINI PEREVNT FASTIGIA TEMPLI,
HVC VBI VELOCI IVNIVS IBAT EQVO. (S. Ennius.) } = 1550

Petrus à Schvanberg, a baron of Bohemia, a worthy man, died 24th June 1575. Sepultus in Ronspergo suæ ditionis oppido;

EXVTVS CVRIS PETRVS SHVANBERGIVS ASTRA
CVM COLIT, AGNIFERO LVX SACRA VATE VIGET. (I. R. Z.) } = 1575

King Ladislaus resigned the crown on 28th June 1454; the circumstance was publicly commemorated as thus described in the chronicle—'Duces circumjacentium et vicinarum provinciarum Pragæ in area fori Majoris urbis Pragensis a rege Ladislao, diademate regio recens cincto, feudum acceperunt: exhibita tum et varia spectacula, atque ludi equestres, quæ barbari hastiludia et torneamenta appellant.'

ANTE PETRO ET PAVLO SACRA IVBILA, NATE PHILIPPO
SORTIRE IMPERII, KAROLE, FRENA SACRI. (I. B.)

'Huic renunciationi interfuit nomine regis Boëmiæ, utpote Electoris Romanorum Imperatoris, vir illustris Ladislaus à Sternbergk, Baro Boemiæ, etc.'

Ludovicus, son of Wladislas, King of Hungary and Bohemia, is born on 1st July 1506, between the hours 15 and 16. There appears to be a doubt as to the exact day—'Cuthenus annotat 24 Junii, sed de hoc die plures chronologi consentiunt.'

Hemistichum numerale anni.

ANTE DIEM NATVS. (M. C.) = 1506

Aliud anni et diei.

QVINTILISQVE RECENS LVDOVICVS ET ACCIPIT ORTVS,
HIC SATVS IN CVNIS CERNITVR, ILLE POLO. (B. S. P.) } = 1506

Ioannes Hus (*sic*), the martyr, was burnt at Constance, 6th July 1415—

VITAM HEV CONSTANTI CONSTANTIA VT ABSTVLIT HVSSO,
RELLIQVIIS VSTI RHENVS VBIQVE VIGET. (I. R. Z.) } = 1415

Observe the play on the words 'Hus' and 'ustus.' And see a somewhat similar chronogram in *Chronograms*, page 334, and the same is noticed at page 43, *ante*.

Wratislaus à Pernstein, a great and magnificent baron of

Bohemia, Supreme Chancellor of the kingdom, and Knight of the Golden Fleece, was born on 9th July 1530—

CLaresCente DIe nona qVIntILIs: In aVras
InCLIta stIrps gentIs, VratIsLaVs aDest. (B. S. P.) } = 1530

Joannes Gerson, Chancellor of the University of Paris, a renowned theologian, died on 11th July 1429, but 'de die scriptores variant.'

LethaLIs ter qVarta DIes VbI spLenDet IVLI,
gerson Iter properæ CogItVr Ire neCIs. } = 1429

The death of Bartolus in 1359 is thus mentioned—'(Hunc annum habet M. Beutherus: ætatis verò 46.) Θ (θανατος) Perusii Bartolus, Saxoferratensis Umber; princeps jureconsultorum sui temporis; qui Karolo IV. Cæsare vixit, ab eoque insigni argumento, donatus est leonis bicipiti caudâ salientis. P. Massonus, B. Sturmius notat obitus annum 1355. (Fortassis ex Bapt. Seve, et Tritemio.)'

Ejus eteostichon tale est.

bartoLVs e VIVIs eXIt: qVID restat In orbe?
VIVIt honor; DoCtI sCrIpta perIta LegVnt. } = 1355

Wratislaus, the first King of Bohemia, was crowned at Prague on 15th July 1086, at 19 hours 17 minutes 'post meridiem.'

regIs erat Magno VVratsLaVs ornatVs honore,
Vt ter qVInta eos IVnII oborta fVIt. (D. C.)

This chronogram does not agree with the date mentioned, it makes 1096.

Rudolph II., the Emperor, was born at Vienna on 18th July 1552—

IVre, roDoLphe, sIbI LaVDes, te, IVLIVs orto, et
posCIt In aVstrIaCIs pVLChra VIenna IVgIs. (D. C.) } = 1552

Another.

DVX LVCIs peragrat getVLI terga LeonIs
CretVs sVb VItæ IVra, roDoLphe, CapIs. (B. S. P.)

This last chronogram agrees not with the preceding one, nor with the date mentioned; it makes 1551.

Ferdinand, the Emperor, died at Vienna, at six in the afternoon, on 25th July 1564, the day of Saint James, the apostle of Spain. 'Vixit annos 61, menses 4, dies 14, horas 20. Imperavit annos 6. Regnavit in Boëmia 37, in Hungaria totidem annos.'

ILLVstrIs CVrIs graVIbVs, fernanDVs, et annIs,
fVnCtVs, IaCobI LVX VbI spLenDet, obIt. (B. S.) } = 1564

Defuncti, imperatoris pientis corpus deinceps Pragam inhumandum deportatur, etc., quâ de re alibi fusiùs.

Maria, daughter of the Emperor Maximilian II., was born 27th July 1555—

qVæ genItrICIs habet CeLebrIs, VIrgVnCVLa noMen,
est sata ter IVLII LVX VbI nona nItet. (B. S.) } = 1555

Augustus, the august Duke of Saxony and Elector of the Empire, was born on 31st July 1526—

AVGVSTVS PRINCEPS VBI NASCITVR, ATRIA PLAVDVNT
AD CVNAS VIRTVS, PAX, PIETASQVE CANVNT. (B. S. P.) } = 1526

Another.

LVX VBI QVINTILIS RVTILAT GRAVIS VLTIMA PRINCEPS
NASCITVR AVGVSTVS FLOS, VIGOR, ORBIS HONOR. (B. S. P.) } = 1526

Wenceslaus VI., King of Bohemia, died of apoplexy on 16th August 1419. The chronicle mentions 'apoplexiâ percussus cum magno clamore et rugitu, quasi leonis, subitò est extinctus, in Novo castro propè Pragam,' etc.

BIS QVATER AVGVSTVS SOLES DVPLICABAT AB AXE,
VT REX AD SVPEROS VENCESILAVS ABIT. (D. C.) } = 1419

Georgius Wabruschius died on 20th August 1565. He left the income of a portion of his patrimony for the benefit of schools in his country. He was buried at Vienna, in the church of St. Stephen.

An epigram concerning him is followed by 'ejusdem eteostichon,'

VVABRVSCI CORPVS PARVÂ REQVIESCIT IN VRNÂ,
MENS PIA CŒLESTIS VIVIT IN AXE POLI. } = 1565

Aliud.

AVSTRIACO RECVBAT VVABRVSCHII CORPVS IN VRVO
MENS TENET EXCVLTÆ RVRA QVIETA PLAGÆ.

(Joan. Althomytteni.)

The second chronogram is wrong: it makes 1670, 105 years too much. It could be corrected by taking out the letters V and C from the name as it stands printed in the original.

Thomas Hussinecius, a physician, died at Prague on 21st August 1582, when the pestilence was raging there, and most of the inhabitants had fled from the place. His epitaph commenced thus—

Vir bonus et Medicus præstans Husnecius ille
Thomas, Pragensi Doctor in urbe manet,
Dum reliqui vitant Pestem, curasque reliquunt
Unicus is medicâ sudat, et arte juvat, etc.

And at the conclusion was this eteostichon—

ORTA SVB AVGVSTO LVX TER SEPTENA, CELEBRIS
ARTE THOMAS COÂ,[1] PESTE CALENTE IACET. (I. R. Z.) } = 1582

John, the blind King of Bohemia, was killed in the battle of Crecy whilst fighting. The chronicle says, 'ipse, tametsi privatus luminibus, pro amicissimo rege, propriâ manu fortiter ac strenuè dimicans, in acie occumbit,' on behalf of his friend the King of France against the King of England, on the 28th August 1346, being

[1] The island of Coos, where Hippocrates was born; hence the epithet Coän is applied to the medical art.

70 years of age. The chronogram is faulty, because it makes 1396. It requires the omission of the letter L=50.

REX, VBI TVRPE PVTAS SVA VERTERE TERGA BOËMOS,
PERNICIES FVERANT ANGLICA CASTRA TIBI. (D. C.)

He was cautioned by his friends, and replied, 'Aut ego hodie victor evadam, aut letho insigni regiè cadam.'[1]

The battle of ——? a town in Hungary, on the Danube. The chronicle says ('Pugna Mogaciensis, Mogacium est ut ait I. Sambucus, in Ungaria oppidum ad ripam Danubii situm), on 29th August 1526, the day of the beheading of St. John the Baptist. On this occasion Louis, the young King of Hungary and Bohemia, was killed whilst fighting for the Christians against the Turks—

BELLA TENER LVDOVICVS AQVÂ CELERANDO NECATVR. (M. C.) = 1526

Another.

LVCE SACRA PLEXI COLLO, LVDOVICE, IOHANNIS,
TE SPVRCÂ EXTINXIT TVRCA CRVENTVS AQVÂ. (I. B.) = 1526

Another.

REX, PROPVGNAT VBI, LVDOVICVS, AGROSQVE FOCOSQVE,
AVT FATO, AVT DIRIS ARTIBVS OCCVBVIT. (B. S.) = 1526

Rudolph, son of Maximilian II., was declared King of Bohemia on 6th September 1575. This chronogram in Anacreontic metre, was made by Th. M. Lym—

REX PRÆPOTENS RVDOLPHVS
ROMANVS, OPTO, NOSTRAS
Res, Pannonas et ornet,
Regatque Deo juvante. = 1575

The town of Tabor, in Bohemia, was set on fire by some wicked incendiaries on 7th September 1559, and continued burning for two days—

VRBS THABOR INFELIX, TECTIS EXTRVCTA SVPERBIS,
NAT[2] MARIÆ SVBITIS CENSA[3] RVIT FACVLIS. (P. L.) = 1559

The town of Pesth, 8th September 1541. 'Pestum a Turcicis copiis occupatum, hactenus Turcicæ tyrannidi subjacet'—

LVX OCTAVA PIGRI SEPTEMBRIS AB ORBE FLVEBAT,
TVRCA VBI PESTANAS OCCVPAT ACER OPES. (B.S.)

There is something wrong here. The chronogram agrees not with the date mentioned; it makes 1644. The chronicle was printed in 1584.

The town of Buda, on the 16th September 1526, was

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[1] *Ich dien*, 'I serve,' now the motto of the Prince of Wales, was first assumed by Edward the Black Prince on this occasion. He took it from the King of Bohemia, who was killed, serving as a volunteer, as it has been expressed.

[2] The day of the Nativity of the Blessed Virgin Mary.

[3] Censa *pro* accensa.

occupied, through surrender, and devastated, by Solyman the Turkish tyrant; the Christian army under King Louis having shortly before been defeated—

GRASSANTE VNGARICAS TVRCA VICTORE PER ORAS,
FIT PREDA CŒCIS REGIA BVDA GETIS. } = 1526

At the same time the noble library of Matthias Corvinus, King of Hungary, containing an incomparable store of literature, was destroyed, 'immaniter, proh dolor, incensa fœdèque vastata est.'

Maximilian II., Archduke of Austria, on the 20th September 1562, was crowned King of Bohemia, 'cingitur de more, ejusdem regni Boëmici diademate'—

TVNC REX ORNÂRVNT SCEPTRO, FVLVAQVE CORONÂ
TE BŒMI, LANCES PHŒBVS VT AXE SVBIT. (D. C.) } = 1562

Another.

SANCTA PII PRAGÆ CELEBRANT VBI FESTA TELONÆ,
SCEPTRA PATRIS CAPIENS ÆMILIANE, TENES. (I. R. Z.) } = 1562

Rudolph II. was inaugurated King of Bohemia on 20th September 1575. 'Quidam sacerdos Aulicus tribus dictionibus, quas hi Anacreontei Th. M. continent investigavit.'

Eteostichon.

RVDOLPHVS IMPERATOR
AVGVSTVS O PATERNAS
Opes gubernet hæres
Turcas ad edomandos. } = 1576

Aliud.

CZECHIA TE SCEPTRI DECORABAT HONORE, RODOLPHE,
VT SOL BIS QVINTO PRESSERAT AXE LIBRAS. (D. C.) } = 1575

As to the first chronogram, the 'Aulic priest' is one year in advance; it makes 1576.

Charles V., Emperor, died in the monastery of St. Justo in Estremadura on 21st September 1558—

CAROLVS ALEXANDRO PAR AVSIS QVINTVS, AGROSQVE
HERCVLEO LATÈ NOTVS AD VSQVE IACET. (B. S.) } = 1558

Jacobus Codicillus died 22d September 1576. He was a physician and a worthy citizen of Prague.

LVX VBI MAVRICIO CVRREBAT SACRA IACOBVS
EXHALAT; VIRTVS EST, GRAVITASQVE SVPER. (B. S. P.) } = 1576

Maximilian, the son of Ferdinand, King of Hungary, married Maria, daughter of the Emperor Charles V., on 23d September 1548—

VISA, DIES, FVIT OCTOBRIS QVÆ NONA CALENDIS,
REX INVICTE, TVO CLARVIT ORTA THORO. } = 1548

Mathias Lunæus, a priest of renown at Nymburg in Bohemia, died, 'ex hac vitâ emigravit,' 26th September 1567—

NON OBIT, HOCCE AT ABIT, LVNÆVS AB ORBE MATHIAS,
AC COLIT ÆTHERIÆ REGNA BEATA PLAGÆ. (P. L.)

This chronogram agrees not with the date mentioned: it makes 1565, which is wrong?

Johannes Orpheus à Choterina Zatacensis, a learned and worthy man, Professor at the University of Prague, died whilst the pestilence was raging there, on 1st October 1542. 'This is his epitaph'—

Conditur hic tumulo quondam Bohemius Orpheus
Qui Zatecenâ natus in urbe fuit.
Huic artem livens invidit Apollo canendi,
Hinc illum telo perculit ipse suo.
Christe, tuum vatem sanctis adjunge poëtis,
Ipsum cumque suâ transfer ad astra lyrâ.

PRÆBVIT ORPHEO ZACA CVNAS, PRAGA SEPVLCHRVM,
CLARVS VBI VATES, ATQVE PROFESSOR ERAT. } = 1542

Hermannus Mestecenus, a priest, died 2d October 1573—

OCTOBRIS LVX PER TERRAS ALTERA SPARSA
MESTECIVS CŒLOS, REGNA BEATA CEPIT. (I. R. Z.) } = 1573

The town of Tachau was burnt for the seventh time on 8th October 1543—

VIX TEMPLIS ATQVE ARCE LEVES FVGIENTIBVS IGNES,
OCTAVO OCTOBRIS TACHOVVA TRISTÈ RVIT. (S. S.) } = 1543

Maximilian, Archduke of Austria, son of the Emperor Maximilian II., was born on 12th October 1558—

QVI PATRIS ATQVE ABAVI NOMEN TENET, AVSTRIACA HVNC VRBS,
BIS SEXTÂ OCTOBRIS LVCE ORIENTE, TVLIT. (D. C.) } = 1558

Maximilian II., Emperor, died on 12th October 1576, at the age of 49. He had reigned twelve years, and been King of Bohemia twenty-seven years. He was succeeded by Rudolph II., 'whom we pray that God may long prosper.'

ÆMILIANVS OBIT CÆSAR; FLE, TEVTONA TERRA;
CÆSAR OBIT; LEGES, IVRAQVE SANCTA IACENT. (B. S.) } = 1576

Sulyman the Sultan of Turkey is repulsed at Vienna on 15th October 1529, 'Suliemannus Turcicus Tyrannus, cæsus et propulsatas a Vienna'—

IDIBVS OCTOBRIS TVRCÆ FERA SIGNA TIRANNI,
FACTA PRIOR BELLI CÆDE, VIENNA FVGAT. (I. B.) } = 1529

Another.

GENS ACRI CINGIT PHARETRATA COHORTE VIENNAM;
SENTIT AT AVSTRIACOS NON CARVISSE VIRIS. (B. S. P.) } = 1529

The Turks are said to have lost 80,000 men by cold and starvation.

Ferdinand, Archduke of Austria, was elected King of Bohemia on 24th October 1526, at Prague, amidst much rejoicing and the sound of bells and cannons—

VT pVgnaX fVLsIt rVtILantI sCorpIVs aXe,
tVnC reX eLeCtVs ferDInIanDVs erat. (D. C.) } = 1526

Venceslaus Melissæus, of Saaz in Bohemia, 'olim sacellanus Zatecensis, deinde Decanus Lunensis, postmodum pastor Bischitii et Dubæ,' etc., died on 26th October 1578. His epitaph commences with these lines—

Tu quoque Zatecensem sequeris Vatslae Decanum,
Qui tibi progenitor spiritualis erat.

And concludes with this eteostichon—

CLarVIt oCtobrIs LVX seXta VIgesIMa, frater
VatsLae abes, rVtILoqVe bonVs reqVIesCIs In aXe. } = 1578

Erasmus of Rotterdam was born 28th October 1465—

oCtobrIs septena qVater LVX fVLget ab aXe,
orbIs VbI faCtVs CIVIs erasMVs, oVat. (B. S.) } = 1465

Ferdinand, the recently elected Emperor, entered Prague with much pomp on 8th November 1558. This chronogram marks both that event and the death of Charles V.—

CaroLVs In CœLo, ferDnanDVs VIVIt In orbe;
pLaVsIbILI frVItVr Cæsar VterqVe, statV. } = 1558

Albert, Archduke of Austria, son of Maximilian II., was born at Neapolis (Neustadt), in Austria, 13th November 1559—

DVX satVs eX aLto VIVIs, aLberte, CrVore,
soL ChIronIs aDIt sIgna VbI heLIaCI. (D. C.) } = 1559

Another.

eXCIpIt Vt ChIron, DVCIs In sVa teCta qVaDrIgas,
ponItVr aLbertVs nobILe VentrIs onVs. (B. S.) } = 1559

Radkowa died 19th November 1560. 'Emigravit ex hac vitâ, piè mortuus M. Adamus a Radkowa, patria Zatecensis, civis et archigrammateus Novæ Urbis Pragensis.'

raDkoVIVs tVVs hIC, noVa praga, qVIesCIt honestIs,
CVI, fœCVnDa VIrIs, patrIa zaCa fVIt. (I. R. Z.) } = 1560

Sebastianus Ærichalcus died in 1555, of the pestilence, at Prague, 'in domo Caroli IV.,' commonly called the great college. He was renowned for piety and learning, and proficiency in the Greek language.

Eteostichon.

VIXIt: at hInC abIIt DoCtâ graVIs arte sebastVs,
ConDItVr InqVe tVo, beLLICa praga, sInV. (B. S.)

Ladislaus, King of Hungary and Bohemia, died on 23d November 1458, under mournful circumstances thus related: 'Dum

Pragæ maximis sumptibus apparantur nuptiæ regales, dum in Galliam pro sponsa legatio splendidissima mittitur; ecce tibi, Ladislaus Ungariæ et Boëmiæ rex, florentissimus ætate formaque juvenis, hoc die (qui fuit D. Clementi sacer) hora 23 pestilentiâ correptus, Pragæ in regia suâ, e vita emigrat; cum regnaret in Boëmia annos quatuor; ætatis anno, ut Hagecus notat, 17 et rectè quidem. Est enim natus anno Domini 1440. Ut Nauclerus et Cuspinianus 19 minùs rectè.'

sVnt LaDIsLaë trIbVs LVstrIs, annIsqVe DVobVs
eXaCtIs, VItæ fILa reCIsa tVa. (D. C.) } = 1458

Charles IV., Emperor of Germany and King of Bohemia, died at Prague, at the age of sixty-three, on 29th November 1378—

soL VbI ChIronIs tangebat sIgna bIforMIs,
abLatVs terrIs, CaroLVs astra sVbIt. (D. C.) } = 1378

Simon Proxenus, a celebrated professor of law, died piously at his own house at Prague, on 7th December 1576. He wrote many works.

LVX IVrIs phœbIqVe DeCVs, patrIæqVe VoLVptas
CœLICoLas gaVDens proXenVs Inter oVat. (B. S.) } = 1576

Christophorus Carlovicius, 'eques auratus; sapientiâ, eruditione, et dignitate clarus,' etc., was born on 14th December 1507—

LVX CarLoVICIe gentIs, terræqVe boheMæ
VIVIt ChrIstophorVs nobILe natVs onVs. (B. S.) } = 1507

Jesus Christus was born 25th December, according to this chronicle, 'A.D. a conditione mundi 3962 (*sic*); anno urbis conditæ 753; anno imperii Julii Octaviani 29; anno Herodis E.N.I. alienigenæ, Judæorum regis 36; Coss. Cosso Cornelio Lentulo, L. Calpurnio; assumptâ humanâ naturâ, natus est Dominus et Salvator noster Jesus Christus, Dei filius æternus, ex Maria semper Virgine in oppido Bethleem Judæ: juxta Micheæ propheta vaticinium.'

eXhaVrIt qVa LVCe syrVs VenerabILe teMpLVM,
faCtVs hoMo DeVs est, saLVa VIrago parens. (B. S.) } = 3963

This date, 3963, differs forty-one years from that usually adopted to express the Christian era, viz., 4004 anno mundi. It is in accordance with one of the many systems of chronology or calculation of that period for which there is no exact historical date.

Vitus Fayer, Sittavensis (of Zittau?), a renowned senator and musician, died on 26th December 1551. His epitaph commenced thus, 'Quicquid fuit mortale Fayri, conditur in hoc sepulchro; spiritus gaudet polo.' And concluded with this eteostichon—

soLertIs VItI teLLVs CapIt aLtera CorpVs:
In ChrIstI VIVIt Mens bene nIXa sInV. (T. M.) } = 1551

Jacobus Camenicenus, a celebrated preacher and author, died at 'Mezercii,' on 30th December 1565, 'piè ex hac vitâ emigravit.'

ARTE IACOBE, POTENS, CAMENICENE, GALENI,
ÆTERNÆ AC VOCIS, PVRE PROFESSOR, OBIT. (I. R. Z.) } = 1565

Finis Ephemeridum sive
Kalendarii historici.
LAUS DEO.

DAS

A. B. C.

A VERY curious octavo book in the British Museum (press-mark 1331. a.—1, 2.); there is also a copy in the Bodleian Library, 'Das A. B. C. cum notis variorum Herausgegeben von einem, Dessen Nahmen im A. B. C. stehet.' Leipzig and Dresden, 1703. In two parts. Under each letter of the alphabet, in its turn, there is a collection of allusions, alliterations, anagrams, chronograms, puzzles, and other fanciful uses of the letters. The following extracts will give the chronograms, and show some of the other curious features; but a transcript and translation of the whole book would be required to display all of them. The book is badly printed, and blunders are too common, at least I have found it so in the chronograms. The work has very much the character of a chronicle. The chronograms relate chiefly to events in the history of Hungary, and to the campaigns which led to the expulsion of the Turks from that country.

The vowel letters, A E I O U, are sometimes found thus in old German books, and are said to indicate some circumstances in Austrian history (see my book on *Chronograms*, p. 141). The following extract from the work now under notice will go far to exhaust this particular puzzle. I have never before met with it :—

Austriæ	Et	Imperii	Offensæ	Volucres.
Augur	Ergo	Iste	Ostentum	Vesanum.
Abundantia	Ejus	Intestinorum	Ore	Vaticinat.
Aucupatur	Ex	Insidiis	Opinabilis	Visocaccus.
Ab	Extis	Inspiciendis	Obsidiatur	Veneficus.
Affectus	Effectum	Impii	Optat	Vaticinii.
Austria	Et	Imperium	Ominose	Velluntur.
Austriæ	Etiam	Imperio	Oscitanter	Vaticinantur.
Austria	Effigies	Ingeniis	Ominosior	Vatum.

Austria	Elata	Ingens	Oculis	Vatum. solum Austriæ.
Austria	Excipit	Infestos	Osculo	Vates. placabilis iræ.
Aurum	Examinatur	Ignis	Oracula	Veritas.
Antiqui	Examinatur	Impudens	Omen	Vaniloqui.
Austrologus	Excutitur	Impudenter	Ominosus	Viennæ.
Avertat	Execrabile	Juppiter	Omen	Vatidici.
Arioli	Experientia	Ineptum	Obruet	Vaticinium.
Aruspex	Exterminabitur	Inanibus	Oraculi	Verbis.
Auguralis	Eluctatur	Jovis	Optima	Volucris.
Aquila	Ex	Industria	Ominatores	Ulciscetur.
Alauda	Expertior	In	Omnibus	(Vaticen) Vaticine.
Aquila	Evolat	In	Orbem ovanter	Universum.
Alauda	Ex	Istro		Volat.
Austria Aller	Extendetur Ehren	In Ist	Orbem Osterreich	Universum. Voll.

The five vowels also occur in these words—
AcrOatErIUm. ApObAtErIUm. MOnAstErIUm. Also in the name JEhOVAh.

At page 190 these chronograms appear; the first is on the coronation of the King of Hungary on 23d May 1611—

MATTHIAS SECVNDVS. = 1611

Epigrams on the happy victory at Buda gained by the Christians under the Emperor Leopold I.; the first is addressed, 'Ad augustissimum Imperatorem Leopoldum,'

LAVREA FER LÆTIS VICTOR LEOPOLDE TROPHÆIS;
ECCE SVBEST AQVILIS BVDA RECEPTA TVIS. } = 1686

Another on the same event—

VIVE TIBI IVSTO FELIX LEOPOLDE TRIVMPHO = 1686
VIVE AQVILIS SUPERIT BVDA SIT VMBRA TVIS. = 1686

To the Most Serene Emanuel, Elector of Bavaria—

SIT PRECIOSA[1] TVIS TVA GLORIA BAVARE GESTIS
NOBIS EVM EST HOSTES TE SVPERANTE DEVS. } = 1686

To Charles, Duke of Lorraine, by A. Gorlæus—

CAROLE TV COR HABES VICISTI CAROLE TVRCAS
LAVS SONAT E GESTIS NON MORITVRA TVIS. } = 1686

To the victorious army, both living and dead—'Ad reliquos victores et victoriis immortuos'—

VIVITE VICTORES ALTOS MORS DVXIT IN ASTRA = 1685
EX PVLCHRO HEROVM SANGVINE BVDA RVBET. = 1686

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[1] PRECIOSA for PRETIOSA. The chronogram required this and other corrections of misprints.

On the vigil of the assumption of the Blessed Virgin the Turks were defeated who attempted to enter Buda—

VIrgInIs assVMptæ VIgILI pIetate præIbat
festa saCrata DIes feria qVarta fVIt. } = 1686

haC hostIs perIIt, qVI bVDaM Intrare parabat,
pro festIs VIgILat VIrgo benIgna sVIs.[1] } = 1686

On the festival of the decollation of St. John the Baptist the Turks were again defeated—

eX DeCoLLatIs sVnt faVsta CeLebrIa tVrCIs,
qVæ DeCoLLatI festa JohannIs erant. } = 1686

Buda demum expugnatur anno post 1680. sexto s. ter secundo; the chronogram, however, makes one year too much.

feLICIs bVDæ VICtorIa sCrIbItVr annI.
sCrIbIte! ter nobIs ILLe seCVnDVs erIt. } = 1687

Expugnatur mense Septembri die secunda,

sI bIs ergo senas annI sVggressero partes
LVX In septeMbrI nonne seCVnDa fVIt? } = 1686

Buda expugnatur feria secunda,

feria septenos Inter DIVersa pLanetas
qVa bVDa erIpItVr nonne seCVnDa fVIt. } = 1686

Concluditur quod sit expugnatio ter felix,

ergo ter feLIX, qVIa feria MensIs et annVs
In trIbVs optata sorte seCVnDa notant. } = 1686

Buda expugnatur die Lunæ,

CLara DIes LVnæ, qVa bVDa est Capta, Laborat
protInVs eCLIpsI thraCIa LVna graVI. } = 1686

Buda die Lunæ capitur armata manu,

VIs graVIs et pIetas tVrCas generosa sVbegIt.
estne DIes LVnæ? non pVto, MartIs erat. } = 1686

Buda expugnatur pauculis horis post plenilunium.

ConfeCtVs fVerat LVnæ orbIs tVrCa LabasCe
bVDa tIbI LVna DefICIente perIt. } = 1686

Aliud alludens ad illud; 'Filius accrescens Joseph.' Gen. xlix. 22.

fILIVs aCCresCens soLI est tIbI LVna perIbIt,
hVnC pIa fata IVbent CresCere te MInVI.[2]

Buda capitur eodem die Pontif. Rom. creat Cardinales,

pVrpVreIs patres ornabat papa gaLerIs
pVrpVra IaM bVDæ sangVIne tInCta nItet. } = 1686

Capitur inspectante Vezirio Buda,

VezIrIo aDspeCtante oCVLIs est bVDa reCepta
sVLtanI, testIs nonne oCVLatVs erIt? } = 1686

---

[1] The original contains a misprint, VestIs for festIs.

[2] This agrees with the original, but it makes 1786, and is manifestly wrong; the words quoted are from the Vulgate, and here they allude to the Archduke and future Emperor, Joseph I.

Eodem hic capitur die Buda, quo Solymannus eam intravit anno 1541. Regina Hungariæ relegata,

ISTA DIES NOBIS QVIA BVDA REVERTITVR ALBA
ET FAVSTA ET FESTA ET TOTA SECVNDA FVIT.[1]

Nostris insultu jam prævalentibus alba vexilla Turcæ frustra exponunt,

HOSTIS VBI NOSTROS JAM VI VIDET VRBE POTIRI,
SVPPETIAS PACIS SIGNA PER ALBA PETIT. } = 1686

JVRA SED EFFVSO TINXIT SIGNA ALBA CRVORE,
CONCOLOR AVSTRIACO DEBVIT ESSE COLOR.[2]

Buda perdita perdit Sultanus caput Hungariæ,

BVDA CAPVT REGNI EST, CAPITE HOC SIBI TVRCA NEGATO
COGITVR OPPRESSVS PLANGERE QVOD SIT ANCEPS. } = 1686

Aug. Imperat. Boh. et Hung. Rex hab. 2 Regni Capita Praga et Buda.

PRAGA CAPVT ZECHIÆ EST FIDO GLORIA REGNO
HVNGARIÆ BVDA HOC REX CAPIT IPSE CAPVT.[3]

EST CAPVT HIC ET IBI A SOLIO CAPIT HOC ET AB ISTO
EN CAPITA ERGO DVO REX LEOPOLDVS ERIT.[4]

Aliud alludens ad bicipites aquilas,

PRAGA CAPVT REGNI, CAPVT INDE HVNGARIA BVDA
NVNC AQVILA HÆC POTERIT CÆSARIS ESSE BICEPS. } = 1687

Aliud quod exprimit annum ab orbe condito,

REGNI HINC PRAGA CAPVT, INDE EST BVDA DVORVM.
SIC GREGEM CAPITVM TE LEOPOLDE PROBAS.[5] } = 5535

Vezirius Budâ captâ fugit,

PRO CERTO CECINIT BVDA CLANGENTE RECEPTVS
TORPENS VEZIRIVS QVID CANIT ERGO? FVGAI. } = 1687

Veziri præmium erit forte monile sericum, *i.e.* his reward will be to be strangled with a silken bow-string.

VEZIRIOS SVLTANE FAVE SIC ACTA REPOSCVNT
SERICIO COLLVM STRINGERE TORQVE SINE. } = 1687

S. Stephani templum Budæ innocuum,

INNOCVA EST BVDÆ STEPHANI SPECTABILIS ÆDES.
HVIC NON TVRCA FVRENS NEC NOCVERE ROGI. } = 1686

SCILICET HVIC INSIGNE TVI EST LEOPOLDE JOSEPHI.
VT STEPHANVS STEPHANI CINGAT IN ÆDE CAPVT. } = 1686

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[1] It is thus in the original, and it makes 1691, possibly wrong.

[2] This couplet makes 1691; it was probably intended to make the same date as its companion. There are many printer's errors in the original, some of which baffle all attempts to set them right.

[3] This couplet makes 1586. Another C in ZECHIÆ would rectify it.

[4] This couplet makes 1683. It must be wrong.

[5] The date resulting from this couplet is a certain year of the era from the creation of the world, according to one of the numerous systems of chronology, but not that usually adopted of 4004 B.C.

Budæ reperta 400 tormenta (*i.e.* 400 cannons),
qVaDrIngenta tIbI torMenta erepta qVerarIs?
pLVra tIbI tortor sVb styge pLVto feret. (*sic.*) } = 1631

Ex his maxima dicuntur IV. Evangelistæ,
bVDa eVangeLIIs renoVabIs VosqVe qVaternIs
præsIgnante Deo te LeopoLDVs habet. (*sic.*) } = 1690

Cadavera turcarum injiciuntur in Danubium,
oCCIsI bVDæ tVrCæ IaCtaNtVr In Istro
sVLtanI Vt Captæ nVnCIa natanDo ferant. } = 1686

Injiciuntur.
prostratos bVDæ tIngenDo hebræVs In Istro
baptIzat tVrCas qVærItVr an VaLIDe? } = 1686
esto aqVa baptIzans IntentI Verba VaLerent
baptIsMa esse nego CVr? qVIa VIta Deest. } = 1686

Pontifici mittitur Comes Thuni. e. facere,
hoC erat In VotIs bVDa Vt CaptetVr; at eCCe
LætIor In faCtIs bVDa reCepta fVIt. } = 1686
hInC thVn pontIfICI feLICIa nVnCIa reDDIt
ne qVIs fICta pVtet faCta fVIsse probat. } = 1686

Votum pro Augusto Cæsare Leopoldo,
appreCor hoC faCtVM regaLIs Vt aLba seqVatVr.
sVbsIt et aVstrIaCIs thraCIa pLena thronIs. } = 1686

Pro archiduce Josepho,
nVnC stephanI gLaDIVs, tIbI bVDa et sCeptra parantVr.
nVnC stephanI ornabIt saCra Corona CapVt. } = 1686

Pro Carolo per anagr. sol arcu,
CaroLe VIVe tIbI tVa gLorIa CresCat et oLIM
soL arCV LVnæ regna sVperba ferI. } = 1686

Ad Budam,
DeJICe stVLtIfICæ pIa bVDa opprobrIa LVnæ
erIge saLVIfICæ sIgna beata CrVCIs. } = 1686
eXaLtata tVas CrVCIs ornet gLorIa tVrres
præCIpItata per hanC thraCIa LVna MIgret. } = 1686
sIgna CrVCIs nVnC ferre bonæ sIt VrBa reCVsas (*sic*)
ergo MaLæ poterIs probra sVbIre CrVCIs. } = 1686

Applausus,
JVbILa saCra parIt post tetrICa nVbILa phœbVs
gaVDIa post pLanCtVs bVDa reCepta Creat. } = 1686

Here end the epigrams about the fortune of war at Buda. The original is very badly and carelessly printed; I have corrected several manifest errors. Several more remain, for which the anonymous author of the book is responsible. I cannot venture to correct them.

At page 195. When Sweden, having held possession of the part of Prague called the Kleinseite, were defeated there, the Jesuits of the place made this chronogram to mark the date—

VICIt anaXagoras (Königsmarck) proh DVX trVX MœnIa pragæ. = 1648

In the year 1540 there was a great drought, and all lakes and ponds were much reduced or dried up; thereupon this verse was made—

eXCICCata LeVIs CVr fLVMINa CerVe reqVIrIs? = 1540

The year in which the town of Zittau was entirely burnt is thus marked, InCenDIVM zIttæ. = 1608

The year of the 'Spanish obedience' in the Netherlands is found in these words—

saVLe qVID Me perseqVerIs? = 1567

See *Chronograms*, page 534, and Acts ix. 4.

At page 27, part 2 of the book now under our notice, it is remarked that some persons have, by means of sundry letters of the alphabet, assumed the power to prophesy when the Day of Judgment would happen. The following is an example—

Wenn man wird schrieben diese Summ,
VenI VeLoX JUDICIUM, = 1684
aLsDenn Des VVahren Vaters sohn
aVszIehen VVIrD In seIner Cron. } = 1684

At page 71 of part 2 commences an alliterative 'oration,' extending over seventeen pages, every word commencing with the letter P, and entitled papa pariens! Anno m.dc.xc. At page 76 this passage occurs, 'paVLVs pontIfeX porCos proCreat papIstICos popVLos prIMates pLebeIosqVe pLane perVertentes. = 1540 perinde: Putrida, proh, pomus producit putrida poma! Propterea princeps Palatinus prorsus piissimus prædictos progrunnientes porcos papales,' etc. etc. The context refers to the Pope having elevated low and improper persons to high dignities. This rather applies to Paul iv., who reigned from 1555 to 1559. The date above mentioned, 1690, may be the year in which the scurrilous composition was written. The chronogram date, 1540, comes within the reign of Paul iii., 1534-1549, and the satire may have been intended for him.

At page 264, amongst other anagrams, there is this one on the Emperor Leopold, with verses and chronograms, as follows—

Leopoldus primus imperator semper augustus.

Anagram.

Sol es! Pater gaudiorum plurium! spes posterum!

Sol es leopoldus clarus,
Et spes alma posterum!

Pater Leopolde, charus,
Gaudiorum plurium!
Vive! vive! Triumphator!
Vive Libertatis Stator.
Pater pacis optimus,
Atque terror hostibus.

JOSEPHVS LEOPOLD. J. F. REX HVNGARIAE ELIGITVR REX ROMANOR. = 1690

Anagram-chronogram.

AH POPVLO LVX, ET O LEX GREGI FIDO J AMOR SERENVS RHENI RARI! = 1690

At page 276 of part 2 these miscellaneous chronograms are recorded—

'Von dem Brande zu Greiffenberg, AM PFINGSTDIENSTAGE BRANDTE[1] GREIFFENBERCK AB.' = 1603
'Und von dem Brande zu Glogau, MELZER ZVNDET GLOGAV AN. = 1610

The year 1611 is also marked by these words—

NON CONFVNDAR IN ÆTERNVM. = 1611
SIC ABEVNDVM. = 1611
DOMINVS VOCAT. = 1611

The year 1643 is marked by this, MARS ANGLICANVS VIDIT VICIT VINXIT HISPANOS. Thus it is in the original, but evidently wrong; the chronogram makes 1788. The book now being quoted was published in 1703. Perhaps the intended date was 1588, and the event the destruction of the Spanish Armada in that year.

And these give the dates of various persons and circumstances—

RVDOLPHVS, REX ROMANVS. = 1575
RVDOLPHVS, IMPERATOR AVGVSTVS. = 1576
MATTHIAS INDVPERATOR CORONATVS. = 1612
NOVA ACADEMIA GIESSENA. [See *Chronograms*, p. 314.] = 1607
DANCKELMANN IST LOSS. = 1701
DANCKELMANN BLEIBT GEFANGEN. = 1701

Some one having bought a bottle, or some such vessel, commemorated it by this inscription. He might have found something more appropriate—

VIVITE FELICES DOMINI FAVTORES. = 1670

The disastrous inundations which happened in Europe in 1670 were marked by these chronograms. The first is taken from Psalm lxxxvi. 10—

TV ES DEVS QVI FACIS MIRABILIA. = 1670
TERRIBILITER MVNDVS HOC ANNO NATABAT IN AQVIS. = 1670

[1] This chronogram is faulty, because the letter D in this word is not counted.

TERRIBILIS ERAT HOC ANNO AQVARVM INVNDATIO. = 1670
INSIGNITER MVNDVS HOC ANNO LABORAT IN AQVIS. = 1670

At page 278 some further chronograms are given. The first relates to the taking of Münster in Westphalia by the French, and the second to the same event; the two dates, however, do not correspond, and no explanation is given. Eboanus Hessus is said to be the author—

VIVE MONASTERIO CAPTA FRANCISCE TVLISTI
FRIVOLA PANNIFICI SVB JVGA REGIA OPES. } = 1540
REGIS CARNIFICIS, VATIS, SARTORIS IN VNO
CIVE MONASTERII VVESTPHALA FACTA LEGES. } = 1535

The next refers to the peasant war in Germany, the most prominent one of the period was in 1524. This chronogram makes 1625; and there is nothing in itself to point to any particular event of war, but it probably gives the date of one of the wars which are so designated in the histories of Germany—

ET CIVES IPSOS CONFVNDERE TENTAT ET ARCES
RVSTICA VESANA CONDITIONE COHORS. } = 1625

On the Landgravine Sophia of Hesse. Surely there must be something wrong in this chronogram, which makes only 1248—

HASSIÆ OPES SOPHIE PATRIASQVE EXPOSCIT HABENAS,
POSCERE OPES PATRIAS IVSQVE PIVMQVE SINVNT.

On Henry III., King of France, who was assassinated on 28th August 1589 (see *Chronograms*, p. 116)—

CVLTER CLAVSTRALIS REGI EXITIT EXITIALIS,
VEXETVR QVISQVIS MONARCHIS ERITE ÆQVVS INIQVIS. } = 1589

The next chronogram is accompanied by this observation, 'the Bavarian war is thus noticed by Sleidan the historian.'

CAPTVS ERAT GALLVS: COEVNT CVM RVRE COHORTES. = 1525

This is given, but without any particular application. See *Chronograms*, p. 529. The words are adapted from Luke xxiv. 29—

BLEIB BEI VNS DENN ES VVIL ABEND VVERDEN. = 1578

The following is said to mark the date when Frederic V. met with some losses in battle at Prague. The precise events, however, are not explained, and the chronogram points to none—

TIBI CHERVBIN ET SERAPHIN INCESSABILI VOCE PROCLAMANT. = 1517

The same chronogram is given in *Chronograms*, pp. 196, 224. Any event of the year 1517 might be marked by it.

At p. 141 of part 2 there is the following specimen of acrostic hexameter verse on the name IESUS, in the style occasionally to be met with in books from the German press. The two concluding hexameter and pentameter Leonine verses have no apparent connec-

tion with them. They are said to relate to Frederic I., King of Denmark, whose name is made by the conspicuous capital letters—

Inter cuncta micans Igniti sidera cœlI
Expellit tenebras E toto Phœbus ut orbE
Sic cæcas renovat IESUS caliginis umbraS
Vivicansque simul Vero præcordia motuV
Solem justitiæ Sese probat esse beatiS

It. FREmit in mundo DEprimit alta profundo
RIgidum flectit CUSpis mucroque plectit.

i.e. As Phœbus, shining among all the stars of heaven, drives away darkness from the whole world, so does JESUS repair the blind shadows of darkness, and vivifying, at the same time, the heart with a true impulse, proves himself to be the Sun of Righteousness to the blessed.

Frederic goes about, he rages, he brings down to the deep the lofty things that are in the world; the spear bends the stubborn one, the point punishes him. These translations are offered with some hesitation, especially the latter one. The degree of clearness which should be present in an ordinary Latin composition is here sacrificed to the necessity of the acrostic, and obscurity is the consequence.

Among other curious conceits in the book, there are examples of the number of changes to be made by a certain set of words (at p. 210), such as '*Lex, Grex, Rex, Res, Spes, Jus, Thus, Sal, Sol, (bona) Lux, Laus, || Mars, Sors, Fraus, Fex, Styx, Nox, Crux, Pus (mala), Vis, Lis.*' These are said to produce 39,916,800 changes. These words read as two hexameter lines, by dividing them where the bars are inserted. The first is a catalogue of good things, the second of bad.

A SIMILAR treatment of the alphabet is seen in another curious little book (British Museum, press-mark 12315. a. 21). 'Gepflückte Fincken, oder Studenten-Confect, auffgetragen in zwoen trachten, Jede von 100 Gerichten,' etc. etc. 'A b c d e f g h i k l m n o p q r s ss t u w x y z. Im Jahr—
BEZAHL DV MICH NVN ITZT FVR BAAR.' = 1667
Published at Franckenau, 12°.

There are no more chronograms. But the book contains much curious matter, and occasionally some quaint verses, such as at—

P. 89. Qui bona vina bibunt vates bona carmina scribunt.

P. 128. Dum bibo ego vinum loquitur mea lingua Latinum
Dum stippo (bibo) bis vel ter, sum qualibet arte magister.

P. 166. Si quis dat mannos, non quære in dentibus annos.

P. 196. Alphabetum muliebre, in quo malæ mulieres perstringuntur.

Avidum animal.
Bestiale barathrum.
Concupiscentia carnis.
Damnosum duellum.
Æstuans æstus.
Falsa fides.
Garrulum guttur.
Hevinniis annosa (*sic*).
Invidiosus ignis.
Calamitatum chaos.
Lepida lues.
Monstrosum mendacium.
Naufragii nutrix.
Opifex odii.
Prima peccatrix.
Quietis quassatio.
Ruina regnorum.
Silva superbiæ.
Truculenta tyrannis.
Vanitas vanitatum.
Xanthia Xerxis.
Ymago idolorum.
Zelus zelotypum.

Qui capit uxorem, capit absque quiete laborem,
Longum languorem, Lachrymas, cum lite dolorem.

The engraved frontispiece represents a lady and three men seated at a feast. The book is catalogued by all the letters of the alphabet as they occur at the foot of the title-page. There is no author's name. The subject is a collection of students' pseudo-philosophical talk, enigmas, equivoques, and puzzles, at a supposed festive table, in a mixture of the German and Latin languages.

EMPERORS OF GERMANY.

MY former work contains a large amount of chronogrammatic 'applause' offered to some of the German Emperors, enough, I imagined, to exhaust that part of my subject. Further research, however, has brought to my notice so much more, that I am induced to think there is yet more in existence worth searching for. The discovery of all that I have already put into print was gradual and unexpected, and obtained from books, etc., more or less scarce or hidden away in libraries. It is so also with all that will form the present chapter; and it is only with the aid of a friend who loves old books that I am enabled to make known much of what follows concerning the German emperors.

I commence, in order of date, with the Emperor Leopold I. It is evident from the chronograms that he was married three times, a fact that I could not fully confirm by reference either to the leading biographical dictionaries, some historical works, or to encyclopædia articles. This caused me some trouble. At length I found, at p. 463 of that huge volume, *Anderson's Royal Genealogies*, among the complex pedigrees and tables of genealogy, the following particulars, which will be found useful to elucidate the chronograms :—

Leopold Ignacius, emperor, was born in 1640, elected emperor in 1658, died in 1705.

He married, first, Margaret Theresia, the Infanta of Spain, on 12th December 1666. She died on 12th March 1673, aged twenty-two years.

He married, secondly, his cousin, Claudia Felicitas, on 15th October 1673. She died on 8th April 1676, aged twenty-three years.

He married, thirdly, Eleanora Madelene Theresia, on 14th December 1676. She died 19th January 1720, aged sixty-five years.

A volume which I met with in the town library of Frankfurt-on-Main (press-mark E. 199.—4°), lettered on the back 'J. A. Pastorii Laurus Actorum publicorum,' is a collection of political tracts on events in the east of Germany and Hungary in the seventeenth century. The only chronograms therein relate to the emperor Leopold I. and his election in 1658. They are contained in—

Tract No. 27, by Petrus à Streithagen, entitled, 'Electio Leopoldi Austriaci,' etc. On the back of the title-page is this 'chronodistichon' of the year of his election as emperor—

O BONA FATA ORBIS! LATIAS LEOPOLDVS HABENAS
OBTINET, ET SPRETO PROSPERA MARTE PARAT. } = 1658

Tract No. 30 (without author's name or imprint) contains these chronograms, which are followed by a set of epigrams founded thereon. The first set of chronograms forms the title of the tract.

DELICIVM ORBIS: = 1658
hoc est
SOL IMPERII LEO-
-POLDVS, } = 1658
DEI GRATIÂ ELECTVS IMPERATOR: = 1658
FREMENTE LICET INVIDO, = 1658
et invito
PSEVDOPOLITICISMO, = 1658
CÆSAR VERÈ ADMIRABILIS: = 1658
et
VERA IDEA CAROLI MAGNI: = 1658
CÆSARI, ET OCTO CÆSARIS ELECTORIBVS CONSECRATVM. M.DC.LVIII. } This chronogram is *sic* in original. It makes 1663, a manifest error.

On page 3. Epigramma in primum chronologicum—
DELICIVM ORBIS.[1] = 1658
This phrase is combined several times with the words of the epigram which follows it.

On page 4. The second epigram has this title—
SOL IMPERII LEOPOLDVS. = 1658
This phrase is in like manner combined with the epigram.

On page 5. The third epigram has this title and combinations—
DEI GRATIA ELECTVS IMPERATOR. = 1658

[1] Observe that this and the six following chronograms are the same as those which compose the title-page to the tract. The last one is not the same as the last one on that page.

On page 6. The fourth epigram has this title, etc.—
FREMENTE LICÈT INVIDO. = 1658

On page 6. The fifth epigram has this title, etc.—
PSEVDOPOLITICISMO. = 1658

On page 7. The sixth epigram has this title, etc.—
CÆSAR VERÈ ADMIRABILIS. = 1658

On page 8. The seventh epigram has this title, etc.—
VERA IDEA CAROLI MAGNI. = 1658

On page 8, and last, the tract concludes thus—
'Vaticinium chronologicum' (on Psalm lxxi. 7, Vulgate Version.)
ORIETVR IN DIEBVS HVIVS DIVI AVGVSTI NOSTRI,
IVSTITIA ET ABVNDANTIA PACIS. } = 1658

The words of the Vulgate Version are, 'Orietur in diebus ejus justitia et abundantia pacis donec auferatur luna.' The English Bible version, lxxii. 7, is, '*In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.*'

I OBTAINED, in Germany, a broadsheet applauding the marriage of the emperor Leopold I. and Margaret of Spain in 1666. The size, including the ornamental border, is 20 inches by 15½. It is probably very rare. I therefore present the reader with the accompanying facsimile (on a reduced scale), only a slight notice of the contents is consequently needed. The emblematical engraving contains several complimentary inscriptions, alluding to the defeat of the Turks before Vienna and in Hungary. Two of them are chronograms. There is also a chronogram in the printed heading, and one at the foot, which is also a trifling anagram, hardly more than a transposition of words. They are as follows :—

ANNO DOMINI SALVATORIS IESV CHRISTI. = 1666

i.e. The festivities carried on at Vienna on December, in the year of our Lord and Saviour Jesus Christ. Observe that the day of the month is omitted. The sheet must have been issued in anticipation of the event, or my copy is, perhaps, an 'early proof.'

SALVE AVSTRIACA DOMVS. = 1666

IO AVE ÆTHERIS FILIA DOMVS HISPANICA. = 1666

i.e. Hail! O house of Austria.—Welcome! O Spanish daughter of the heaven-descended house.

LEOPOLDO LVX MARGARITA = 1666
MARGARITÆ LVX LEOPOLDE. = 1666

i.e. O Pearl (Margaret), a light to Leopold.
O Leopold, the light of the Pearl (Margaret).

A BOOK (British Museum, press-mark 1315. k.), folio, has this title, 'Fürsten-Spiegel, oder Monarchia dess hochloblichen Ertzhauses Oesterreich.' By Johann Jacob von Weingarten. Prague, 1673. The narrative is in German, an historical compendium of the

Epithalamisches Emblema,

Das ist:

Hochzeitlicher Applausus vnd Sinnen-Gedicht

Denen Glorwürdigst Hochbeglückten

Kayserlichen Beylagers Festivitäten /

(Gehalten zu Wienn in Oesterreich den Decembris anno DoMInI saLVatorIs IesV ChrIstI)

Zu Allerunterthänigst schuldigsten Ehren componirt vnd ins Kupffer gebracht

Durch Johann Heinrich Fürsing von Fürstenbrunn / Fürstlichen Sächsischen gewesten Cammer-Secretarium.

Erklärung dieses Sinnen-Gedichts.

Wer will / gewalt / O quälende Sorgen /
Verbannet / ganz ferne zur frölichen Bronne!
Freudsinnet / entzündet / ihr funckere Röthe /
Vergnügt / erfreuet / ihr Oesterreichs-Landen /
Entfahret / erwachet / von Lüdewig Banden:

Bekennet / gemahlet / in mürischen begehren /
Den Namen vnd Stammen deß Landes gemehren.
Der lobe / Gott gebe die Zeite der Jahren /
Gedencken nicht ewen / gefährlichen Plagen:
Durchfliegen / durchragen / den Landen laß schallen /
In fernden / die andern der Reiche verwallen.
Der Völker / die Länder / in Fürsten hoch schwebet /
Drumb schmücket vnd bücket euch / fröhlichen lebet.
Die Krantzel / sind Pfländet / erwachset in Wärt /
Verdürret vnd gebrest / mit Blumen der Erden /
Schmerzlosen / frölock / an Wehrlet der Zeiten /
Der Wunde / gelindet viel gutes bereiten:
Das Herter / das Bösen / den Blumen vertrieben /
Der Aester / das beste / all übrig / geblieben.
Kumt Flora, Aurora, sie wecket erblicken /
Ihr Mutter vnd Helder sich fröhlich ergucken.
Trompeten / Clarinen / zur Music erschallen /
Stauß machen / im Krachen / ans Donnerstreich knallen:

Bellatrix Rachen / feuerwerffende Künsten /
Send frölich / all Wüterey / weit / hierbey nicht die minsten:
Thurnieren / mit Lantzen / deß Burglager Gebrauchen /
Solch reitern / begleiten / macht Wunder gedancken.
Den Gewalt vnd Thronen / Triumph-Ehren Pferten /
Erhoben / zu leben / es wandert an Herren:
Comedi, Tragedi, vnd alles dergleichen /
Mit singen vnd klingen / zur Kronen gereichen:
Begnade / gnedig / so viel Fremdlingsenden
Das machen / vns da den all Trauren muß weichen.
Gott spare die Jahren / in frölichen Zeiten /
Zerstöhren / verwüsten das Bösen von unsren.

ANAGRAMMA

Oder zweyfache Nativae-Verwechslung beyder Kayserlichen Marestäten

In Verfassung der Buchstaben:

O Perl vom Adlers Tag:
O Tag vom Adlers Perl.

LeopoLDo LVX Margarita
Margarita LVX LeopoLDe.

Lasset nun ab alle Menschen zu trauren /
Edel gebohrne / ihr Burger vnd Bauren.
Oesterreich will sich nun wieder erquicken /
Perlein den Wunder ins Reiche bald schicken /
Obzwar der Scepter / die Kayserlich Crone /
Leichem im strahlenden glantzeten Sonne:
Dannoch ist alles ein Perlein verhanden /
Von sehr hohen Werth / auß Spanischen Landen:
So vberauß schön / vnd nicht zuvergleichen /

Mu Edelgesinnen / es müssen Ihr weichen:
Allem Innern / Oesten vnd Westen /
Kömmt Reich hab der viel Perlen zum besten.
Gnadigst / ganz gütig / vnd freundlichster massen /
Anblicket der Himmel / deine Landsassen:
Regierendem Kayser / deim Herrscher ob allen /
Ist dieses Perlein im Throne gefallen:
Teutschland / deß hat doch klagst herrlich verlanget /
An welches das Teutsche Hoffen nun hanget.

acts, etc., of the German emperors, kings of Bohemia, and other potentates of the house of Austria. It is dedicated to the emperor Leopold I.

At page 31, the assassination of Wenceslaus III., king of Bohemia, is narrated. His conduct had caused him to be hated by his subjects. He was assassinated at Libyssa (Ghebseh) by Conrad de Possenstein in 1306, and died without posterity, the last direct male descendant of the dynasty of Præmyslus. The date is thus given—

EHEV! NON sICCo sICARII FERRO IN VENCESLAO III.
LIBVSSÆI. È RVSTICO POSTERI. INTER QVOS PRINCIPES XXIIII. } = 1306
REGES VII, INTERREGES XIII. ERANT. IIII. AVGVSTI DESIERVNT.

At page 57 the 'blind Wenceslaus' is mentioned as having founded a church, and various dates are given by the following chronograms, which are not otherwise explained. They are possibly the dates of events connected with the church, such as falling down, destruction twice by fire, and its subsequent restorations—

CŒCVs
VENCESLAVS FVNDAT LATIO HÆC SACRARIA VITO } = 1128
QVÆ PRECE, SANCTE, PIA LÆTVS VVOLFGANGE DICASTI [1] = 1128
SPITINEVS PROFERT LAPSI POMERIA FANI = 1060
HOSTE FVRENTE VORAX QVÆ CVM VASTAVERAT IGNIS. = 1042
CŒCVS IOANNES OPVS HOC EXTRVXIT ET IPSVM. = 1343
CAROLVS EXCOLVIT VARIO REX MVNERE ET AVRO = 1347
HÆC VIOLAT POSTQVAM VVLCANVS CVNCTA SEVERVS, = 1541
LÆSA REFORMATVR FERNANDO TENENTE. = 1555

At page 443, the death of Ferdinand III., as king of Bohemia, Duke of Austria, and Emperor of Germany, is thus dated (Bohemia having become united to Austria under this sovereign)—

FERDINANDVS III. APRIL. II.
POSITIS TRIBVS CORONIS, ET SCEPTRO TOTVPLICI,
NON INGLORIVS,
QVIA } = 1657
PIETATE ET IVSTITIÂ,
CŒLOS INTRAVIT.

i.e. Ferdinand the Third, on the second day of April, three crowns having been put on him, and the like number of sceptres, gloriously, because by his piety and justice, entered the heavens.

A complimentary inscription to his successor Leopold I. concludes thus—

Occidit quidem, sed oritur iterum
IN LEOPOLDO PRIMO REFVLGENS = 1657
orbis universi
DELICIVM. = 1657

He died indeed, but rises again in Leopold the First, the shining light of the universal globe.

---

[1] By counting again the words CŒCVs which precedes the first line.

The second part of the volume has this title and dedication—

'Monarchiæ Austriacæ pars altera.'

TER AVGVSTÆ
CLAVDIÆ FELICITATI
LEOPOLDI FELICIANI
SPONSÆ
SACRA. } = 1673

AVE CLAVDIA IMPERATRIX = 1673
Archidux Austriæ (etc.)
Augustissimæ domus Austriacæ felicitas (etc.).

The dedication goes on to extol the empress, Claudia Felicitas (the second wife of Leopold), through two handsomely printed pages, declaring that she possessed every known virtue, for which a long list of historical personages there mentioned were individually remarkable. The volume concludes with this greeting to the emperor—

VIVAT GLORIOSVS LEOPOLDVS IMPERATOR. = 1673

A RARE tract, published at Ghent in 1685, belonging to the Rev. Walter Begley, consists of only four pages 4°, and relates to the emperor Leopold I., and the successful war which he carried on against the Turks in eastern Europe. The title commences thus, 'Observationes Anagrammaticæ et chronicæ circa felices progressus Belli Austriaci adversus Turcam anno 1685 Sacræ Cæsareæ Majestati oblatæ.' The author's name is Gulielmus vanden Eede, of the Society of Jesuits at Brussels, a celebrated writer of anagrams.

The leading feature is a chronogram relating to the reverses sustained by the Turks at the rivers Danube and Drave, in Hungary. The chronogram consists of 33 letters, and is the 'program' on which eleven other chronograms are formed, by using all the same 33 letters, or, in other words, eleven anagrams are formed on one and the same 'program.' It must be a task of considerable difficulty thus to use in each sentence only the same letters, and to produce by that means so many sentences strictly applicable to the same subject. The numeral letters are the same in all, and, of course, they make the same date. The sentences are, however, somewhat crabbed to translate. To this combination the term 'chron-anagram' is given. They are as follows—

Programma Chronicum, in quo

Christianus loquitur :	Turca respondet :	
I TURCA, ISTRUM EBIBE ;—SAT VALIDÈ EXHAUSI.		= 1685
i.e. The Christian speaks: Go, thou Turk, and drink the Danube.	*The Turk answers: Enough! I have throughly drunk of it.*	

On this 'program' the eleven chron-anagrams are composed.

aUt, sI sItI CaLes: bIbe et eXhaUrI DraVUM. = 1685
i.e. Dost thou burn with thirst? drink up the river Drave.

The foregoing chronograms relate to the losses sustained by the Turks by drowning in these rivers. The next is said to relate to the flight of the Turkish general 'Serasquierus' at the town and lake of 'Essexius,' where the losses were 'innumerable'—

VIDI, et esseXII LaCUs tUrbaM haUrIebat. = 1685

From this is formed the next, which relates to the flight of Ibrahim Pasha and the Turkish army—

IbrahIM bassa DeIeCtUs VIVIt; re eXULat. = 1685

From this is formed the next, relating to the embassy of 'Ahmet Sclebi,' with a letter to the Emperor proposing peace, which was rejected—

ahMet sCLebI DUX VIsâ re, abIIt aUrIatUs. = 1685

From this is formed the next, which foreshadows the fate of Ibrahim Pasha—

hâC eXaLtatUs restI UbI VIs, breVIa DIeM. = 1685

From this is formed the next, which alludes to an Austrian proverb, that Providence affords help to the Emperor and his armies when in great need of it—

est re aUstrIaCUs; habebIt aUXILIUM DeI. = 1685

From the preceding chron-anagram one is formed in which the Emperor speaks to Hungary, referring to a Papal Bull of Innocent xi., about the holy name of the Virgin Mary—

sUbsIDIa tUa JesU Mater CLarè eXhIbUIt. = 1685

From this again is formed another, in which the Emperor, in imitation of St. Stephen, king of Hungary,[1] in gratitude for assistance from the Virgin, confirms the dedication to her of his inheritance—

sIC te (UbI eX UsU) saLVabIt haereDItateM. = 1684

From this is formed the next, in which Pope Innocent xi. expresses his mind in the words of Psalm xcvii. 1, Vulgate Version—

saLVaVIt sIbI DeXtera eIUs, et braChIUM. = 1685

From this is formed the next, alluding to certain conjectures about 'the great Lord of the Ottoman Porte,' the affairs of Turkey, and to Balaam in the Bible narrative—

hIC VIr a se, et a sUbDItIs MaLè VeXabItUr. = 1685

From this is formed the final chron-anagram, a conjecture about the fate of the supreme Lord of the Turks, and of his armies—

ab hIs aCIe, arMIs, VItâ eXUtUs DeLebItUr. = 1685

The author adds thereto this pious remark, 'Utinam potius convertatur et vivat.' *i.e. I wish rather that he may be converted and live.*

This singular tract concludes appealing to the reader's patience, and giving the name of the author, etc. 'Ad benevolum lectorem,—Patienter concinnata patienter lege,—Quæ Amicorum postulatu, supe-

[1] Saint Stephen, Duke of Hungary, in the year 1000, established the Roman Catholic religion, and received from the Pope the title of Apostolic King, still borne by the Emperor of Austria as King of Hungary.

riorum permissu, in lucem dabat P. Guil. vanden Eede, Brux. Soc. Iesu. Sac. Prostant Gandavi, Typis *Henrici Saetreuwer*, viâ vulgò (Brabant-straet) dictâ suo signa Albæ Columbæ, 1685.'

A thin folio volume, printed at Augsburg (British Museum, press-mark 564. g. 24.), bears this title—

TRIUMPHUS NOVEM SÆCULORUM
Imperii Romano-Germanici,
Carolo Magno, augustissimo Romanorum Imperatori, etc.

By Antonius Bomer, of the Society of Jesus. No date on title-page.

There are ten large and exceedingly fine engravings, representing triumphal structures, adorned with a profusion of emblematical statuary and ornaments with inscriptions, in honour of religion and various of the (German) Roman emperors, accompanied by eulogiums in Latin, from Charlemagne down to Charles vi., at the date 1725. The work was composed to do special honour to the last-named emperor. The engravings are by John Andrew Pfeffel, an artist of celebrity at Vienna, and are worthy in every respect of being reproduced in facsimile. They do not, however, contain any chronograms.

Leopold i. (the father of Charles vi.) is the only one of the emperors who is eulogised in chronograms. The composition is as follows :—

LEOPOLDO MAGNO,
Imperatori jubilæo, victorioso, pacifico,
virtutum et sæculorum compendio
Dithyrambus sæcularis.

aCCeDat aMœna = 1700
CantanDo CaMœna; = 1700
Læta CLangat granDe noMen, = 1700
paCe Constans proDat oMen. = 1700
Canora faMa sCanDat, = 1700
proMpta DoCto neCtare; = 1700
aC Magna faCta panDat = 1700
De MonarCha Cæsare. = 1700
hoC MoDerante sCeptra, = 1700
teMpora Cessant pLena DoLore; = 1700
teMpora fLorent pLena DeCore. = 1700
neMpe CœLo Dante teLa = 1700
aD reCepta Marte beLLa, = 1700
peCtore Magno DeCertare, = 1700
aC othoManos DebeLLare, = 1700
CæDere thraCeM, = 1700
ConDere paCeM = 1700
DeCebat CæsareM. = 1700

MonarCha LeopoLDe, = 1700
soL Mente, Leo CorDe! = 1700
saCrâ DoCente norMâ = 1700
Deo Cohortes CoMparas; = 1700
beLLans DeCente forMâ = 1700
sCythas rapaCes eDoMas. = 1700
Cæsar Magne, Deo Chare; = 1700
hæMo Lege Datâ CLare; = 1700
Læta Mente CeLebranDe, = 1700
seMper paCe CoronanDe! = 1700
sCeptra prênDe MeLLea, = 1700
beLLa DeMe feLLea, = 1700
paCata ConDe teMpora. = 1700

JOSEPH I. EMPEROR.

THE Emperor Joseph I., son of the Emperor Leopold I., came to the imperial throne of Germany in 1705, after the death of his father. He had a fair share of chronogrammatic addresses in his time.[1] To him was given the title of King of the Romans and of Hungary before he became Emperor, and as such he is addressed in an elaborate Latin poem in chronogram by the doctors and poets of the University of Grätz, in a rare tract belonging to the Rev. Walter Begley, bearing this title,—'*HERCULES AUSTRIACUS*, sive Josephus I. augustus Romanorum et Ungariæ rex versu chronostico adumbratus, et honori illustrissimorum, perillustrium, reverendorum, religiosorum, prænobilium, nobilium, ac eruditorum Dominorum Dominorum neo-baccalaureorum cùm in Almâ, ac Celeberrimâ Universitate Græcensi primâ philosophiæ laureâ condecorentur. Promotore, R. P. Francisco Hochenburger, e Soc. Jesu, AA. LL. et Philosophiæ Doctore, ejusdemque professore ordinario.

Oblatus
a
poesI aCaDeMICa.' = 1702

The tract consists of thirty-four leaves (sixty-eight pages), without pagination or date in figures; small 4°. There is an engraved emblematical frontispiece, wherein is a bust of Joseph surrounded by figures representing war, justice, peace, the arts, etc., with this dedicatory inscription on the pedestal, 'Josepho I. Romanorum et Ungariæ regi augusto Herculi austriaco,' manifesting his present, and foreshadowing (adumbrans) his future greatness. Then follows an address to the 'Neo-baccalaurei' of the university, signed, 'Honoris Vestri, Studiosissimi Poetæ aCaDeMICI.' = 1702

[1] See *Chronograms*, index, 'Joseph I.' for references, also to pages 389, 402.

and then a dedication 'Potentissimo principi Josepho I.,' etc., and signed 'Musæ GRÆCENSIS ACADEMIÆ.' = 1702

After this the main subject follows, consisting of ten poems in hexameter and pentameter verse, each with a full-page engraved emblem pointing to the important events in his career from his infancy in 1678 to his marriage with Wilhelmina Amalia of Hanover in 1699. The poems consist of 950 lines, or from 90 to 100 lines in each poem, repeating the date 1702 in 475 distinct chronograms. This indeed is a remarkable work and well done, the labour of men to whom the use of the Latin language was familiar. Allusions to the successful wars carried on by Joseph and his father in Hungary, run through all the poems, while the language of court flattery, so common at the period, is not so overstrained as is usual in complimentary addresses to imperial personages. It will suffice, as an example of the whole, to give the first poem in full, consisting of thirty-five chronograms, leaving 440 more, still unexhausted by this extract.

The first emblem, inscribed, 'Felicia Augusti Incunabula,' represents the infant in his cradle, emblems, etc., and this extract from Claudian—

Herculeæ quamvis jactent sua Numina Thebæ
At Thebis melior, Dircæis clarior oris,
Quæ dedit hoc Numen regio.

Followed on the next sheet by—

Emblema I. Nativitas Herculis.

Felices Thebæ! quæ cunæ factæ sunt Herculis, magno Jove progeniti. Felicior Vienna, in quâ orbi datus tot annorum votum Josephus Primus Magni Germaniæ Jovis Leopoldi magnus filius.

LAVS ASTRIS! DIVINA IOVIS GENITORIS IMAGO
NATVS ES AVSTRIACI VITAQVE SPESQVE THRONI. = 1702

AVDIO: IAM TOTVS STREPITAT TIBI PLAVSIBVS ORBIS
IPSA REVIVISCENS INSONAT AVRA TVBIS. = 1702

SEV LVSTRO OCCIDVI NIGREFACTA CVBILIA PHŒBI,
CŒNA VBI DEFESSOS PARVULA SERVAT EQVOS. = 1702

SEV, QVAS AVRATÂ CONIVNX TITHONIA BIGÂ,
PRIMA ET DEPINGIT PVRPVRA, VERSO PLAGAS; = 1702

NIL NISI TERFAVSTOS PLAVSVS, AC SVBDITA SCEPTRA
ADVOLVI CVNIS CERNO PVELLE TVIS. = 1702

VNDIQVE NECTAREOS LÆTA AVSTRIA FVNDIT ODORES,
GRATIAQVE EX SVPERIS TERNA PROPINQVAT AGRIS; = 1702

PVRPVREOSQVE THORI BLANDITA CATERVA NITORES
EXTRVIT, AVGVSTIS BASIA DANDO GENIS; = 1702

ET PARVIS IVVENES IRRORANT IMBRIBVS ARTVS,
ARTVS, QVOS NITIDÂ VESTE COLORAT EBVR. = 1702

MARS QVOQVE TERRIFICÂ PROIECTÂ EX VERTICE CRISTÂ
TE PRONVS FLEXO POPLITE PVPPE COLIT; = 1702

SERTAQVE SANGVINEIS QVÆ FERT IRATVS AB ORIS,
SVSPENDI CVNIS VVLT ANATHEMA TVIS: = 1702

IAMQVE NOVOS IGNES FIBRIS, NOVA PRÆLIA SENTIT, = 1702
SINT QVIBVS AVSTRIACI IVRA TVENDA THRONI.
EN VENIT ET NIVEA PAX AVREA VECTA QVADRIGÂ = 1702
ET FACILI AD CVNAS POLLICE FALLIT EBVR.
VT, SIVE HOSTILES CONTRA LVCTABERIS AVSVS, = 1702
SEV TVLERIT PLACIDOS ALCION AXE DIES,
EX PACE EX BELLO VICTOR, NVNC PLECTERE TVRCAS, = 1702
NVNC NOSCAS BELLO VINCERE CORDA TVO.
HINC LVCINA VBI TE LÆTIS EXCEPIT IN VLNIS, = 1702
ET FIXIT ROSEIS OSCVLA PRIMA LABRIS,
THRACICA VULGABANT FRIXISSE INCENDIA LVNÆ, = 1702
INVIDAQVE AVSTRIACIS LILIA FLÊSSE ROSIS.
CONTRA AQVILÆ LÆTÆ VOLITANT; ITA VOCE CANENTES: = 1702
HOSTIBVS HIC PAVOR EST, CIVIBVS VNVS AMOR.
HÆCCE TVENS PALLAS, REPLICANS TIBI TEMPORA LAVRIS; = 1702
EX VTROQVE INQVIT PARVULE CÆSAR ERIS.
INGENII GLADIIQVE ACIE, NEC DISPARE CVRSV, = 1702
FILIVS EXCELSI FACTA SEQVERE IOVIS.
PVSIO QVANTVS ERIS! SIGNISQVE, IPSIQVE DIEI, = 1702
QVO FELIX ORBI NASCERIS, OMEN INEST.
DVM CANIS ÆSTIVAS FERVENTIOR VSSERAT AVRAS, = 1702
PVSIO TE NOBIS FAVSTA VIENNA TVLIT:
SCILICET IGNITVS DVPLICATIS CINTHIVS ASTRIS = 1702
LÆTIOR AD CVNAS FAX FVIT IPSE TVAS.
TEQVE VIDENS PLACIDÂ SIBI CONCERTARE FAVILLÂ = 1702
ALTER VT EXORITVR SOL! STVPEFACTVS AIT.
SCILICET ÆTHERIIS VELVT ARDEO CINTHIVS AVRIS, = 1702
LVCEBIS PATRIIS REX ALIQVANDO PLAGIS.
SACRA VEL IPSA ANNÆ[1] LVX CLAROS DVPLICAT ORTVS = 1702
VT DISCANT POPVLI, GRATIA QVANTA TIBI.
VT TAMEN EXPAVEAT FVROR HOSTIS VINDICIS IRAS, = 1702
TORVA HEV! PROGENITO SIGNA FVÊRE LEO.[2]
VIVITO FAVSTE PVER! TREMOR HOSTI, GRATIA NOBIS! = 1702
ALLVDVNT SORTI SIGNAQVE SOLQVE TVÆ.
SED CVR SIGNA LOQVOR, QVEIS NATVS PARVE VIGEBAS! = 1702
VNO IOSEPHI NOMINE FAVSTVS ERIS.
FILIVS ES CRESCENS,[3] PAVCIS SI VIXERIS ANNIS, = 1702
PROPITIO EXCRESCENT NVMINE SCEPTRA TIBI.
IOSEPH ES PRIMVS, VIRTVTE FVTVRE SECVNDVS, = 1702
PROLIBVS AT SERVS NESTORIS INSTAR ERIS.
QVIN LÆTIS CONCORS PERCEPTVS VOCIBVS ORBIS; = 1702
PRIMVS AIT BELLO PACEQVE VIVE PVER!
AVSTRIA TV MAGNO GENITRIX ELECTA PVELLO, = 1702
VNICA QVÆ LARGI CVRA CVPITA POLI,
AVSTRIA NVNC VIVAS, ET LÆTAS TOLLITO VOCES, = 1702
CANTET DVLCISONIS SVAVIS ALAVDA NOTIS:

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[1] Anna idem ac Gratia. [2] Natus in signo Leonis. [3] Josephus, id est, crescens.

ITE THEBÆ VETERES ! EXORTVS IN VRBE VIENNA
IVSTIOR ALCIDES QVANDO IOSEPHVS ADEST. } = 1702

ALMA VIENNA CAPVT PER BELLAS EVEHE STELLAS,
HERCVLIS AVSTRIACI BAIVLA VIVE NOVI. } = 1702

The tract concludes with four pages of the names of members of the university who join in the congratulations offered to him. There is no date in figures anywhere in the tract. There are 440 more chronograms in the tract.

THE CORONATION, ETC., OF THE EMPEROR CHARLES THE SIXTH.

THE book now to be noticed, if regarded as a volume, is probably unique, being a collection of seventeen tracts printed at different places and independently published, each tract complete in itself, and with its own distinct features of interest, on one and the same subject. An old manuscript note, written on the fly-leaf of the book, thus points to its contents, 'A collection of various pieces on occasion of the election and coronation of the Emperor Charles VI.,' etc. The contents bear some resemblance to those described in my book *Chronograms*, pp. 473, 497, 503, concerning certain bishops in Franconia. Much has been done in chronogram to exalt the Emperor (as may be seen in *Chronograms*, index, p. 560), while the book from which the following extracts are made adds much more to his recorded fame. The whole volume comprises still more curious matter that is not suitable to our present purpose; it may be seen in the British Museum Library (press-mark 9315. f. 1-7. folio). We now proceed to the chronograms.

Tract No. 4 consists of twenty-two pages in German. The title-page is as follows:—'Getreuer Reichs-Burger getreuer Hertzens-Wunsch zu Gott für das neuerwelchlte Ober-Haupt der Christenheit, aus dem xxi. Psalm v. 2-8, als der . . . Her Carolus III. König in Spanien und Indien . . . zu einer Römischer König und Kayser dessen Nahmen der VI erhoben und erwählet worden,' etc. Regenspurg, 1712. The author's name is Erasmus Sigmund Alkofern, a priest at Regensburg (Ratisbon). The name of that city is the concluding word of the last chronogram in the tract. The purpose of the work is to eulogise Charles VI. It has numerous Bible texts and references, and chronograms which are mingled with and form part of the paragraphs in which they occur. The first chronogram is on page 2,

CARL DER DRITTE ALS KÖNIG ZV HISPANIEN INDIEN, ETC. = 1711

There is also this anagram on his name—

Carolus tertius. = Ut sol carus erit.

On the same page are these verses, beginning and ending with CVI, but not intended for a chronogram—

CVI dabis Imperii Electrix Germania pomum?
Tangendo quæris? vaticinare: CVI?

i.e. To whom, O Germania, Electress, wilt thou give the apple of the empire? By touching it dost thou seek to know? Prophesy now: to whom? Observe that the words printed in capital letters ask the question and suggest the answer if they are read as C.VI.=Charles the Sixth. The ingenious author declares this to be a riddle by which the future emperor is to be discovered. The apple (pomum) is the emblem of the imperial power in Germany, equivalent to the 'orb' which is placed in the sovereign's hand at coronation ceremonies in England. The play on the word CVI occurs again at page 175, *infra.*

This chronogram presently follows—

IHRE KAIJSERLICHE MAIESTAT, KARL DER VI. = 1711

And on page 5 this occurs—

CAROLVM ELEGIT DEVS! = 1711

And this on page 6—

GLVCK ZV DEM KÖNIG KARL! = 1711

This sentence is at page 12—Es wird schon heissen: SIHE DEIN KARL TRÂGT IETZO DIE GVLDENE KEIJSERS-CRON! = 1711

Eine gelehrte Feder hat zu-gleich auf die zukünfftige Kayserliche Cronung und den viellicht bald darauff erfolgenden Frieden dieses gute Omen gestellet: A DEO CORONA, A CORONA PAX PRIMA. = 1711

This follows at page 12—

DEO GRATIAS, LONGO IN ITINERE BENIGNÈ PROTEGENTI CAROLVM! = 1711

And this at page 22—

CVM CÆSARE ET GREGE ERIT DEVS! = 1711

The following was inscribed on an imaginary altar—

DEO . TRI-VNI . SANCTO .
PRO
CAROLO . SEXTO . CAESARE . AVSTRIACO .
HISPANIÆ . REGE . TERTIO .
AVGVSTO . FELICI . ATQVE . PIO .
DEBITAS . GRATES . HABET .
SVPPLEX . RATISPONA .

} = 1711

Tract 6 of the same volume—'C.C.C.C.C.C. Lycophron Carolinus, hoc est: Lusus anagrammaticus, in honorem invictissimi potentissimique Romanorum Imperatoris Caroli VI. etc. etc. Nuper electi feliciter ac legitime propediem vero quam solennissime coronandi, sic instructus ut Ex splendidissimo suæ majestatis nomine, Viginti Sex Anagrammata quæ simul ætatis Cæsareae numerum adaequant Pronis Musis inventa tot Symbolis et Imaginibus illustrentur: ac inter totius Germaniae plausus ac jubila, humillimæe gratulationis ergo, demississime publicatus a M. Joh. Adam. Leonh. Reizio, Pastore Civitatis Schwarzenbergicae Markbreit, ad Moenum, Anno MDCCXI.'

The following is on the back of the title-page—

Ad Lectorem

Crede, Propheta fuit non rarus in arte Poeta,
Versibus et chronicis omen inesse solet.
Sic ubi Josephus fatis concederet almus,
Indicium praecox hoc mea Musa dabat:

oCCIDIt ERGO tIbI PHOEBVs GERMANIa! IOSEPH? = 1711
sIC saCrI TENEBRAS IMPERII VIDEO; = 1711
soL taMEN In CaroLo VI.° (nIsI ABERRO,) reDIbIt, = 1711
aC MVnDo CANONES aVstrIa PORRO FERET. = 1711

En dictum factum! Carolus nunc Sceptra capessit
Imperii. Felix, comprecor, esto diu!
Christiadumque piis votis tandem annuat aether:

eVROPAE paCeM Da BONE CHrISTE faVENS! = 1711

* * *

(IOSEPHVs CAESAR ANNO AETATIs trIGesIMo tertIo DeCessIt. = 1711

vel:

IMPERII DeCVs, AH! obIIt, proteCtor, IOSEPH!) = 1711

Josephus I. Romanorum Imperator optimus.

(By the omission of the letter *h*, the following line is an anagram of the foregoing one, and it contains as many letters as the number of years the Emperor Joseph lived, viz., 33.)

Anagram.

Sum pius pater optimus orno [*scil. Regnum*] jam emorior.

Vel in versu;

Sum pius, orno Pater [*regnum*] optimus, emorior jam.

(The word '*regnum*' in each of the foregoing lines, consisting of six letters, gives that number as the years of his reign.)

On the next page are the thirty-six anagrams on the emperor's name which are alluded to on the title-page, as follows—

CAROLVS VI.

per Metatarsum.

i.) Cui lauros? ii.) Livor acus. iii. Curiosula.
iv.) Cur? vi? sola. v.) Arculus, Io. vi. Cui rosula?
vii.) Vi cor laus. iix.) Casu, livor. ix.) Salvi, curo.
x.) O clarus vi. xi.) Valor cusi. xii.) Oculus, ira.
xiii.) Cur vola? is. xiv.) Sulca vivo. xv.) Soli, curva.
xvi.) Carl vivos. xvii.) Vir clauso. xiix.) Volas cur? I.
xix.) Icarus luo. xx.) Clavis, ruo. xxi.) Alvus orci.
xxii.) Sol via cur? xxiii.) Cor avulsi. xxiv.) Curo, aulis.
xxv.) Ori Calvus. xxvi. Colus auri.

επιδοσις Poetae:

Lusi, ô cura!

(Each of the foregoing sentences is an *anagram* on the words Carolus VI., and is also the subject of some complimentary epigram-

matic couplets in Latin concerning the emperor, the supposed utterances of the old poet Lycophron. This poet wrote verses whose obscurity has procured for him the epithet of 'Tenebrosus;' they were a mixture of prophetical effusions, which, as he supposes, were given by Cassandra during the siege of Troy. The mysterious letters at the commencement of this tract, the six letters C, may be taken to represent the sixth emperor Charles. The verses themselves are sufficiently obscure, each brings in the words of its accompanying anagram. The first (which follows) is a fair specimen, and so is the eighth, which is chronogrammatic.)

The subject then proceeds—Sequitur illustratio Lemmatum istorum anagrammaticorum, quam in rubro pollicitus sum, per Imagines & Symbola.

I. Cui[1] lauros?

Serenissmi ac Potentissimi S. R. I. Principes Electores *Coronam e lauro contextam tenent manibus, eandemque* Carolo nostro, Hispan. Regi Catholico, magni Leopoldi filio, *decenter offerunt.*

Cui[1] merito statuat Lauros Germania? quæris.
VI.[us] erit Carolus; certa Lycophron ait.

(This, and all the verses, seem to have been associated with some pictorial representations; the tract, however, makes no other allusion to them beyond what may be inferred from the words printed in italics, and from certain words part of the title-page. I conclude with the chronogram, the eighth couplet; the numeral is quaintly expressed, IIX is 10 minus 2 = 8.)

IIX. Casu, livor.

Manus e coelo. Francofurtensem *supra* civitatem, *protensa, quæ* Potentessimo Hispaniarum Regi, Carolo III. *Sceptrum Imperii Romano-Germanici porrigit.*

Non casu, livor! precibus, nec fraude capessit
Nec donis, Carolus sceptra; dat ipse Deus.

vel

E FRANCOFVRTO DEVS OFFERT IPSE CORONAM. = 1711

The tract thus concludes, VOTVM è Psalm XX. 7[2]—

ACH DER HERR, HELFE SEINEM VVERTHEN BESALBTEN! = 1711

aliud

DEO FORTVNANTE FLOREAT CAROLVS IMPERATOR! = 1711
MI CAROLE, ô VALEAS PORRO, FAVENTE DEO! = 1711

Tantum!

On the next page of the volume is another, and apparently a

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[1] Observe the word 'Cui' in this couplet, and refer to page 173, *ante*, for the explanation.
[2] Vulgate Version.

separate tract, of two leaves only. The paper and printing is somewhat different. I give a full transcript of the title-page, which is printed in various type, and concludes with the author's name concealed in an anagram, which admits of various solutions, and points to no one in particular.

'In Felicem Electionem Celsissimi et Augustissimi Principis ac Domini Domini Caroli, Dei gratia Imperatoris Sexti, Regis Hispaniæ, Hungariæ et Bohemiæ, Archi-Ducis Austriæ, etc. etc. Themata Chronographica curiosa, Anagrammata et Chronodisticha.

Composita ab Illo cujus nomen per Anagramma Sonat

'*Danda diu Spei.*'

(The subject then follows, that of the election of Charles III. of Spain, to be Emperor of Germany, by the seven Electors mentioned.)

Electio Regis Romani et Cæsaris per septem Electores.

Anno MDCCVVI. Octobris xii.

1. *Elector Moguntinus.* (*i.e.* Mayence.)

CAROLVS FRATER IOSEPHI REX HISPANIÆ III. ELIGITVR A LOTHARIO FRANCISCO ARCHIEPISCOPO MOGVNTINO REX TEVTONIÆ VI. = 1711

CAROLVS FRATER IOSEPHI A LOTHARIO ARCHICANCELLARIO GERMANIÆ EST CÆSAR. = 1711

2. *Elector Trevirensis.* (*i.e.* Treves.)

CAROLVS REX HISPANIÆ HVNGARIÆ ET BOHEMIÆ ORITVR A CAROLO ARCHIEPISCOPO ET ELECTORE TREVIRENSE REX REGNI TEVTONIÆ VI. = 1711

AB ELECTORE TREVIRENSE PER GALLIAM ARCHICANCELLARIO REX HISPANIÆ ET REX HVNGARIÆ FIT REX REGNI TEVTONIÆ VI. = 1711

3. *Elector Palatinus.*

CAROLVS REX HVNGARIÆ ET HISPANIÆ III. EVASIT CÆSAR VI. A IOHANNE GVILIELMO ELECTORE PALATINO VICARIO REGNI TEVTONIÆ. = 1711

AB ARCHIDAPIFERO IMPERII EVASIT CÆSAR. = 1711

4. *Elector Bohemiæ.*

AB ORATORE REGIS ET ELECTORIS BOHEMIÆ ARCHIPINCERNÆ[1] ET LEGE FIT CÆSAR ET SVCCESSOR. = 1711

A COMITE WINDISGRETZ FRATER IOSEPHI EVASIT CÆSAR. = 1711

5. *Elector Saxoniæ.*

CAROLVS REX HISPANIÆ AB ORATORE REGIS POLONIÆ ET ELECTORIS SAXONIÆ ARCHIMARESCHALLI EVASIT REX TEVTONIÆ VI. = 1711

[1] *i.e.* The chief cup-bearer.

AB ORATORE BARONE FRIESEN FRATER IOSEPHI FIT IMPERATOR ET CÆSAR REGNI CORONANDVS. = 1711

6. *Elector Brandenburgicus.*

CAROLVS FRATER IOSEPHI REX HISPANIÆ III. EVASIT A LEGATO REGIS PRVSSIÆ ELECTORIS ET ARCHICAMERII REX TEVTONIÆ ET CÆSAR VI. = 1711

A COMITE DHONA FRATER IOSEPHI FIT ET ORITVR CÆSAR REGNI. = 1711

7. *Elector Hannoveranus.*

CAROLVS REX HISPANIÆ ELIGITVR AB ORATORE ELECTORIS HANNOVERANI ARCHITHESAVRARII REX TEVTONIÆ ET CORONATVR CÆSAR ET IMPERATOR. = 1711

BARO GŒRTZ LEGATVS HANNOVER DAT LEGE CÆSAREM REGNI. = 1711

CAROLVS REX HISPANIÆ CATHOLICVS ELIGITVR FRANCOFVRTI XII. OCTOBRIS REX REGNI ROMANI. = 1711

CAROLVS REX HISPANIÆ HVNGARIÆ ET BOHEMIÆ PER ELECTORES FRANCOFVRTI XII. OCTOBRE ELIGITVR CÆSAR VI. TEVTONIÆ. = 1711

CAROLVS REX HISPANIÆ CATHOLICVS III. ELIGITVR TEVTONVM CAPVT OCTOBRIS XII. = 1711

CAROLVS CATHOLICVS IN HISPANIA III. ELIGITVR VNANIMITER FRANCOFVRTI REX REGNI OCTOBRIS XII. = 1711

CAROLVS REX HISPANIÆ CATHOLICVS ELIGITVR REX IMPERII ET CÆSAR VI. OCTOBRE XII. = 1711

ECCE CAROLVS VIENNENSIS FRATER IOSEPHI REX HISPANIÆ ELIGITVR LEGITIMÈ REGNI TEVTONIÆ CÆSAR VI. OCTOBRIS XII. = 1711

CAROLVS REX HISPANIÆ CATHOLICVS CONSPIRATIS VOTIS FRANCOFVRTI ELIGITVR REX ET IMPERATOR VI. = 1711

CAROLVM ELEGIT DEVS. = 1711

CAROLVS VOLENTE DEO IMPERATOR. = 1711

CAROLVS A DEO LARGITVR REGNO ROMANO. = 1711

DEVS ET ELECTORES ELEGERVNT REGEM REGNI. = 1711

DIGNITAS IMPERATORIS LARGITVR REGI CAROLO. = 1711

FRATER IN IMPERIO SVCCEDIT IOSEPHO FRATRI. = 1711

FRANCOFVRTENSES DATE TEVTONIÆ CÆSAREM. = 1711

In Coronationem Caroli VI. Imperatoris.

Anno MDCCXI.

CAROLVS REX HVNGARIÆ EVASIT REX TEVTONIÆ OCTOBRIS XII. ET CORONATVR CÆSAR REGE GALLO PACEM OFFERENTE. = 1711

CAROLO VIENNENSI REGI CATHOLICO CORONA REGNI COMPETIT ET EST CÆSAR. = 1711

DEVS ET PRINCIPES ASSIGNANT CORONAM REGI HISPANIÆ. = 1711

A DEO DIGNE DATVR REGI HISPANIÆ CORONA CÆSAREA IOSEPHI. = 1711

A DEO DATVR CORONA CÆSAREA CAROLO REGI HISPANIÆ CATHOLICO ET IN REGNO FRATRIS CÆSAR EST. = 1711

CORONA REGNI ET CÆSARIS DATVR REGI HISPANIÆ ET BOHEMIÆ. = 1711
CORONA CÆSAREA DATVR REGI HISPANIÆ III. GERMANO. = 1711
CORONAM CÆSARIS ET REGNI DANT REGI HISPANIÆ ET HVNGARIÆ. = 1711
CORONA CÆSAREA ET IMPERII DATVR REGI HISPANIÆ. = 1711
DEVS ET FRANCOFVRTENSES PRÆBENT REGNI CÆSAREM. = 1711
FRATRE DEFVNCTO FRATER CORONATVR IMPERATOR. = 1711
HOC ANNO CORONA ROMANA DATVR REGI HISPANIÆ III. = 1711
HOC ANNO CORONA IMPERATORIS ET REGNI DATVR REGI HISPANIÆ. = 1711
A PROCERIBVS DATVR CORONA GERMANO. = 1711
DATE CORONAM AVSTRIACO REGI HISPANIÆ PATRI PATRIÆ. = 1711
FRANCOFVRTENSES TRADVNT REGNI CÆSAREM. = 1711
REGI HISPANIÆ ET HVNGARIÆ COMPETIT A DEO CORONA REGNI. = 1711
DIGNITAS REGNI ET CÆSARIS COMPETIT REGI HISPANIÆ III. = 1711
GAVDETE GERMANI CORONATVR CÆSAR NOSTER. = 1711
DATE AVSTRIACO SCEPTRVM. = 1711

Quæstio. CVI GERMANO DEBETVR CORONA? = 1711
Responsio. CAROLO VI.

Carolus Sextus Imperator Romanus,
Per Anagramma.[1]
Sto Patrum sero nixus amore clarus.

Carolus Sextus Imperator,
Per Anagramma.[1]
O mox clarus eris ut Patres.

Chronodisticha.

AVGVSTIS CAROLVM FELIX ELECTIO SCEPTRIS.
EXCIPIAT FAVSTIS TEVTONIÆ AVSPICIIS. } = 1711

III. HISPANIÆ VASTAS PROFECTVS IN AVRAS
SISQVE REDVX SALVVS VI IN IMPERIO. } = 1711

ESTIVAT CAROLVS SIC QVÆ VIX MORTE IOSEPHI
RAPTA AC HINC LVCTVS FATA FVGENT QVERVLOS. } = 1711

Here ends this singular tract, without another word.

[1] These two anagrams are perfect.

Tract 9 consists of eight pages in German, the subject being a description of the siege of Landau by Joseph I., king of Hungary, published at Augsburg in the year

sIC tanDeM CessIt regI Iosepho. = 1704

The author's name appears at the foot of the dedication, on the back of the title-page, Joseph Friderich Leopold Burger. 9 Januar. 1705.

A handsome emblematical engraving, exhibiting a medal of Joseph I., commences the narrative, and at page 6 these chronograms appear—

hæC neMInI CeDet. = 1702
IMo CeDet Cæsari. = 1702
tanDeM CessIt Cæsari. = 1702

(These chronograms will be found, with others on the same subject, in my book on *Chronograms*, published in 1882, page 134.)

Tract 10 has a title-page as follows:—Epigrammatum Biga, in Trigam dierum memorabilium, videlicet emortualem Josephi I. Imperatoris gloriosissimi, qui erat 17 April, et electionis Caroli III. Hispan., etc. etc. Regis potentiss. in Imperatorem Romanum, hujus nominis sextum, qui erat dies Lunæ 12 Octob. ut et coronationis ejusdem, Francofurti ad Moenum felicissimè susceptæ, die Martis 12 Decemb. Anni,

Quo Germania, Marte pressa, halcyonia sperans optat,

Ut

Iste DIes MartIs CertVs sIt paCIfer orbI. = 1711

Autore

Johanne Joachimo Pinggisero,
Pastore Eccles. Aspacensis.
Halæ Suevor. Typis Mayerianis, circa auspicium
Anni,
quem sequens distichon bis numerat, et quo fama tale suggerit epiphonema.

o DeVs oMnIpotens! faC anno hoC otIa Vera! = 1712
sIn, VoVeo: Constans paCta fIDes Maneat! = 1712

(The subject of the tract is two Latin epigrams, printed in various type on two separate pages, on the death of Joseph I. and the election and coronation of his successor, Charles VI. They do not contain any chronograms besides those on the title-page, and there are no dates in figures.)

Tract 11 consists of eighty pages. It is in the German language, and contains much to interest admirers of chronograms, and engraved illustrations; the latter are particularly fine, no less than 38 in number, of folio size, and larger, representing a great variety of

emblems, medallions, public decorations and illuminations (illuminated transparent pictures), at Augsburg, on the occasion of the rejoicings in 1716 at the birth of the Archduke of Austria, Leopold,[1] son of the Emperor Charles VI.

The title-page is, 'Das Frolockende Augspurg, wie solches wegen der hochst-begluckten Geburt dess Durchleuchtigsten Ertz-Hertzogen und Printzen von Austurien Leopoldi II. Seine allerunterthanigste Freude den 17 May 1716. Durch verschiedene Illuminationes dargestellet hat.' Augspurg, 1716.

The author's name, Johann Christoph Kolb, appears at the end of the dedication to the Emperor Charles the Sixth.

On page 2, these chronograms were among the illuminations of the Rath-house—

SPEI PVBLICÆ PLAVDENTIS IMPERII = 1716

P.P.—S.P.Q.A.

HONORI AD AVITÆ MONARCHIÆ CORONAS INVITANTI. = 1716

And among a profusion of decorations and inscriptions on the windows of the Rath-house were these chronograms, at page 4, arranged in two series of six; a compliment to Charles VI.—

I. AVSTRIACI SANGVINIS HÆREDEM CERNITIS. = 1716
II. EST LEOPOLDVS MAGNA EX ELISABETHA SOBOLES. = 1716
III. ROMANI CÆSARIS FILIVS, AC REGI CATHOLICO SVCCESSOR. = 1716
IV. PRINCEPS DIGNVS CERTÈ MAIORIBVS ISTIS. = 1716
V. HAVD GENERANT AQVILÆ COLVMBAS. = 1716
VI. NEC PRIMIS INÆQVALES EDIT AVSTRIA LIBEROS. = 1716

On page 6—

I. ECCE NEPOTIS VERÈ MAGNI FIDEIVSSORES REGII. = 1716
II. HISPANIÆ INDIÆQVE MONARCHÆ AVSTRIACI. = 1716
III. MONARCHIÆ HISPANICÆ IVRE SVIS DEBITÆ. = 1716
IV. SPONDENT AVSTRIACVM CAPVT. = 1716
V. VNAQVE CONGRVAS HISPANO MONARCHÆ DOTES. = 1716
VI. DEVS FORTVNET CAVSAM CÆSARIS. = 1716

At page 17—

VIVAT LEOPOLDVS PACEM APPETANS. = 1716

Followed by—

LIGAT VNA COLVMNA DVAS. = 1716

Alluding to the device of two columns, surmounted by a crowned monogram, composed of the letters C and L (*i.e.* Charles and Leopold).

On page 20 occurs the word signifying the dawning day of 1716. (This is one of the few words which happen to be entirely chronogrammatic)—

DILVCVLVM. = 1716

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[1] This infant archduke was born on 13th April 1716, and died in November of the same year. Of course he never reached the throne, although he is called Leopold II. in this tract. See note on page 185, *infra*.

On page 21, from Psalm cxi. 2 (Vulgate Version)—

POTENS ERIT IN TERRA SEMEN ILLIVS, ET GENERATIO BENEDICETVR. = 1716

SEIN SAAM LANG VVIRD FLORIEN, } = 1716
SEIN LOB OHN ZEIT GLORIEN. }

LAVS DEO PRO NATO FILIO, PRIMO PRINCIPE ASTVRIÆ, = 1716

GEBT GOTT DAS LOB, DER GVVOLT } = 1716
VNS GEBEN EINEN LEOPOLD. }

On page 22, adapted from Psalm lxxi. 7 (Vulgate Version)—

EXORIETVR IN DIEBVS EIVS IVSTITIA, ET VENIET EI ABVNDANTIA, DONEC AVFFERATVR ASIÆ LVNÆ.[1] = 1716

CAROLVS INTVNDET LVNAM.[1] = 1716

Carolus den Mond wird schwachen,
Und ihm alle Macht zerbrechen.

On page 27 there is a fine engraving of female figures, allegorical of the months of the spring, with this chronogram ; it was one of the illuminated decorations in a window, alluding to 'April the most blissful month' of the year, in which the baby Archduke was born—

IVRE DEHINC MENSES ALIOS PRÆCEDIS APRILIS,[2]
ISTA TIBI PROLES DVM VICE SOLIS ERIT. = 1716

On page 34, some illuminations were thus inscribed—

LEOPOLDE SIS PRINCEPS MITIS NOBIS AVGVSTANIS. = 1716

DV LEOPOLD BLEIB AVGSPVRG HOLD. = 1716

CAROLVS VI. GAVDET NATO LÆTARE MATER = 1716

CAROLVS VI. DER VATTER-MAN LOBE GOTT. = 1716

AVSTRIA DEVS TE CORONAT PRINCIPE IEDIDIA. = 1716

ELISABETHA CHRISTINA HEIST NVN DIE LIEBE MVTTER. = 1716

On page 35, an illumination bore these lines—

TVÆ NATVM CAPE DIVA CORONÆ. = 1716
HANC DABO CÆSAREIS MERITIS VENIENTIBVS ANNIS. = 1716

At page 36, an illumination bore these lines—

CAROLVS VI. DEI GRATIA IMPERATOR ET GENITOR NATI LÆTARE. = 1716
ELISABETHA CHRISTINA DEI GRATIA FELIX MATER. = 1716

On page 39, some illuminations are represented with inscriptions surrounded by wreaths of foliage and flowers—

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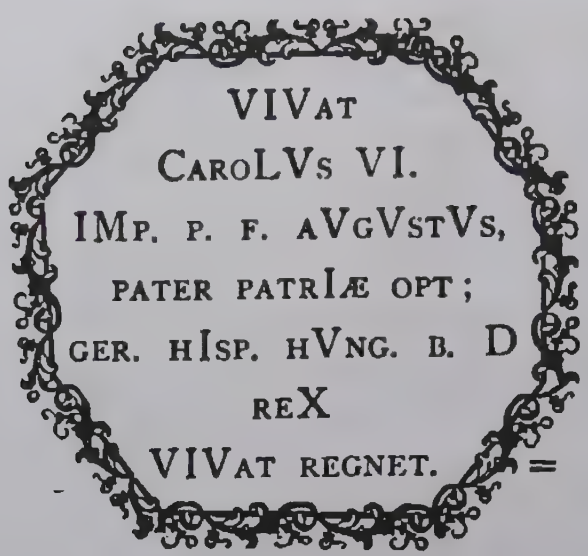
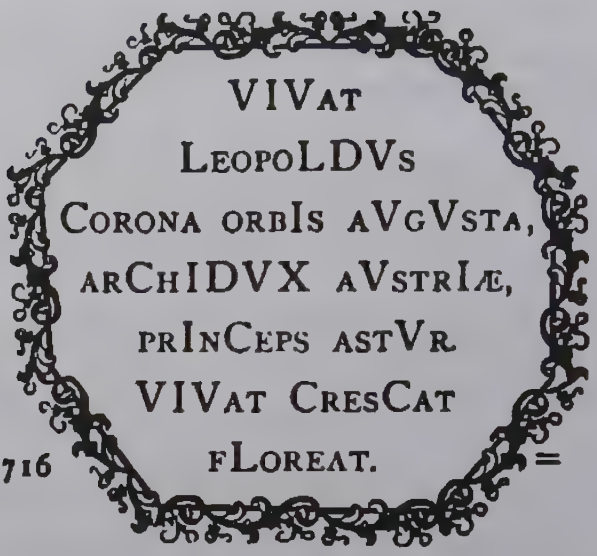
[1] Alluding to the war now terminated by peace, and the retirement of the Turkish forces from the eastern part of Europe ; the crescent (Luna) representing the Turk.

[2] This chronogram makes 2311. It agrees with the original. I am unable to explain its numerical meaning, unless it be an error.



= 1716



= 1716

On page 42 the illuminations of the College of the Jesuits are described, with numerous complimentary inscriptions; among them were these chronograms, the concluding lines of the inscriptions—

HÆC DEVOTI AFFECTVS ARGVMENTA = 1716

CONSCRIPSERE
MVSÆ ORTHODOXÆ. } = 1716

CORONAS QVONDAM ILLVSTRATVRO, = 1716
Uniones Symbolicos
INSCRIBEBAT
DEVOTISSIMA SOCIETAS IESV. } = 1716

On page 44 there is an engraving, of which the accompanying illustration is a facsimile; it represents an illumination which was put up outside the Post-Office, the Imperial eagle is holding in the right claw a large Easter egg, and in the left a crown; above is this inscription—

OVVM PASCHALE DAT AQVILA. = 1716

Below are two horsemen galloping in different directions blowing post-horns, and thus inscribed—

AB ORIENTE VSQVE AD OCCASVM = 1716
LEOPOLDI FAMA EXCVRRAT. = 1716

On page 46 the illuminations at the 'hospital' of the Regular Prebendary Canons of St. Augustin of the Holy Cross are described, with these accompanying chronograms—

CAROLVS SEXTVS
IMPERATOR REX HISPANIÆ
Io!
EXAVDITVS EST
PRO SVA REVERENTIA.
Hebr. v. 7. } = 1716

oVVM pasCHaLe
Data qVILa
ab orIente VsqVe aD
oCCasVM
LeopoLDI
aMa aXCVIIqt

A representation of the Imperial eagle is given bearing on its breast these chronograms—

Anno 1711.

EX TERRIS NVPER PIVS ADVENA CÆSAR IBERIS,
SANGVINEO SVPPLEX VISVS ADESSE DEO. } = 1711

Anno 1716.

AVGVSTÆ VIRTVTE PATRVM DEVOTVS AVITÂ,
NVNC OVAT EN! PATRIS GLORIÂ, OVABIT AVI. } = 1716

On page 51 this appears among other inscriptions—

SVRSVM CORDA AC PIA VOTA. = 1716

In an engraving on page 62 are these chronograms, surrounded by wreaths of foliage (laurel?)—

CAROLI SEXTI
ET
ELISABETHÆ
FILIVS
ERIT
LEOPOLDVS
REDIVIVVS
PIVS IVSTVS
VICTOR
ET
CONSENESCET.

ANNVS NATALIS, = 1716

VIGEAT
PRINCEPS IN CVNIS
LEOPOLDVS
CAROLI FILIVS
VT SERO FIAT
IN THRONIS
SECVNDVS
FELIX
ET
SENEX.

ANNVS NATALIS, = 1716

At page 68 there is a large engraving, of which the frontispiece to this volume is a facsimile, representing the Emperor Charles VI. in armour and robes, holding up a sword, and Prince Eugene of Savoy presenting to him the infant Archduke Leopold, on a velvet cushion, whom the Emperor makes a Knight of the Golden Fleece. The cordon of the Order hangs across the infant. The following inscriptions are on scrolls occupying the upper corner of the picture—

DECORA HEROVM CÆSAR ET EVGENIVS = 1716
Der Helden sehr und Zierde schön,
Ist CARL LEOPOLD und EUGEN.

The accompanying text contains the next chronogram—

LEOPOLDVS
CAROLI ET ELISABETHÆ
FILIVS
ARCHIDVX AVSTRIÆ
PRINCEPS ASTVRIÆ
EQVES
AVREI VELLERIS
VIGEAT. } = 1716

On page 70 an illumination is described which represents a cradle containing the infant Prince, with this inscription—

LEOPOLDE SIS AVSTRIÆ ET ASTVRIÆ PRINCEPS MITIS. = 1716

On page 73 an illumination is described containing a representa-

tion of Faith, Hope, and Charity combined in one figure, with the letter L, and inscribed—

SPES FIRMA IN PRINCIPES TE NON CONFVNDIT AVSTRIA. = 1716

Another illumination represented a wood and a she-wolf lying on the ground suckling a young boy, who wears a ducal cap, intended for the infant Leopold, bearing these inscriptions, the first to illustrate a device of an eagle presenting a sword at the throat of a Turk—

EN LVNA DVCAT AQVILAM. = 1716

The second presents a parallel between the infant and the founder of Rome—

IO. LEOPOLDVS ALTER ROMVLVS. = 1716

Another device of Christ crucified on a palm-tree, which grows out of a bee-hive, ornamented by the Austrian eagle—

EIA, DEVOTIONIS MEL CLVAVIT AQVILAS.

This chronogram is carelessly printed. It probably is meant for 1716; but I do not venture to make the needful correction. The tract ends at page 80, without any more chronograms.

The next tract, No. 12, is entitled 'Mœstus Thorus Archiducalis,' etc., a funeral oration or sermon (in German) on Sigmund Francis, Grand Duke of Austria, at Sulzbach, by Francis Hoechtel, on Psalm lxxvi., on 12th August 1665. There is a large engraving of the funeral assemblage in a church where the sermon is being preached.

It would appear that he died at the time of his marriage, leaving his widow, Maria Hedwig Augusta, to whom the following couplet (at page 7) is supposed to be spoken by him—

Sponsus eram Virgo, mansi quoque Virgo, Maritus,
Nam mors invidit Virgineum thalamum.

And she is supposed to answer as an echo—

Uxor eram felix, magno vivente marito,
Sum Virgo infelix hoc viduata Viro.

i.e. I was espoused as a Virgin, I also remained a Virgin as a husband, for death envied my virgin couch.

I was a happy wife, my great husband living; I am an unhappy virgin, being deprived of this husband.

This chronogram forms part of the sentence which comes next—

ERGO ISTA TIBI GRANDIS AVSTRIA COLVMNA? = 1665

The remainder of the volume contains much that is curious, but no more chronograms.

LEOPOLD, SON OF THE EMPEROR CHARLES VI. AND ELIZABETH.

AN exceedingly rare book, belonging to the Rev. Walter Begley, enables me to present at one view an example of the efforts made by the Jesuits to strengthen their popularity at the court of the imperial family of Germany, at the time when unpopularity was pressing on them generally throughout Europe. The feeling against them gained force from various reasons until about the middle of the eighteenth century, when the order of the Jesuits was suppressed generally in Europe, even in those countries where the order took its rise and flourished under the most powerful auspices. No potentates were so much honoured and flattered by the use of chronograms as those of the house of Habsburg, the reigning family of Austria; and especially the Emperors Leopold I. and Charles VI., and their progeny, from their cradle to their tomb. The Jesuits were very busy at this work; and in the book before us, the birth of the infant Leopold, son of Charles VI. and his wife Elizabeth, is hailed as a very important event, and hopes were fostered that he would in time succeed to the throne. In anticipation of that event the chronograms call him Leopold II., or 'secundus,' or even 'secundissimus,' meaning both 'the second' or 'the prosperous.' These hopes, however, were not realised,[1] and many prognostications consequently failed of fulfilment. The male issue of Charles VI. having died, leaving him the last of the male descendants of his race, he, before his death, procured such alteration of the national law that his daughter Maria Theresia succeeded, as heiress of Austria, to the throne of Hungary, and to his Netherlands dominions in 1740.

The book now to be noticed describes thirty-four festivals held at so many places in Bohemia, promoted by the Jesuits to celebrate the birth of this infant Leopold in 1716. The attendant expense and trouble must have been large, but perhaps not greater than the extent of hopes opened up to the Jesuits by the event. No people were better qualified than the members of the order to undertake the literary work; they possessed that familiarity with the classical writers needful to the selection of quotations to mingle with the poetry and chronograms, and that knowledge of the Latin language which was indispensable to the production of chronograms in such number and with such variety of treatment of the subject as are to be seen scattered throughout the book. The descriptions of the festivals

[1] The following dates will help to explain some of the allusions in the work now to be described. Elizabeth Christina of Brunswick was born in 1691. She married the Emperor Charles VI. on 23d April 1708 at Vienna. The 'first fruits' of this marriage was Leopold, the infant hero of the book. He was born on 13th April 1716 (Easter time), after a 'delay' of seven years. The circumstance is pointedly alluded to in the title-page of the eighteenth festival. He died in November in the same year, 1716. After her marriage she became a Roman Catholic, and was highly honoured, as these festivals demonstrate.

follow in close succession, not in the usual form of separate tracts. The book is a folio size, 252 pages, not numbered; yet it is evidently printed all at the same time, and in the same year when the festivals took place. It contains 592 chronograms, 12 cabalas, and a few anagrams. So far as a selection can be well made, I believe that the transcripts which follow are fair representatives of the whole series. Many of the title-pages and titles are chronogrammatic. The total number of chronograms in the book is 592, of which 114 are given in the following extracts, leaving 478 which, for various reasons mentioned, I have not transcribed.

The first and general title-page is as follows :—

AUGUSTALES CUNÆ
Serenissimi Archi-ducis Austriæ Ducis Asturiæ
Leopoldi Joannis Josephi Antonii Francisci de Paula
Hermenegildi Rudolphi Ignatii Bathasaris,
Augustissimarum Majestatum
Caroli VI. et Elisabethæ primo-geniti,
Europæ Cimelii,
Regnorum Spei,
Seculorum Pretii,
Patriæ Pupillæ,
Sub festivæ Orbis incendia Genethliacis honoribus,
Flammisque nocturnis illustratæ
A
soCIetate IesV
hæreDItarIæ proVInCIæ boëMæ. } = 1716
(Printed at Prague . . . in the Clementine College, 1716.)

The opening address and dedication to Charles VI. is composed in the strongest language of courtly flattery, and grandiloquent praise is given, even in this early period of his existence, to the newly born infant Archduke, who has been already invested with the dignity and decorations of the Order of the Golden Fleece. The fireworks and bonfires which blazed on the occasion are made to symbolize the light which Austria is to experience. The Emperor is personally addressed thus,—'Sed enim felicissime Cæsarum Carole Sol es inter tot Sidera in Cœlo Austriæ.'

The first subordinate title-page in the book, which precedes the description of the grand festivities at Prague, is a good example of the conspicuous use of chronograms and cabala. It is handsomely printed, covering two pages, and reads as follows—

'Verna hILarIa
Læto, et festIVo InCenDIo anIMata. } = 1716
Quibus

Inter exultantium Provinciarum gaudia hinc paschalia, indè genethliaca, augustissimo imprimis patri Carolo VI. augustissimæ matri Elisabethæ, deinde

SERENISSIMO PARITER ARCHI-DVCI AVSTRIÆ; = 1716
ASTRVRIÆ DE OVIEDO, ET DE SANTILLANA[1] PRINCIPI; = 1716
MAGNI LEOPOLDI PII CÆSARIS AVGVSTO NEPOTI; = 1716
CÆSAREÆ REGIÆQVE MAIESTATIS VICTORIOSO HÆREDI, = 1716
Leopoldo
Sub florida ejusdem genethlia, vernis deliciis coeva,
Submissimè et devotissime applausit
Academicum collegium Societatis Jesu
Pragæ ad Sanctum Clementem
Anno, quo orbi nata est
Soboles dilecta Deo, Magnum Jovis incrementum.'[2] = 1716
307 142 59 308 358 542

This concluding line is a near adaptation of the words of a familiar line, Virgil, Ecl. iv. 49—

'Cara Deûm soboles, magnum Jovis incrementum!'

i.e. Dear offspring of the gods, illustrious increase of Jove.

The trifling alteration in two words cause the sentence to give out the modern date.

The festival was held at Prague on 3d to 6th of May, the principal object of attraction, besides the fireworks, was a 'pegma,' or structure of boards and scaffolding 116 feet high by 68 wide, containing allegorical figures, symbols, scenery, etc., with music and other accessories, and a profusion of inscriptions, chronograms, and 'cabalæ,' from which it would be difficult to make a fair selection.

The second subordinate title-page is—

'*EROTEMA GENETHLIACUM*
Quis putas puer iste erit?

motum olim in Judææ Montanis super sancto sanctorum conjugum Zachariæ et Elisabeth unigenito, nunc in Montibus Juliis super felicissimo sacratissimarum Cæsarearum Majestatum Caroli ter secundi et Elisabeth in una prole ter fœcundæ primogenito Leopoldo . . . resolutum in propylæo Novæ Basilicæ Sanctæ Mariæ Majoris, collegii et universitatis Societatis Jesu Olomucii anno,

Quo plusquam serenissimo ortu suo orbem illustravit
ARCHI-DVCVM PHŒBVS.' = 1716

This festival was held at Olmütz; the subject is wrought out on the question in the title-page, the words taken from the Vulgate Version, St. Luke i. 66, where Elizabeth says, 'Quis, putas, puer iste erit?' [*i.e. What manner of child shall this be?*] Observe that Leopold's mother bore the name Elizabeth. The festival was accompanied by the usual exhibition of symbolical decorations, with a profusion of inscriptions and a great many chronograms. These among them give a special answer to the question of the mother—
HIC PVER MAGNVS EST LEOPOLDVS. = 1716

[1] The Spanish titles of the infant Leopold.
[2] The key to this cabala is elsewhere in this volume. See Index, 'Cabala.'

LEOPOLDVS AVSTRIACORVM SPES. = 1716
ECCE REX INDORVM. = 1716
HIC PVER IGNIS ERIT DISPELLENS HÆRESIS VMBRAS. = 1716
LEOPOLDVS MAGNVS VICTOR. = 1716
ERIT MEVS CHARVS LEOPOLDVS || SVCCESSOR DOMVS AVSTRIÆ. = 1716 1716

These also occur—

ELISABETH PEPERIT FILIVM CÆSARI, GAVDE ORBIS! = 1716
ECCE REX INDORVM. = 1716

This is prophesied 'without prejudice to the paternal longevity,' and is one of the unfulfilled prognostications which I have alluded to, and

ERIT, SED SERÒ, LEOPOLDVS SECVNDVS. = 1716

The principal anagram in the volume is on sheet L 2; it consists of 81 letters.

The third subordinate title-page is another good example of the use of chronograms, indeed it is almost entirely in that form—

'IDEA CONCEPTVS EX TEMPORE. = 1716

Phosphorus in hespero, Ortus in occasu,

id est

M. LEOPOLDI IN BINIS NEPOTIBVS POLO SOLOQVE ANASTASIS; = 1716
SEV
LEOPOLDINI NOMINIS RESVSCITATIO, = 1716
PRÆPRIMIS IN LEOPOLDO NEPOTVLO II. PRORSVS SOLATIOSA; = 1716
PRO
Augustissimorum Progenitorum
Caroli VI. et Elisabethæ ex re nata
PASCHALI GAVDIO, ET GLORIOSIS TRIVMPHIS; = 1716
PRO
ORBIS TERRARVM PLAVSV AC SPLENDORE, = 1716
AD
OCCIDVI SOLIS VICARIAS FACES,
VECTIGALI IVBILO, ET IVGI VENERATIONE, = 1716
IN TENEBRIS EXPRESSA, ET EXHIBITA
AB
AVO ÆTERNVM DEVOTO COLLEGIO, = 1716
ET
OBSTRICTISSIMA VNIVERSITATE LEOPOLDINA = 1716
SOCIETATIS IESV VVRATISLAVIÆ,
DIE XXVIII MENSIS QVARTI = 1716
AB ANNI PRÆSENTIS INITIO;
MODÒ VERÒ NONNVLLIS AVCTA, = 1716
PRÆLOQVE, LVCIQVE MANDATA.' = 1716

This festival was held at Breslau with the usual exhibition of decorations, and a 'pegma' 62 feet high, and broad in proportion, having a fine architectural design, allegorical figures, etc., with a profusion of classical inscriptions and chronograms, setting forth the progress and splendour of the Imperial family, which is hardly exceeded by that of the sun itself.

The fourth subordinate title-page begins with a chronogram—

'VER arChI-DVCVM = 1716

Castra parat, Terras recreat, Cœlumque serenat ;
Dum
Dilectus nascitur Hesperus : (*Claud. in Nupt. Honor. et Mar.*)
Magnorum Soboles Regum, spes gentis Iberæ,
. . Et dubio vanescit Cynthia Cornu. (*Idem in Phœnice.*)
Seu
Natalitia in Paschate gaudia,' etc. etc.
(On the birth of Leopold.)

This festival was held at Little-Prague with bonfires and fire-works; there was a 'pegma' 73 feet high filled with numerous symbolical figures of persons and wild animals; from each group is drawn a prognostication or prophecy of Imperial prosperity ('Vaticinium onomasticum'). The whole is minutely described, and it must have been very gorgeous and interesting. As usual classical quotations are abundant, with verses appropriate to the occasion, and some chronograms, which are scarcely intelligible without the accompanying verses and pictorial symbols. The following, however, may safely stand alone—

TER feLIX pVerperæ partVs LeopoLDVs
aVgVstVs arChI-DVX aVstrIæ,
CaroLo atqVe eLIsabethæ
aVgVstIs parentIbVs,
tot VotIs eXpetItVs
In pasChate 13 aprILIs natVs. } = 1716

DVX aVstrIæ In CVnIs,
eqVes aVreI VeLLerIs In fasCIIs,
a genItore appeLLatVs,
a genItrICe saLVtatVs,
regnIs hæreDItarIIs a sVperIs petItVs,
aVgVstVs aVI pII, et aVIæ nepos,
ter faVstVs hesperVs,
serenItatIs phosphorVs,
VIVat Integer parentIbVs, sIbI, patrIæ, et nobIs VIVat ! } = 1716

The fifth subordinate title is as follows—

'*SERIES APPLAUSUS GENETHLIACI*
Neo-nato . . . Archiduci Austriæ sub schemate
Herculis ab infantia usque ad provectam
Ætatem . . . a Brzeznitzensi collegio societatis
Jesu adornati.'

This festival was held at Brzeznitz, and on a smaller scale than the foregoing ones; among the decorations was this inscription—

honorI herCVLeæ soboLIs
In gaVDIa erIgentIs orbeM } = 1716

serenIssIMI aVstrIæ arChI-DVCIs = 1716

LEOPOLDI II.

DIes aDornat nataLes pLaVDens IesV soCIetas brzeznItzII. = 1716

The sixth subordinate title of the next festival is—

'*DESIDERIUM COLLIUM*,' etc.

It was held 'in monte sancto ad Przibramum Civitatem Montanam in Boëmiâ sito a residentia societatis Jesu.' . . . 17 mensis Maii, anno 1716. The description of the decorations does not contain any chronograms.

The seventh subordinate title-page is briefly as follows—

'*LEUNCULUS AUSTRIACUS*, Agnello Paschali sociatus: Leopoldus . . . archi-dux Austriæ . . . in lucem festivissimè editus

AB AVGVSTISSIMIS INTER SE DESPONSATIS CAROLO ET ELISABETHÂ, } = 1716

Idibus Aprilis Feriâ secundâ Paschatis, . . . exceptus; . . . a Collegio Societatis Jesu Commotovii . . . Anno ut supra; Triduo Majali . . . (17th to 19th May 1716).'

This festival was held at Commotau in Bohemia, the 'pegma' was accommodated in the entrance ('propylæum') to the church of St. Ignatius, the subject was from Isaiah xi. 6, 'Leo et Ovis simul morabuntur' (words of the Vulgate Version). The groups and decorations were 'magnificent,' but the chronograms few.

The eighth subordinate title-page commences—

'*LUX GENETHLIACA* serenissimi Archi-ducis Austriæ . . . Leopoldi . . . illustrata . . . Dum communibus fidelium subditorum applausibus suos debiti obsequii igniculos adjiceret in umbra devinctissima augustissimo nomini residentia Societatis Jesu Mariæ-Scheinæ sub Grupna. Anno quo, exortum est

TER AVSPICATVM DVCE PHOSPHORO, = 1716
SERENISSIMI ARCHIDVCIS AVSTRIÆ, = 1716
IPSIS MENSIS APRILIS IDIBVS, ORBI FELICITER NATI = 1716
DILVCVLVM.' = 1716

The title thus ends with one of the few words that are composed entirely of the numeral letters.[1] The festival was held at Graupen in Bohemia. There are but few chronograms in the description of the decorations, but Latin verse is abundant. Each name[2] of the infant Leopold (all of them also being the names of saints), were illuminated, and each had its ample tribute of poetry, but without chronograms.

The ninth subordinate title commences, *NOCTILUCÆ HOMAGIORUM PRIMITIÆ* ad Augustales cunas, . . . a collegio Rosensi societatis Jesu Crumlovii Boëmorum Anno 1716 10 et 12 Maii, die intermedio per aëris intemperiem impedito.'

This is the only record I have met with of a festival being impeded by bad weather; the circumstance is quite intelligible. This happened at Krumlau. A very handsome 'pegma,' 46 feet high, is described, with its decorations and pictures, and archway beneath for the spectators passing about. The chronograms require

[1] See my former work on *Chronograms*, pp. 88, 83.
[2] The names are in the first title-page of the book.

their accompanying emblems to explain them; the following, however, can be separated—

LEOPOLDO
AVGVSTISSIMI CÆSARIS NOSTRI
PORPHYROGENITO, } = 1716
IAM GRANDI INTRA CVNAS EVROPÆ PRINCIPI. = 1716
DEVINCTISSIMA ROSENSIS IESV SOCIETAS, = 1716
ARDENTES HASCE VOTORVM FAVILLAS = 1716
EX AMORE SVCCENDIT. = 1716

The tenth subordinate title begins—

'*SERENISSIMA VERIS FOECUNDITAS* felicibus dives auguriis, conspirante in jubilos Europa, serenissimo archi-duci . . . Leopoldo, . . . augustissimi imperatoris Caroli VI. filio porphyrogenito[1] . . .

ADVMBRATA, ET EX INTEGRO CONSECRATA = 1716
A REGIA, ET CÆSAREA DOMO SOCIETATIS IESV
VRBIS EGRENSIS. } = 1716
BIS QVINA FLORIDI MAII LVCE.' = 1716

This festival was held at Eger in Bohemia; there was a very grand 'pegma,' with illuminations and symbolic groups. Among the complimentary chronograms to the infant Archduke were the following, pointing to his present and future honours—

AVSTRIÆ DVLCE LVMEN. = 1716
VER ARCHI-DVCVM. = 1716
DECVS PRÆCIPVVM. = 1716
DECVS AVSTRIACVM. = 1716
TVRCARVM DEVICTOR. = 1716
SVBDITORVM OCELLVS. = 1716
DILVCVLVM = 1716
FORTVNA BELLIDVCVM. = 1716

The eleventh subordinate title, '*OMNIA FELICITATIS* quatuordecim arcubus, et Templi turri festivè illuminatis, picturaque exornatis, in applausum genethliacum . . . Leopoldo . . . repræsentavit collegium Soc. Jesu, Giczinii 10 Maii 1716.'

An arch was erected at Gitschin in Bohemia, with emblems and a few chronograms.

The twelfth subordinate title, '*OVUM PASCHALE* seu augustales ovantis Europæ spes, quas in . . . Leopoldo . . . Cæsaris Carolo VI. primo-genito, Dum in Pascha natus fuisset, subjectissimis oculis suspexit, ac Profundissima submissione venerata est—

INFIMA IESV SOCIETAS CÆSAREI ET REGII COLLEGII
GLACENSIS INCOLA. } = 1716

A festival was held at Glatz, and a 'pegma' with local emblems was erected. Several chronograms were inscribed thereon, among

[1] This is a favourite epithet, 'born to the imperial purple;' it frequently occurs among these gratulations.

them the 'Easter Egg' mentioned in the title was to be seen, with this inscription—

IN PASCHALE OVVM NOVA PROLE DONATA. = 1716

The thirteenth subordinate title, '*TER TRINÆ NUTRICES* gratiæ, sive noveni cœlites, etc. . . . In collegio S. J. Glattoviæ, anno 1716, 10 Maii.' The festival held at Klattau, in Bohemia, is described, when the decorations consisted of illuminated pictures symbolical of the event, and exhibiting the several saints whose names the infant Archduke bore. The chronograms are not important.

The fourteenth subordinate title, '*FESTIVUM PEGMA*, pro genethliaco applausu . . . Leopoldi (his other names as before), . . . erectum a collegio Glogoviensi Societatis Jesu 3 Maii anno 1716.' This festival was held at Glogau, when a 'pegma' 36 cubits high was erected. The chronograms are combined with the decorations. This one is a compliment to the infant Archduke—

NOVA STELLA DOMVS HABSBVRGICÆ. = 1716

And this one closes the description of the 'pegma'—

DEVS SERVET CAROLVM, ET ELISABETH! = 1716

SCEPTROQVE REGIO SERVET LEOPOLDVM! = 1716

The fifteenth subordinate title, '*VOTUM GENETHLIACUM* ob neo-natum . . . Leopoldum, . . . In communi regiæ urbis Hradisstiensis applausu, a collegio Hradisstiensi Societatis Jesu . . . Anno 1716 . . . 10 Maii.' This festival was held at Hradisch, once a monastery, now a military hospital. There were extensive illuminations of the church and college, and numerous inscriptions. Among the few chronograms was this—

HONORI, ET AMORI NEO-NATI ARCHI-DVCIS AVSTRIÆ. = 1716

The sixteenth subordinate title, '*VOTORUM ET AFFECTUUM* tributum serenissimis genethliis repensum, invictissimi Romanorum imperatoris Caroli ter secundi regnorum et gloriæ hæredi secundissimo

LEOPOLDO EXINDE SECVNDO. = 1716

. . . cui . . . reverentissimo homagio advovebat suis sacris majestatibus, devinctissimum collegium soc. Jesu Iglaviæ.' This festival was held at Iglau. There was a grand 'pegma' 70 feet high, the summit representing sky and stars, with many emblematical groups appropriate thereto, together with symbols of imperial rule. The inscriptions were quotations from classical authors, or verses composed after classical models, with but few chronograms.

The seventeenth subordinate title is mostly in chronogram—

'FERIA SECVNDA PASCHÆ PRIMOGENITVS INFANS HISPANIÆ, = 1716

Serenissimus archi-dux Austriæ, princeps Austriæ Leopoldus,

ORBIS TOTIVS DELICIVM, ET LÆTITIA, = 1716

in communi populorum applausu, pro theatro publicè erecto, in Montibus Kuttnis ad sanctam Barbaram, repræsentatus a

DEVOTA CÆSAREÆ MAIESTATIS INFANTI HESPERO SOCIETATE IESV.' = 1716

This festival was held at Kuttenberg in Bohemia, where there is a fine Gothic church dedicated to St. Barbara. There were several separate emblematic groups, among which that saint was conspicuous. Chronograms abounded among the decorations, bearing particular allusion to the various groups of figures. Towards the conclusion is the following, which is allusive to the silver mines which existed in the neighbouring mountains, and were sources of wealth to the town—

APPLAVSVS GENETHLIACVS
AD MONTES ARGENTEOS. } = 1716

NEO-GENITO SERENISSIMO ARCHI-DVCI AVSTRIÆ, = 1716

PRIMOGENITO PRINCIPI ASTVRIÆ
LEOPOLDO
PRÆSENTATVS. } = 1716

The eighteenth subordinate title, '*CAROLI VI.* augustissimi principis, et

INVICTI CÆSARIS ADSINT NVMINA ! = 1716
(*Statius lib. IV. Sylva IX.*)

dum serenissimo ejusdem primogenito Leopoldo . . . post moram septem annorum tandem nascenti cunctatori, et novo imperii scuto (ità Fabius ille Cunctator[1] appellabatur a Romanis) genethliacos honores, inter festivos ignes, et ardentes gestientis animi gratulationes, exhibet Minima Societas Jesu Lignicena, Die 31. Mensis Maii.' There is but one chronogram to grace the decorations in honour of the imperial infant who delayed his birth.

The nineteenth subordinate title, '*FLORIDO-AUREI SÆCULI PRIMITIIS*, Caroli VI. et Elisabethæ,' etc. etc. (which with festive fires, was applauded by) 'collegium Ferdinandæum S. J. Litomericii,' anno 1716. This festival was held at Leutmeritz in Bohemia, with the usual emblematical structures, poetry, and inscriptions, but few chronograms.

The twentieth subordinate title, '*OMEN FELICITATIS* Luce genethliaca . . . Leopoldi, . . . inter publicos Triurbis Pragenæ applausus, . . . a minima Jesu societate Neo-Pragæ ad S. Ignatium.' This festival was held at New-Prague, at the church of St. Ignatius, where emblematical groups and pictorial subjects were illuminated with all known colours. The chronograms were numerous, and the name of Leopold appeared everywhere in them and in other inscriptions. This one alludes to the foundation, etc., of the college—

COLLEGIVM DIVI IGNATII NEO-PRAGÆ, = 1716
IN STELLIS FVNDATIONIS STERNBERGICÆ POSITVM, = 1716
VENERATIONI NEO-NATI LEOPOLDI DEDICAVIT. = 1716

The twenty-first subordinate title is begun and ended in chronogram—

'AVRORA IN DIEI OCCASV IMPERIIS ORTA (a figurative = 1716

[1] See note at p. 185, *ante*.

allusion to the birth of Leopold) . . . subindè inter festivos ignes adumbrata a

DeVotIssIMo aVstrIæ CoLLegIo nIssensI.' = 1716

This title is allusive to the birth of Leopold in the evening, about sunset, viz., at half-past seven o'clock.

This festival was held at Neisse in Silesia, with the usual decorations and emblems, bearing appropriate inscriptions and some chronograms. The star of Austria and Asturia is alluded to in words taken from Genesis i. 14, in the Vulgate Version—

hæC aVstrIæ et astVrIæ steLLa,
posIta
In sIgna, teMpora, DIes, et annos. } = 1716

The twenty-second subordinate title, '*NOVELLUS SURCULUS* in campos Austriacos ab Austriacis alaudis depositus cum acroamate: . . . Minimis Jesu sociis Novæ Domi[1] 10 Maii 1716.' There was a 'pegma' surmounted by the Austrian eagle, with emblems of the 'Austrian alauda' or 'lark,' the olive branch, the imperial apple or orb of the imperial insignia. Fortune offers the cornucopia to the new-born Leopold—

Prospera constantes figet Fortuna triumphos,
aVrea sæCLa fLVent te DoMInante pVer. = 1716

The many bits of votive poetry are thus terminated—

hæC VoVet noVo-DoMena soCIetas. = 1716

The twenty-third subordinate title, '*PEGMA TRIUMPHALE* serenissimis cunis . . . Leopoldi . . . inter festivos applausus, et universalia tripudia erectum a Minimâ Jesu Societate in collegio Oppaveno.' Anno 1716. Mense Maio. This festival was held at Troppau. There was a grand 'pegma,' 80 feet high by 48 wide, in the form of a theatre, with many emblematical groups, inscriptions, and chronograms appropriate thereto. The last one is associated with the genius of the gymnasium or academy of Troppau—

CVnIs LeopoLDI reVerentIssIMè se sIstIt, = 1716
en prInCIpI sVo CaDIt gyMnas oppaVIensIs, = 1716
a fortItVDIne LaVreas, perennItateM a ConstantIa
LIbet præsagIre. } = 1716

The twenty-fifth subordinate title is entirely in chronogram—

'appLaVsVs genethLIaCVs
aVgVstæ proLI, neo-nato arChI-DVCVLo
LeopoLDo
Inter renoVatos eVropæ festIVos Ignes,
reVerenter obLatVs
ab
InDIgenIs MIssIonarIIs Cæsareis soCIetatIs IesV, = 1716

[1] There are several places in Austrian territory called 'Neuhaus.'

ÆRÆ CHRISTIANÆ
TESCHINII DIE TERTIO VIRENTIS MAII.' } = 1716

This festival, held at Teschen in honour of the 'new-born little Archduke,' was not adorned by chronograms.

The twenty-sixth subordinate title, '*DESCRIPTIO APPLAUSÛS GENETHLIACI* quem serenissimis cunis . . . Leopoldi, . . . submissimè detulit collegium Oppoliense societatis Jesu; anno,

QVO NOVÂ PROGENIE CŒLO DONAMVR AB ALTO.' = 1716

A 'pegma,' with emblems of the usual character, was erected. The narrative concludes with this notice of the last group therein, of three kneeling genii and votive inscriptions—

Postremò ad gradus pegmatis terni spectabiles adgeniculabantur Genioli; primus e latere dedicationem inchoabat:

LEOPOLDO, IOSEPHO, IOANNI ANTONIO IGNATIO,
NEO-NATO ASTVRIÆ PRINCIPI OPTANS PERENNITATEM. } = 1716

Alter in medio continuavit:

VNO CORDIVM AFFECTV:—VNA VOTORVM CONCORDIA. = { 1716 / 1716

Tertius a sinistro latere terminavit:

EREXIT, EXTRVXITQVE, DEBITÆ VENERATIONIS,
OBSERVANTIÆ, ET AMORIS
ERGO SOCIETAS IESV OPPOLIENSIS. } = 1716

Atque ità perennem eidem vovit Pacem et Felicitatem.

The twenty-seventh subordinate title-page commences with a chronogram of the date in one word,

'DILVCVLVM = 1716

in crepusculo,

seu

ORTVS IN OCCASV[1] ROMANO È SYDERE PHŒBVS, = 1716

serenissimum Imperii Sydus,[2] Soboles fulgentior astris,[3] Serenissimæ domui Austriacæ, occasum nescienti, Imperatorum parenti, atque imprimis augustissimo Romanorum Imperatori Carolo VI. natus serenissimus archi-dux primogenitus Asturiæ princeps Leopoldus, . . . optatissimus hæres, ab avitis provinciis, regnis, terrisque hæreditariis omnibus, Tot votis desideratus, Quot in æthere sydera lucent,[4] Secundo syderum cursu, Felicissimisque auspiciis, Horizonti Reginæ-Hradeceno, inter festivos ignes,

GENETHLIACO APPLAVSV DEMONSTRATVS = 1716

a Cæsareo, Regioque collegio Minimæ Soc. Jesu, Reginæ-Hradecii, die 10 Maii.'

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[1] Alluditur ad tempus nativitatis, circa occasum solis, et ad vaticinium V.P. Stredonii: 'cùm te consumptum putaveris, orieris ut Lucifer.'—Job xi. 17. (*See the twenty-first title, ante.*)

[2] Claudian, de 6. Consul Honorii.

[3] Claudian, de Consul. Prob.

[4] Ovid, L. 1. Trist. Eleg. 4.

It was necessary to transcribe the whole of this obscure title-page in order that the chronograms should have due grammatical support. The decorations at the festival seem to have been very important, but not so the chronograms.

The twenty-eighth subordinate title, *APPLAUSUS GENETHLIACUS* quo serenissimas cunas

PRIMOGENITI ARCHI-DVCIS AVSTRIÆ, = 1716
MAGNIQVE ASTVRIÆ PRINCIPIS } = 1716
LEOPOLDI, }

submissimè venerata est Minima Jesu Societas Saganensis.' A genealogical tree was the principal decoration at the college of Sagan, to applaud the birth of the baby Leopold, by which the family of Habsburg is made conspicuous with symbols, mottoes, and a small sprinkling of chronograms.

The twenty-ninth subordinate title, '*APPLAUSUS GENETHLIACUS* debitæ venerationi . . . Leopoldi . . . a Collegio Schwidnicensi,' etc. The college was decorated with a 'pegma,' emblems, etc., and a few chronograms were among the inscriptions. A representation of the zodiac showed the sign Aries, under which Leopold was born, signifying the month of May, alluding also to the order of the Golden Fleece. The chronograms are unimportant.

The thirtieth subordinate title, '*TROPHÆUM GENETHLIACUM* Leopoldo . . . Erectum

A SVÆ CÆSAREÆ MAIESTATI ÆTERNIS DICATA OBSEQVIIS, = 1716
Minima Jesu Societate Telczensi.'

A theatrical trophy was erected before the gates of the gymnasium at Telczen, 46 feet high, in which the Muses, Apelles, Apollo, and other representatives of the arts were present, together with pictures and decorations, fireworks, and illuminations. These were among the votive chronograms—

LEOPOLDO ASTVRIÆ PRINCIPI. } = 1716
AVSTRIÆ AMORI, }

SVCCESSVS DESPONDENT SIDERA FAVSTOS. = 1716

LEOPOLDVS NASCENS SPES OMNIBVS VNA. = 1716

DOMVS HABSBVRGO-AVSTRIACÆ RECREATOR. = 1716

This last prognostication never was fulfilled.

The thirty-third subordinate title, '*TESSERA COMMUNIS GAUDII* . . . pro genethliaco applausu Leopoldi secundi, et semper prosperi . . . erecta a minimæ societatis Jesu collegio Znoymæ, anno 1716, 10 Maii.' A great structure, 45 feet high and 26 wide, was put up near the college, representing things and events in heaven, earth, and sea, typifying the dominion of the Emperor Charles VI. and

the future greatness of Leopold. The only chronograms are these conclusive votive ones, which were inscribed at the base of the 'universal structure'—

CAROLO DEI GRATIA SEXTO GLORIOSO IMPERATORE, HISPANIÆ REGE, } = 1716
DECIMA TERTIA APRILIS SOLATIOSÈ EXORIENS = 1716
EVROPÆ TOTIVS DECVS, AC AMOR, = 1716
LEOPOLDVS ORDINE SECVNDVS,[1] = 1716
FACTIS SIBI, ET PATRIÆ SECVNDISSIMVS; = 1716
PACIFICÈ SVIS IMPERET SVBDITIS, = 1716
FELIX LVNAM[2] DEBELLET; = 1716
LONGÆVITATEM DE CŒLO EXOPTAT, = 1716
ET ADVOVET COLLEGIVM = 1716
DEVINCTISSIMÆ SOCIETATIS IESV. = 1716
Znoymæ sexto idus Maii.

The thirty-fourth and last subordinate title—

'*PERIOCHA APPLAUSÛS GENETHLIACI*, quo augustas cunas . . . Leopoldi . . . humillimè devenerari studuit collegium societatis Jesu Brunæ 26 Aprilis anno 1716.' This festival was held at Brünn, in Moravia, and was graced by a magnificent 'pegma,' 48 feet by 24, with added wings on either side 12 feet high by 24 broad. All the symbols were designed to show that the imperial house of Austria was under the protection of Divine Providence; the inscriptions and chronograms were composed to enforce this teaching. At the foot of the whole 'pegma' the genius of the college, 'Infantem humillimâ subjectione adsalutabat,' in these words—

AVSTRIADVM FLOSCVLE, FORTVNA BELLIDVCVM, = 1716 1716
SOL MVNDI, ATQVE OCVLE, HONORQVE ARCHI-DVCVM, = 1716 1716
DVLCIS PATRVM NEPOTVLE, VITA DECVS CÆSARVM, = 1716 1716
REGVMQVE GLORIA LEOPOLDVLE, CŒLI DONVM AVE REGVLE = 1716 1716

Et unà hunc obscurum conatum dedicabat hac in umbra Serenissimis Cunis humillima Umbra, dum iisdem
ADSTERNEBATVR COLLEGIVM BRVNENSE. = 1716

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[1] He did not live to come to the throne as Leopold II.
[2] Alluding to the victories over the Turks in Hungary, their emblem being the crescent.

CHARLES VI. EMPEROR, FONS INEXHAUSTUS.

A FOLIO volume, sumptuously printed at Prague, on 284 pages, composed by the Society of Jesuits in Bohemia, to celebrate a supposed jubilee of Charles VI. as king of the Holy Roman Empire, and which, by some interpretation of the figures used in the narrative, is made to represent the year 753 B.C., the era of the building of Rome, the year 753 A.D., the alleged year of the building of Prague, and the year 1723, that in which the book was printed; the same date 1723 is given by all the chronograms. This is all very fanciful. The plan of the work consists of nine sections, under the names of certain real or imaginary fountains of the old classical times, with appropriate engraved emblems, historical narratives, poems and odes in various metre, in which chronograms and cabalistic dates are mingled, all intended to heap up praise and flattery on the Emperor Charles VI. and his wife Elizabeth. The title is somewhat prolix; it enlarges on the idea of the fountains and the Roman era. There is a large engraved emblematical frontispiece, representing the emperor on horseback as if in mid-air, leaping from a rock from which many fountains of water spout forth, supplying peace and prosperity to his country and to Europe. It is subscribed with this metrical couplet—

Gloria et Augusti hoc manant ex fonte triumphi,
Publica et Europæ profluit inde salus.

The book is in the British Museum, press-mark 1864. a 4. A former owner wrote on the fly-leaf (that he bought it at Augsburg at the small cost of 2 florins 30 kreutzers) 'Emi Aug. Vindel. 1803. Compt. 2 f. 30 x^{r}.'—the present value would be at least twenty times as much. The title-page is as follows—

FONS INEXHAUSTUS immortalis gloriæ publicæ salutis augustarum virtutum, et gratiarum Augustissimus Romanorum Imperator CAROLUS SEXTUS Germaniæ, Hispaniæ, Hungariæ, et Bohemiæ rex etc. etc. (*sic*) Præprimis quidem recepto in augustissimum caput hæreditario ejusdem regni diademate, Subinde verò universi regni, fidelisque populi piis votorum laureolis devotissimè coronatus. Jungente humillimum quoque studium ejusdem subjectissimæ devotionis minimæ Societatis Jesu per Bohemiam provincia.

ANNO MDCCXXIII.
Nimirum
(It continues on the back of the title-page,)

EXACTIS MILLE ANNIS AB VRBE FVNDATA	=	1723
DVLCISSIMA IVBILÆI SVNT INITIA,	=	1723

Et tanti quidem,
Quantum mundas a sui principio vix bis ter numeraverit.
Magnum videri assolet,
Si annorum decades in sæculum confluant,
Nunc exhaustas sæculorum decades Praga numerat,
Quò vetustior, eò pulchrior.

Et si id quidem veterum Ducum beneficio,
Hodie certè longè luculentiùs
Universum vivificante Regnum
Augustissima Gratia
Clementissimi Cæsaris
Regis Coronati.
Unde Problema: *An annus hic Jubilæus dicendus*
Ex lapsis mille annis ab Urbe condita?
An. *a recens nato Jubilo*
Ex clementissima Coronati Regis Præsentia?
Pro hoc sto. Cado.
Problema solutum:
GRANDE NVNC LABITVR IVBILÆVM = 1723
Ob transactos mille annos a Praga condita;
Sed
GRANDIVS IVBILÆVM
CAROLVS, = 1723
Qui non modò Hæreditario Sibi Regno,
Sed omni rectè sentienti mundo
Nunquam non impensissimi Jubili
Amabilem imponit necessitatem,
Dum Immortali Ejus Gloriæ
Virtutum Majestati,
Augustisque Triumphis
Vix mille sæculorum cambium facilè suffecerit.

It will be impossible to describe this 'fountain' of all that is excellent, and to follow the allegory from place to place through the volume. The following extracts must suffice:—

At page 23 there is an emblem of 'Fons coronatus perennis gloriæ de augustissima domo Hapsburgica secundum illud Joëlis Prophetæ c. 3. v. 18, Fons de domo Domini egreditur; and this chronogram follows after four lines of Latin verse—
CONSTANTIÂ, ET FORTITVDINE AVGVSTVS MONARCHA. = 1723

At page 26 this commences a 'periphrasis lyrica'—
EPITOME SPLENDORIS, ATQVE GLORIÆ
AVGVSTVS CÆSAR. } = 1723

At page 33 this precedes a Latin ode—
TER AVSPICATVM
DE FVTVRIS
PROGNOSTICON. } = 1723

At page 36 another ode concludes with

Epiphonema Cabalisticum.

Ex sensu Martialis lib. 8. Epigr. 74.

Mirificus reddit miracula Cæsar Avorum;
436 202 344 180 561
Nec patitur vincens tempora prisca mori.
48 550 387 326 243 169
Nam nova dum condit, revocat Romana priora;
71 291 234 206 439 202 280
Omnino id Caroli est, quod fuit, est, et erit.
219 13 163 195 324 315 195 105 194

Summa singulorum versuum

1723.

The key to this cabala, and to others which follow, will be found at page 41 of *Chronograms*, also at pp. 311, 442, and 445, *ibid.* Add together the numbers represented by each letter, then each word will show the quantity placed beneath it; every line gives the date 1723.

a b c d e f g h i j k l m n o p q r s t u v w x y z
1 2 3 4 5 6 7 8 9 10 20 30 40 50 60 70 80 90 100 200 300 400 500 600

At page 40 this chronogram precedes an ode, 'Paraphrasis lyricæ epitome chronica'—

INGENTIS ANIMI CONSTANTIA, ET FORTITVDO AVGVSTI CÆSARIS. } = 1723

At page 77 this chronogram precedes an ode—

TRINACRIA IVSTIS AVSTRIÆ ARMIS VINDICATA. = 1723

And this 'Epiphonema cabalisticum' concludes it—

Tutandæ firmat Carolus fundamina terræ
451 226 444 331 271
Ille Europæi stat velut orbis Atlas.
54 410 291 525 231 212

Each verse makes 1723.

At page 82 this chronogram precedes an ode on the victories over the Turks in Hungary, 'Paraphrasis lyricæ epitome chronica'—

HAVD VLLIS CÆSAR SVPERATVR FORTIS AB ARMIS. = 1723

At page 104 this cabala follows after several odes on victories over the Turks in Hungary. 'Epiphonema cabalisticum'—

Odrysia ensiferas objectat Luna phalanges,
634 326 270 261 232
Experta invictam Cæsaris ista manum.
551 392 279 200 301

Each verse makes 1723.

At page 108 this chronogram precedes an ode and some other verses on the emperor's success against the Turks—

IN CONSTANTIA, ET FORTITVDINE VICTORIOSISSIMVS. = 1723

Another, at page 121—

VICtorIa, et trIVMphVs De tVrCa. = 1723

And at page 144 a poem on the same subject concludes thus—

Vestrum hoc augurium, vestro est in Numine Cæsar Austriacus, Fortuna Ejus, Constantia Fortis

VenIt, VIDIt, VICIt InIMICos; = 1723

Indè jam

DoMVI, aC throno ILLIVs paX. = 1723

L. 3 Regum ii. 33. (English version, 1 Kings ii. 33.)

Epiphonema Cabalisticum.

Ingestas Martis flammas compescuit undis

342 310 178 550 343

Pacta Europæis sic data pax populis.

165 500 102 106 361 489

Each verse makes 1723.

At page 148 this chronogram precedes an ode about the Castalian fountain—

VIa regIa sapIentIæ
a reCta non DeVIat seMIta In anfraCtIbVs. } = 1723

Another at page 150—

Vt terso In speCVLo prVDentIa spLenDet In VnDa. = 1723

At page 163 another ode, on the emperor's wisdom, concludes with this 'Epiphonema cabalisticum'—

Largifluum stillando replet sapientia Fontem

573 334 270 315 231

Amplifica est terræ, quod fluit indè, salus.

139 195 271 324 335 58 401

Each verse makes 1723.

At page 165 this chronogram precedes an inscription on a fountain, 'Fons signatus'—

Ità certè
arCana CæsarIs CaroLI ConsILIa
fortItVDIne, et ConstantIâ sVnt CVstoDIta. } = 1723

Another chronogram, at page 167, precedes some verses—

feLIX sVb rosa fronDet ConsILIVM. = 1723

At page 170, an ode entitled 'Plenior Hippocrenes influxus in concham Fontis symbolici,' concludes with this 'Epiphonema cabalisticum,' alluding to the 'Fons signatus'—

Quàm bene Apollineum signat custodia Fontem:

301 52 435 247 457 231

Est princeps populi scire tacere salus.

195 347 399 187 194 401

Each verse makes 1723

At page 174 the Fons sacer coronatæ pietatis (of the Emperor) is followed by an ode to him, headed by this chronogram—

IN CONSTANTIA, ATQVE FORTITVDINE PRINCEPS PIISSIMVS. = 1723

And a long eulogistic poem concludes with this 'Epiphonema cabalisticum,' at page 195—

Irriguo emanant Pietatis Fonte triumphi
435 217 374 201 496
Quos compugnando Turcia victa dedit.
410 485 393 313 122
Each verse makes 1723.

At page 197 the Fons Carolinæ clementiæ is supposed to bear an inscription containing these words—

Meminit se esse Principem, et propè Patrem
Dum urget
IVDICIS OFFICIVM EST IVSTITIA. = 1723

And this line, adapted from Virgil, Georg. ii. 243—

FLVIT DVLCIS DE FONTIBVS VNDA. = 1723

[This is an adaptation of the words of Virgil; he is speaking of the treatment of a poor soil imbued with salt, and proceeds thus—

'Huc ager ille malus, dulcesque à fontibus undæ
Ad plenum calcentur,' etc.

i.e. '*Hither let some of that vicious mould, and sweet water from the spring be pressed brimful,' etc.*]

At page 198 the Fons dulcis coronatæ Clementiæ (of the Emperor) is made the subject of some flattering remarks, concluding thus—

Sic
VIVA FLVIT DE FORTI DVLCEDO, = 1723
et
CONSTANS CLEMENTIA CAROLI SEXTI CÆSARIS
NECTAREI SVPERAT OFFICIA FONTIS. } = 1723

And at page 202 an ode on the same subject concludes thus—

Sic clemens Carolus Sextus micat Unus in omni,
versibus ergo tuis
PLVRES NOLO CANAS CAROLOS: SED DICITO PHŒBE
VNICVS EST CAROLVS. = 1723

An ode to the clemency, constancy, and fortitude of the Emperor ends at page 207 with this 'Epiphonema cabalisticum'—

Si blanda exæquat Superis Clementia Regem
99 68 682 534 213 127
Belliger in terris Jupiter est Carolus.
148 49 364 523 195 444
Each verse makes 1723.

At page 209 the Fons inexhaustus coronatæ munificentiæ (of the Emperor) is followed by odes, headed by these chronograms, at pp. 212, 213—

GRANDIS REGVM THESAVRVS FELICITAT POPVLOS. = 1723
IN MVNIFICENTIA PRINCIPIS FVNDATVR ORBIS. = 1723

And at the conclusion is this 'Epiphonema cabalisticum'—

Omnigenas effundit opes, superaddit Honores
272 370 205 553 323
Omnino est Carolus non nisi Munificus.
219 195 444 130 148 587
Each verse makes 1723.

At page 215 the Fons libratus coronatæ Justitiæ (of the Emperor) is followed by a lyric poem headed thus—

REGIA CÆSARIS ASTRÆA
DAT CVIQVE SVVM. } = 1723

At page 218 there is a Latin oration of ten pages, commencing thus—

CAROLVS VI.
IN CONSTANTIA, ET IN FORTITVDINE CÆSAR
IVSTISSIMVS. } = 1723

At page 228 a 'Carmen epicum' is thus introduced—

IVSTITIA SVB LIQVIDO SCHEMATE FONTIS LIBRATI. = 1723

And at page 244 a 'Prosa panegyrica' concludes thus, referring also to Isaiah xii. 4—

IVDICABIT GENTES, ET ARGVET POPVLOS MVLTOS. = 1723

Epiphonema cabalisticum.

Undosum populi Fontem te Carole anhelant
614 399 231 105 159 215
Effundis Czechiæ flumina Justitiæ.
360 534 306 523
Each verse makes 1723.

At page 245 the Fons refrigerii Coronata animi moderatio (of the Emperor) is supposed to bear an inscription containing these words from Seneca de Consol. ad Marcia, 'Et verò magni Animi est magna contemnere, ac mediocria malle, quàm nimia; illa utilia, vitaliaque sunt, hæc eò quòd superfluunt, nocent.'

Nimirum
AVREA MEDIOCRITAS CÆSARI VT THESAVRVS. = 1723

And at page 247 an ode is thus introduced, having as a refrain to each stanza the last three words of the chronogram—

LEX VNA CAROLO: NE QVID NIMIS. = 1723

Two pages of eulogistic prose conclude at page 255 with this 'Epiphonema cabalisticum'—

Flectit Achillæum, medio tutissimus, Orbem
243 297 98 918 167
Carolus, et semper culmina summa tenet.
444 105 270 203 351 250
Each verse makes 1723.

At page 256 the Fons Carolinus, fons salutis publicæ coronatus, is described, concluding with these encouraging words, 'Ad hunc salutis Fontem accurrite fideles populi, quos qualiscunque mali accessio, aut rerum ægritudo infestat, infallibile hìc salutis remedium reperturi; nam a CONSTANTIA, ET FORTITVDINE POPVLORVM SALVS. = 1723

At page 259 a lyric poem is thus introduced—
TVTIOR HISCE SALVS POPVLO PROMANAT AB VNDIS. = 1723
The same words form also the concluding line. An ode next follows, headed thus—

LIMPIDA CAROLINI FONTIS
NOVI, ATQVE VETERIS ANALOGIA.

This chronogram makes 1773; it agrees with the original; the author probably intended it for 1723. At the conclusion is this 'Epiphonema cabalisticum'—

Plorandis lassata malis dum regna fatiscunt,
354 303 150 234 133 549
Fert obventuram Fons Carolinus opem.
191 708 186 493 145
Each verse makes 1723.

At page 262 the section devoted to the 'Coronatus Fons gratiarum' (of the Emperor) has a pretty engraving of the fountain, with this inscription, adapted from Isaiah lvii. 2, 'THRONUS GRATIARUM'—
'TANQVAM FONS, CVIVS NON DEFICIENT AQVÆ.' = 1723
And at page 264 an ode in Sapphic verse is introduced by this couplet—
GRATIA REDDENDA EST FONTI, EX QVO GRATIA CVNCTA EST. = 1723
BIS CENTVM CHARITES EXPETIT VNA DYAS. = 1723
A note interprets the last word as 'Gemina Augustiss. Majestas.' This chronogram is at the conclusion of the last stanza of the ode—

Gratiæ Fontem redimite sertis
Floreis Gentes, *meminisse* par est
Gratiæ, dum par nequit ulla reddi
Gratia Fonti,
QVI IVSTA SVI DESIDERIA
ET IN ORIENTE ACCENDIT. } = 1723

We now reach the conclusion of this very remarkable work. At page 281 there is a Carmen Seculare, Sapphic verse, by which the Bohemian Society of Jesuits crowns the unexhausted Fountain of Graces to their Majesties Charles and Elizabeth. It contains no chronogram, and concludes with these words—

Epiphonema Cabalisticum

Accidimus Fonti : sacra Illum Vota coronant ;
349 205 175 279 351 364
Cùm mens inferior plura referre nequit.
233 165 279 361 261 424
Dii tribuant grates, derivent munera cæli !
22 532 283 443 356 87
Austriacæ augmentent Pignora mille Domûs !
490 528 247 84 374

Summa singulorum versuum : 1723.

Nondum Finis.

TOTVS EVROPÆ MVNDVS PANEGYRICOS SCRIPSERIT : = 1723

CAROLI, ET ELISABETHÆ
MAGNITVDINIS AVGVSTÆ } = 1723
NON ERIT FINIS.

GERMAN DUKES AND LANDGRAVES.

DUKE OF BAVARIA.

A SMALL quarto volume of congratulations (British Museum, press-mark 637. d. 15). The first congratulation is in German and Latin, adorned with emblems nicely engraved, and bears this title—

'AURORA EXORTA,'

etc. etc.

addressed to Ferdinand, Duke of Bavaria, and Adelaide Henrieta his wife, on the birth of the Princess Maria Anna Christina Josepha Theresia Cajetana Antonia Francisca Felix Hyacinta Victoria. (Felicissimè progenita).

Anno quo

GRATIA DE CŒLIS BOIAS MANAVIT IN ORAS. = 1660

i.e. Grace from heaven hath spread into the Bohemian territory.

The author's name is Dominicus Franciscus Calin.

Monachii, Typis Lucæ Straubii.

On page 18, the last of this congratulation, is this chronogram—

SIT HONOR
DEO TRINO ET VNO
IN
CŒLIS ET IN TERRA
AMEN. } = 1660

i.e. Honour be to the Triune God both in heaven and in earth. Amen.

Then follows another congratulation in Latin prose called the 'Rising Sun,' addressed to the same Duke Ferdinand and Adelaide on the birth of their son Maximilian Emanuel. It was printed at Munich in 1662; it is adorned with a series of elaborately engraved emblems; the title commences—

'SOL ORIENS.'

etc. etc.

An elaborate frontispiece next follows, of which the accompanying illustration is a facsimile, showing the following chronograms—

MAXIMILIANVS EMMANVEL
BAVARIÆ. DOMVS FELICITAS
COELI GAV-DIVM
TERRÆ QVE DELI-CIVM
SICVT SOL ORIENS MVNDO
F. CLC. LXXVI.

Maximilianus Emmanuel
BAVARÆ DOMVS FELICITAS. = 1662
COELI GAVDIVM. } TERRÆQVE DELICIVM. } = 1662
SICVT SOL ORIENS MVNDO. = 1662
AVITÆ SEDIS COLVMEN. = 1662
PROMISSVS A DEO ELECTOR BAVARIÆ. = 1662

i.e. Maximilian-Emmanuel, the happiness of the house of Bavaria.—The joy of heaven.—And the delight of the earth.—Just as a sun rising in the world.—The column of his ancestral throne.—Elector of Bavaria, a promise from God.

The text which accompanies each emblem is finished off by a sentence ending with some appropriate chronogrammatic words.

The first emblematical engraving contains the sun; the text concludes thus—

Quapropter tu a nobis VERÈ SOL MAGNVS DICERIS. = 1662

i.e. Wherefore thou shalt be called by us truly a great sun.

A mere description would not set forth satisfactorily some of the emblems, nothing less than a facsimile copy and a transcript of a whole page of text would suffice; I can only notice the chronograms here, and some of the accompanying words to complete the sentence. The next one concludes thus—

Liceat ergo tuis cunis, princeps serenissime, applaudere, dum præludentia tuæ nostræque felicitati DE CŒLIS MANANT AVGVRIA. = 1662

i.e. May it be permitted therefore to applaud thy cradle, O most serene prince, whilst preluding auguries proceed from heaven.

The next emblem is a cedar tree—Sicut cedrus Libani multiplicabitur BAVARICÆ DOMVS PROPAGO ET GLORIA. = 1662

i.e. As a cedar of Libanus the offspring and glory of the house of Bavaria will be multiplied.

The text belonging to the next emblem concludes thus—

Hinc nos extremâ superfusi lætitiâ, hoc Lemma tuis inscribimus aris, *Tardè* quidem, *sed prudenter* optatos PATRIÆ DAT ADELAIDA FRVCTVS. = 1662

i.e. Hence being overwhelmed with extreme joy, we inscribe on thine altar this motto, (Heaven) slowly indeed but prudently gives the wished-for fruits of Adelaide to the country.

The next emblem represents Pegasus on a rock, which he strikes with his foot, and causes a copious fountain of water to gush forth over an assemblage of ten figures seated at the base; intended for Apollo and the Muses at the fountain of Helicon. Fave proinde serenissime princeps Heliconio Fonti, qui, ut tuis se devoveant auspiciis, ad tuas cunas NVNC PLENIS PROMANAT VNDIS. = 1662

i.e. Be favourable, accordingly, O most serene prince, to the fountain of Helicon, as they (the Muses) devote themselves to thy auspices, they now bedew thy cradle with its abundant waters.

The next emblem is the wooden horse at Troy—
Auspice Maximiliano BAVARICA DOMVS FLOREBIT. = 1662
i.e. Maximilian being the leader, the house of Bavaria shall flourish.

The next concludes with—Tui populi applausu et lætitia exclamant io, io! TANDEM SPES PVBLICA VENIT. = 1662
i.e. Thy people exclaim with applause and joy, Huzza, Huzza, at last the public hope cometh.

The next concludes thus—Vivat Maximilianus Emmanuel invictus fidei catholicæ propugnator, et GERMANÆ LIBERTATIS ACER ET STRENVVS DEFENSOR. = 1662
i.e. Long live Maximilian-Emmanuel, the invincible defender of the catholic faith, and the vehement and strenuous champion of German liberty.

The next emblem is supposed to represent the way of virtue. The concluding words are—Feliciter, feliciter, princeps serenissime, scandes virtutis fastigium; immensumque tibi aliquando facies PERPETVÆ LAVDIS APICEM. = 1662
i.e. Happily, happily, O most serene prince, thou climbest the pinnacle of virtue; thou wilt at length appropriate to thyself the boundless summit of eternal praise.

The next emblem represents the youthful prince asleep in an open country at sunset, a bright star darts its ray of light down upon him. The concluding words are—Splende, ô splende igitur optatissime Bavaricæ domûs Sol nobis diutissimè; et benigno CLEMENTIÆ TVÆ SYDERE PATRIOS TVERE PENATES. = 1662
i.e. Shine, shine therefore upon us for the very longest time, O thou wished-for sun of the house of Bavaria; and do thou defend our country and our homes by the friendly star of thy clemency.

The next concludes thus—Cresce itaque augusto ex sanguine prognate surcule, serenissime princeps Maximiliane Emmanuel, tu gloria, spes et DECVS BAVARÆ FAMILIÆ. = 1662
i.e. Increase, therefore, thou young branch sprung from majestic blood, O Prince Maximilian-Emmanuel, thou glory, hope, and ornament of the Bavarian family!

The last emblem represents Ferdinand showing to his son the statues of their ancestors arranged in a long double line, and concluding with the chronograms which are on the frontispiece of the volume, preceded by these words—Vive felicissimè ad solatium populi! Vive, vive serenissime Maximiliane Emmanuel.

Live most happily
to the comfort of thy people!
Live, Live,
most serene Maximilian-Emmanuel.

AUGUSTUS DUKE OF BRUNSWICK AND HIS FAMILY.

A THICK folio volume of 585 leaves, numbered consecutively, commencing after the introduction (which consists of about 100 more), making in all about 1370 pages (British Museum, press-mark 837. m. 5). The title is 'ARBUSTUM VEL ARBORETUM AUGUSTANÆUM, æternitati ac domui Augustæ Selenianæ sacrum, satum autem et educatum à Martino Gosky, L. Silesio Med. D. et archiatro, C. Pal. Cæs. Anno 1650.' Printed at Wolfenbüttel. There is a frontispiece, an engraved title-page, very many beautiful large emblematical engravings, portraits, and many smaller emblems. The purpose of the book is to applaud and congratulate, by prose and poetry, the Duke Augustus of Brunswick-Lüneburg and his two wives and family, on their marriages and the birth of their children, to commemorate the birthdays, and to lament the death of members of the family. It would be difficult adequately to describe the contents. The odes and poems are very numerous, often very figurative, they are serious, playful, and sometimes jocose; mostly in the Latin, sometimes in the German, and less often in the Greek, Hebrew, French and Italian languages. Anagrams occur everywhere, and chronograms are abundant. It is to the latter feature that I mostly confine my extracts.

The words of the chronograms are generally appropriate to the events. Some chronograms, especially in the later pages of the volume, have reference to that peace for which all kindly-disposed people in central Europe were sighing throughout the first half of the seventeenth century, when the country was being harassed and desolated by the successes and disasters of the Thirty Years' War. The Duke Augustus, it appears, was strenuous in his endeavours to establish this peace. In some instances the chronograms alone give the date of the circumstances described or alluded to in the accompanying text. A few of the chronograms are manifestly inaccurate through misprint or otherwise, and the text does not help to set them right, through the absence of a date expressed in figures. However, making allowance for errors, the work is a notable example of the application of chronograms to biographical history.

On the back of the engraved title-page, the object of the work is set forth in irregular short lines commencing with these quaint words, 'Lector avide et anxie, morare paululum, et cogita et examina Arbustum vel Arboretum hoc, quo etiam Serenissimi principis ac domini D^{n} Augusti, Ducis Brunovic. et Lunæburgi, vita, poeticè, et quidem varia carminis genere, variorum authorum commento et applausu effingitur et illustratur. Continet enim,' etc. (here follows a tabular view of the contents of the book, its divisions and sub-divisions). In continuation there is a page of engraved emblems in sixteen compartments. There is also a copious index of the names of the persons and places mentioned in the poems, which, as we are told, are by various authors. An introductory chapter is called 'Idea

Arbusti' (the idea or plan of the plantation), a concise biographical narrative about the Duke Augustus and others of his family, with the dates of the leading events in his career, including his illnesses, with references to the poems where they are mentioned; such as—1579, 10th April, Augustus nascitur. 28th June, renascitur per baptismum. His going to the universities of Rostock and Tübingen in 1595. In 1597, Dysenterium laborat. He visits Italy, Malta, Belgium, London, etc., in 1603, and returns home in 1604. On 13th October 1607 he marries Princess Clara Maria of Pomerania, and on 19th February 1613 she dies. Concerning that event it is remarked, 'Cum autem spes hominum sunt fallaces, etc., nempe Clara Maria "Dux" Pomerana decimo sexto concordis conjugii anno, bis tamen immaturo fœtu edito, piè et placidè occumbit, et somnum capit suavissimum, nuncque in Domini sui gremio molliter recumbens, laborem permutat,' etc. etc. On 26th October 1623, he marries again, Princess Christiana of Anhalt. The dates of the birth of their children are mentioned. In January and February 1642 there were some severe storms, 'horrenda et portentosa tonitrua et fulgetra cum grandine nivosa audita et visa.' All these events, and many more, are mentioned in the poems, with many a chronogram to mark the date.

In the 'Idea Arbusti,' the repairs done to the fortress and palace at Brunswick are indicated by this inscription—

ARX ATQVE VRBS GVELPHICA DEI AVXILIO, ET AVGVSTI DVCIS, CONSILIO, POST TRISTIA ET EXITIOSA BELLA RESTITVTA ATQVE RESTAVRATA. = 1644

There are many pages filled with verses addressed to the author by various friends. One eulogium bears this date—

ECCE SAT EXHAVSTI BELLIS SINE PACE FRVAMVR
SPES ATQVE IN NOSTRIS ARX BONA CHRISTE FOCIS. } = 1647

(*Signed*) Johan. Romschedius, P. Cæs. et Phonascus.

Some complimentary verses, applicable to the Duke Augustus, are dated by this aspiration for peace—

MARS ATROX CESSET, REDEAT PAX AVREA, NOBIS
VOX ET NOS TVRBANS, TRISTIA FATA FERET. } = 1648

And are followed by this chronogram, written by the author, of the year, day, month, and place of the birth of the Duke—

NASCITVR AVGVSTVS, DVX BRVNOVICENSIS ET LVNÆBVRGIENSIS, FLOS INGENS PATRIÆ DANNENBERGÆ, LVCE X APRILIS. = 1579

On leaf 1 is this chronogrammatic dedication—

DVCI ET PATRI
BRVNSVVICENSI ET LVNÆBVRGENSI
AVGVSTO,
PIO, FORTI, FELICIORI
VERÆ VIRTVTIS ET QVIETIS ASSERTORI INSIGNI.
LINGVÆ PATRIÆ VINDICI STRENVO:
Anno
Quem numero notavit. } = 1648

On leaf 2 some verses addressed to Duke Augustus are dated—

ANNO, AVGVSTO IVNIORI BRVNSVICVM DEBET, = 1634
(*Signed*) Paulus Sperling.

On leaf 43 the following, in the original arranged in short lines after the fashion of an inscription, mentions the universities at which the Duke Augustus studied—

VNIVERSITAS ROSTOCHIANA TVBINGENSIS ET ARGENTORATENSIS
IN HOC PRINCIPE BONI INGENII CREPVSCVLVM NOTÂRVNT. = 1597

On leaf 50, verses with this title, 'Adventum in academiam et bibliothecam Juliam,' conclude thus—Postquam Augustus Dux Br. et Luneb. peregratione tyrocinium posuisset, talis sub porticu inscriptio effulgebat;

ITALIA SICILIA MELITA
ANGLIA, BELGIA, GALLIA
PRINCIPIS AVGVSTI PEREGRINANTIS
VIRTVTES STRENVAS IGNEAS EGREGIAS OBSTVPVIT. } = 1604

To the Duke on his return from Vienna on Saint Matthew's day, the 24th February, in the year

MATTHIAS DONAT QVOVIS PRETIOSIVS AVRO
PIGNVS IO! SIC NOS ET SINE FINE BEA. } = 1634

Another.

SOL ORITVR CLARÂ VENIENTEM LVCE SALVTAT
LVNA SOROR; RARA HIS, AT SCIO, VERA LATENT. } = 1634
(*Signed*) Paulus Sperling.

On leaf 51 some applauding verses are dated—Anno

NOCTE PLVIT TOTÂ; PEPVLIT CITO NVBILA MANE
PRINCIPIS AVGVSTI STELLA BENIGNA POLO. } = 1634

On leaf 53 v. the title-page of the group of verses which occupy the next fourteen pages, combined with nicely engraved emblems, all in praise of the Duke, contains this chronogram—

ET FORTVNÂ ET HEROICIS VIRTVTIBVS PARENTIS VESTRI
GRATIOSIORIS HODIE, ITA ET PERPETVÒ FRVIMINI. = 1649

The arrangement of a sentence in the form of a square, capable of being read a great many times over (perhaps several hundreds) in all directions, was a favourite device in applauses. There are several examples in the book now under notice, but only one in chronogram, which the reader will see on the next page.

A group of epigrams contains, on leaf 58, the following 'eteostichon' on the Duke's motto, 'EXPENDE SINGULA,' which has been the theme of some preceding verses and epigrams. The square can be read in every direction, commencing with the large central letter A. The words are, AVGVSTVS PRINCEPS EXPENDIT SINGVLA RECTÈ.

The last two words are at the corners; those on the left hand must be read backwards—

ETCER ALVGNIS SINGVLA RECTÈ.

T I D N E P X E S P E C N C E P S E X P E N D I T
I D N E P X E S P E C N I N C E P S E X P E N D I
D N E P X E S P E C N I R I N C E P S E X P E N D
N E P X E S P E C N I R P R I N C E P S E X P E N
E P X E S P E C N I R P S P R I N C E P S E X P E
P X E S P E C N I R P S V S P R I N C E P S E X P
X E S P E C N I R P S V T V S P R I N C E P S E X
E S P E C N I R P S V T S T V S P R I N C E P S E
S P E C N I R P S V T S V S T V S P R I N C E P S
P E C N I R P S V T S V G V S T V S P R I N C E P
E C N I R P S V T S V G V G V S T V S P R I N C E
C N I R P S V T S V G V A V G V S T V S P R I N C
E C N I R P S V T S V G V G V S T V S P R I N C E
P E C N I R P S V T S V G V S T V S P R I N C E P
S P E C N I R P S V T S V S T V S P R I N C E P S
E S P E C N I R P S V T S T V S P R I N C E P S E
X E S P E C N I R P S V T V S P R I N C E P S E X
P X E S P E C N I R P S V S P R I N C E P S E X P
E P X E S P E C N I R P S P R I N C E P S E X P E
N E P X E S P E C N I R P R I N C E P S E X P E N
D N E P X E S P E C N I R I N C E P S E X P E N D
I D N E P X E S P E C N I N C E P S E X P E N D I
T I D N E P X E S P E C N C E P S E X P E N D I T

ETCER ALVGNIS SINGVLA RECTÈ.

QVID? LACTAT CVNCTOS IN PIETATE PIOS.

There is no explanation of this. The words of the square, together with the line which follows it, are a chronogram of the year 1647, when the Duke seems to have exercised good judgment about some public benefaction.

On leaf 62, among some congratulation poems, etc., on the marriage in 1607 of the Duke Augustus with Clara Maria, Duchess of Pomerania, etc., the widow of Sigismund Augustus, Duke of Mecklenburg, this chronogram occurs—

AVGVSTO EX POMERANÂ GENTE VXOR VIRTVTIBVS FLORENS DESPONSATVR. = 1607

On leaf 71 v., a madrigal in French, on the portrait of the Duchess of Brunswick and Lüneburg, is thus subscribed—Tertium matrimonium exprimebatur hâc chronographiâ

SOPHIA ELISABETHA PIA ET EGREGIA
MEGAPOLITANA PRINCEPS
AVGVSTO CONIVGALI VINCVLO SOCIATA. } = 1635

This lady, the Princess Sophia Elizabeth of Mecklenburg, was the third wife of Duke Augustus; they were married on the 13th July 1631.

On leaf 101 v. congratulation verses to Prince Rudolph-Augustus are thus dated—Calendis Januarii, Anno

PAX SIET VT, CHRISTE O EXAVDI VOTA TVORVM. = 1648

On leaf 111 the birth of the third son of Duke Augustus, Antonius Udalricus, is applauded—Anno

PRINCEPS FVERAT VIDVVS PER SEX SEPTIMANAS. = 1633

Vel.

INFENSOS HOSTES IVSTO PROSTERNE FVRORE
O DEVS ET PACEM SVGGERE QVÆSO TVIS. } = 1633

(*Signed*) Gosky.

On leaf 140 the birth of a son of Duke Augustus and Sophia Elizabeth, Ferdinand Albert, is applauded—Anno

FERDINANDVS ALBERTVS DVX BRVN. ET LVNÆB. = 1636

On leaf 141 v. their daughter Maria Elizabeth is mentioned as being born, and born again in baptism, at Brunswick, on 27th January 1638. Some applauding verses are followed by this chronogram, formed on the words of the prophet Amos (v. 13), 'Therefore the prudent shall keep silence in that time; for it is an evil time'—

VVEIL EIN KLVGER CHRIST MVST GANTZ STOCK STILL SCVVEIGEN, IST EIN RECHTE BÓSE ZEIT. = 1638

i.e. Because a prudent Christian must altogether keep silence, it is a right bad time.

On leaf 144 the birth of another son, Christian-Francis, is thus dated—Calend. Augusti horâ intra 4 and 5 matutinâ auspicatò natus, et ex aqua et spiritu 29 Septemb. . . . renatus esset . . . Anno æræ Christianæ

QVO FVIT AVGVSTI LÆTVM POST NVBILA SIDVS. = 1639

And on leaf 158 the Duke is congratulated on the event by verses thus dated—Anno AVGVSTI DVCIS BRVNSVVICENSIS ET LVNÆBVRGENSIS FILIVS BRVNSVVIGÆ SACRO LAVACRO BRABITVR DEVS VORTAT BENÈ. = 1639

Devoto et summissimo animo sic ad cunas canebat, Martin Gosky.

On leaf 161 v. this couplet occurs, after a group of verses—

EROGO DEO VIGEAS AVGVSTI DIA PROPAGO
ET VIREAS NOBIS FRONDIBVS AVCTA NOVIS. } = 1642

(*Signed*) Martin Gosky.

This concludes the congratulations concerning the Duke's numerous family.

A group of 'Eucharistica,' complimentary verses and odes, commences at leaf 163, addressed to various persons. The following chronograms occur :—

On leaf 165 v. some verses are dated—

IN PRIMÂ FERIÂ ADVENTVS NOSTRI CHRISTI. = 1616

On leaf 171 v. the following occurs, called a 'Distichon Dædalicum,' which is previously explained as 'Distichon Dædalicum seu Cubus, ex quo tam Hexameter quam pentameter versus, in unâ eâdemque tabulâ legenti compluries occurrit.' The words, however, are not in this instance arranged in a square or labyrinth, only as follows—

MAGNA SELENE PROBIS DAS O VIR LAPSVS AB AXE = 1622
O BENE! TV MVLTOS VIVE SELENE DIES. = 1622

This name 'Selenus' is a pseudonym of Augustus II. Duke of Brunswick-Lüneburg, who was a noted student and writer on the subject of shorthand and secret writing (see my previous book on *Chronograms*, 1882, p. 230). He is eulogised in the part of the work now under notice, in poems very characteristic of his own manner of composition. The word 'Selenianæ' occurs in the title-page. *Vide ante*, p. 209.

On leaf 175, in the same group, an ode is preceded by this date—

Anno
EN LIBRO HARMONIAS VVLGAT TIBI BRVNSVIGIVS DVX, = 1646
vel
VITÆ CONCORDANS QVÆ AVGVSTO A PRINCIPE IVNCTA
DIVINA CHRISTI NASCITVR HISTORIA. } = 1646

Pro iteratâ editione Harmoniæ Evangelicæ Augustæ. Here follows an ode, and these chronograms at the end—

Anno
EN CONCORDIS EVANGELII DVX GVELPHERBITVS (*sic*)
CONSCRIPTIS LIBRIS NOBILE FINIT OPVS. } = 1646
Vel Anno quo
HARMONIA AVGVSTI PRODIT PERFECTIOR: ERGO
AVGVSTO FERTE GRATIAS
ANNOS VOVETE AVGVSTI. } = 1646
(*Signed*) Johan. Valent. Andreas. Theol. D.

Another ode to Duke Augustus concludes, on leaf 182 v., with this date—Anno

JOVA FAC VT CESSENT VENIENTE QVIETE TVMVLTVS
BELLI, ET GRATIFICO QVILIBET ORE CANAT. } = 1648
Also
LAVS DECVS ATQVE TIBI VENIAT PIE GRATIA JOVA,
EN FVGIENTE, BONA EST MARTE QVIETE FRVI. } [1]
Also
AVFVGITO, ATROX MARS, ADSIT SACRA PAXQVE QVIESQVE = 1648
PAX IO, PAX DATA IO, VT NVNC FVIT, ARMA RVVNT. = 1648

[1] This chronogram makes 1699; it is manifestly a wrong date; the author does not notice it in his 'errata.'

On a page opposite to an engraving having a page No. 216, there are some laudatory verses on the entry of Duke Augustus into Brunswick, with this date—viii Septembris, Anno

gLorIa In nVbIbVs Deo, paX sIt In terrIs
hoMInIbVs bona VoLVntas. } = 1643

These words, with very slight variations, have been frequently used for a chronogram. The same chronogram is quoted from another work by Gosky in my former book on *Chronograms*, p. 295.

At leaf 218 and following, there are some 'Dædalean distichs' or cubes (*i.e.* sentences arranged in the form of a cube), such as that which I have printed at page 212, *ante*. As these, however, are not chronograms, I pass them over.

On leaf 221 v., among the 'Epinicia,' is this chronogram—

Annus erit memorialis.
arX atqVe Vrbs gVeLphICa
DeI aVXILIo et aVgVstI DVCIs
ConsILIo
post trIstIa et eXItIosa beLLa
restItVta atqVe restaVrata. } = 1643

Apollo igitur ad Cytharæ suæ sonum suaviter modulatur, etc.

On leaf 252 this 'chronodistichon' is at the conclusion of some laudatory verses—

ChrIste DIV eXoptatâ hâC Da nos paCe frVIsCI:
Vtpote qVæ CVnCtas aVrea præstet opes. } = 1644

The leaf 254 v. is filled with a star of eight rays, each consisting of an hexameter and pentameter couplet, sixteen lines in all. The title is, 'Stella pacis aurea.' In the centre of the star is this chronogram, the words being arranged in a ring—

LVX VobIs reDeat, reDeat paX aVrea Chara.
aDsIt qVIes et aVrea. } [1]

and beneath all, Anno

ah MartIs Densas propeLLe jehoVa tenebras
faX absIt qVIsqVIs optat InIqVa pIVs: } = 1642
LVCeat hIs Contra bona steLLVLa paCIs In orIs
eXaVDI pIa sVspIrIa sanCte DeVs. } = 1642

On leaf 255 v. some verses in Hebrew, Greek, Latin, and German are dated—Anno quo

CVM IoVe se torVI ConIVngIt steLLa satVrnI,
neC non eVIgenIs fata noVeLLa CanIt. } = 1643

Humillimo affectu oblatæ, à
(*Signed*) M. Johanne Tzschoppelio, Chemn. Misn. Paro.

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[1] This chronogram must be wrong. The first line makes 1186, the second 512; the total 1698. The author does not notice it in his 'errata.'

On leaf 257 v. a long ode is dated—Anno
DVX pIVs aVgVstVs patrIÆ DeDIt oCIa tVta. = 1644

On leaf 284 a laudatory poem on the occasion of a religious ceremony at Brunswick, has at the end this date—Anno quo
harMonIa aVgVstI proDIt perfeCtIor : ergo
aVgVsto ferte gratIas
annos foVete aVgVstI. } = 1641

Four fine engravings accompany this 'plausus,' representing a stately church, with a procession of the visit of Duke Augustus, the ceremony within, and a fine representation of the tower and spire. This concludes the 'Epicedia.' Then follow 'Neniæ seu Epicedia' on the death of various members of the family. That one on the death of Clara Maria, the wife of Duke Augustus, has an emblematical engraving, in which, among the accessories, there is a crown with the sceptre erect and the motto 'Hodie rex,' and the same device reversed with the motto 'Cras nex.' On leaf 290 there are these verses in which she speaks—

bIs noVIes soL ortVs erat LVCe eCCe seqVente
asserta ÆthereO est CLara MarIa poLo. } = 1623

Clara Maria vocor. conjux ego namque duobus
Adfulsi Augustis Clara utrobique viris:
Corporis exuviis positis nunc tertia Christi
Clareo sponsa, jugi qui mihi Phœbus erat,
Magna Urbs, et cum Castro splendida Luna valete
En solis radiis Clara corusco mei.

On leaf 291 v. there is this chronogram on the year, month, and day of her death, the 19th February 1623—
soL febrVarIo erat bIs nonVs: et eCCe seqVente
LVCe poLo asserta est CLara MarIa: sat est. } = 1623

And this distich: the first line gives the day, the second the year of her death—
febrVa bIs noVIes en præterIre: seqVentI = 19
VIXI aC LVCe CoLo CLara MarIa poLos. = 1623

On leaf 295, verses composed for the epitaph of Henry Augustus, Duke of Brunswick, who was born in 1625 and died in 1627. He was the son of Duke Augustus, junior, and Dorothea.

Hâc cubat Henricus princeps Augustus in urnâ,
Principis Augusti nobilis effigies.
Dorothea octavo peperit quem mater Aprilis
VICeno In MeDIIs Vesper VbI ortVs erat. = 1625
Rem tristem. Hunc noni mensis triateridis auras
trICenas VIDet Vt, trVX fera Morta notat. = 1627
Hinc genitor, genitrix, frater fient, Jova tuere hos,
Illorum que auge pro bonitate genus.

On leaf 297, the epitaph and various verses on the death of this Dorothea of Anhalt is followed by this date—Titulus chronographicus

DOROTHEA ILLVSTRIS ANHALTINA PRINCEPS
SECVNDIS NVPTIIS AVGVSTO SOCIATA
FILIOS ET FILIAS ENIXA EST VI.
OBIIT VTIQVE PVERPERA.[1] } = 1622

And on leaf 308 there is this date at the conclusion of the poems concerning her—Anno

DOROTHEA ANHALTINA PRINCEPS
ET HEROINA VIRTVTE ILLVSTRIS
SECVNDIS NVPTIIS SOCIATA AVGVSTO
FILIOS III ET FILIAS ENIXA EST III. OBIIT
PIA PVERPERA.[1] } = 1624

On leaf 315 the death of Prince Christian Francis before mentioned is thus dated—

AVGVSTI ET SOPHIÆ CHRISTIAN DE SANGVINE NATVS
FRANCISCVS, CHRISTI MENSE TENELLVS OBIT. }[2]

Another, on leaf 341—Anno

DVX CHRISTIAN FRANZ BRVNSVVIGÆ MORITVR. = 1639

At leaf 345 a group of poems commences, under the title 'Strenæ,' (gifts or presents of good omen), addressed to the Duke Augustus and others of his family, 'olim et nunc.' The introduction, on leaf 346 v., concludes thus—Anno

ALMVS ADIVTOR AVGVSTO AVGVSTALE ASSERVAT. = 1636

An alliterative poem of thirty-four hexameter lines, every word commencing with the letter A, next follows.

At leaf 348, 348 v. These chronograms are associated with verses—

FLOREAT AVGVSTVS LONGÈ DVX OPTIMVS OPTO. = 1636

Eteostichon Eucharisticon et Εὐφημικὸν.

VERBA SACRATA SONENT, VIREANT ET SEMINA PVRA
ET FVGIAT RATIO TRADITIOQVE RVAT. } = 1636

Eteosticha Eucharistica et Euphemica strenæ loco humillimè oblata.

TEMPLA SCHOLÆ AC ARÆ FLORENT, AGER VRBSQVE PRECATVR:
AVGVSTVS TVTOR SECLA BEATVS AGAT. } = 1640

Encomium.

HVI PRINCEPS BONVS HIC, CVRÆ ILLI VERBA SACRATA
SVBDITA GENS REGIO, RELLIGIOQVE DEI. } = 1640

At leaf 349 is the following—'Anno XLI. Christo annuente De anni Novi auspicio felicissimo, et de rectoris in academiâ Juliâ secundùm oblato honore et officio magnificentissimo: Ut et de anno

---

[1] These two chronograms seem to be wrong. It appears elsewhere in three places in the text that she died in 1634. Born in 1607. Married 19th February 1623.

[2] This chronogram is intended for 1639; as it stands it makes 1539. The letter D is not printed as a numeral; but if it were counted, the chronogram would make 2039, which is manifestly wrong.

fatali et climacterico magno (quem ingredietur hoc ipso tertio et sexagesimo 4 Id. Aprilis), superstitiosissimo et celebratissimo: In arâ memoriæ et gloriæ, Thus hoc votivum libat et litat.' The last eight lines are as follows, the whole being addressed to the Duke Augustus on entering his sixty-third year, the grand climacteric—

PACE NIHIL MELIVS: BELLOQVE NOCENTIVS EST NIL
BELLA ABEANT: ESTO PAX, PATRIÆ VNA SALVS. } = 1641

Fulmina pœnarum et cessent, Martisque famisque
Et Mortis cessent fulmina dira tria:

ANNVS SIT FELIX, FALLAX BELLONA FATISCAT
CESSET PESTILITAS, CESSET VBIQVE FAMES. } = 1641

Anno

AB PROPRIÂ SALTEM SI DVX HABITASSET IN VRBE
PATRIA SALVA FORET, PAX ET IN ORBE FORET. } = 1641

(*Signed*) Martin Gosky, D. et Archiater.

On leaf 355 there is a fanciful composition called 'Pentastichus Cancrinus obliquus Encomiasticus seu sticho-dilectus Cum voto ordinis,' etc., addressed to the Duke Augustus on his attaining the age of 63. At the conclusion is this date—Anno

BLEIB BEII VNS HERR ZV IEDER FRIST
VVEIL ES NVN ABEND VVORDEN IST.[1] } = 1642

On leaf 360 there is a poem containing a curious acrostic, followed by this date—Anno

DA DEVS ISTA SALVS TERRIS SIT PROPRIA NOSTRIS
ET QVÆ HIC NOS CRVCIANT NOXIA PELLE PROCVL. } = 1643

On leaf 362 commences a poem with this title—

Anno XLV.
Ἔτος
Gratulatorium et Xenion
Sacrum votivum
pro felici ingressu, feliciori progressu felicissimo egressu
Anni Epochæ Christianæ

AVLAS QVI COELI CVM TERRENO ORBE CREASTI,
HOC ANNO NOS REX CHRISTE TVERE, IVVA. } = 1645

Cultu devotissimo Vulta subjectissimo oblatum
Ex illo Proverbio.
Es iſt ander Ding.

On leaf 366, a poem to Duke Augustus concludes with this date—

Anno
ORBES QVI CŒLI ATQVE SOLI CVM PATRE CREASTI
HOC ANNO NOS REX CHRISTE TVERE IVVA. } = 1646

---

[1] These words are evidently adapted from St. Luke xxiv. 29. See my former work on *Chronograms*, 1882, p. 529, chron. 8.

On leaf 369 are these verses to the Duke Augustus, alluding to the calends of January and his own 'last calends'—

Felices tibi Principes Calendæ
Sint Princeps, ut et ultimæ Calendæ
Hoc anno: quod erit novis Calendis
Et ratum: esto et in ultimas Calendas
Anno

PACE NIHIL MELIVS BELLOQVE NOCENTIVS EST NIL,
BELLA ABEANT, VENIAT PAX BONA, TVTA SALVS. } = 1646

(*Signed*) Rudolphus Augustus Gosky.

On leaf 371 is the following—

Anni CIↃ CXLVII (*sic*)
Strena debita humillima Eteosticho expressa,

AVGVSTO HEROI PRO STRENA COMPRECOR, VT QVÆ (Heroic.)
CŒPTA GENEROSÈ PROFERAT SOLICITVS (Iamb.)
IN CHRISTO IESV GLORIOSÈ FINIAT (Trochaic.)
ITA FIAT, FIAT. (Anapest.) } [1]

Ita optat et precatur
Johan. Valentin. Andreæ
SS. Th. D. et Seren. à Consil. Eccles.

On leaf 375. Melismata strenæ loco humillimo affectu consecrata et oblata Calendis Januarii, Anno

FLORE DVX AVGVSTE LEO PREME VIRIBVS VNGVEIS. = 1648

(*Signed*) M. Henning. Biderman.

On leaf 378 v. and 379, are the following couplets, intended for the Duke Augustus. 'Eteonomastica exactè literis numeralibus annum novum signantia.'

FAC DEVS, HOC ANNO CESSENT VT BELLA CRVENTA
PAXQVE REDVX PORTET PRINCIPI, AB ÆTHERE OPES. } = 1648

(*Signed*) Rudolphus Augustus Gosky.

IVSTITIA AC PIETAS VALIDÆ SVNT PRINCIPIS ARCES:
SECVLA FAC DEVS VT PERPETVA HAS FOVEANT. } = 1648

(*Signed*) Anthonius Udalricus Gosky.

The next congratulation is for the year 1649—

SIT PATER, ET FILI, SIT LAVS TIBI SPIRITVS ALME.
NVNC IN CVNCTA TVA ET SECLA FVTVRA NOVA. } = 1649

Vota metrica strenæ loco
humillimo affectu consecrata et præsentata.

(*Signed*) Gosky.

---

[1] This chronogram makes 1642; according to the text it should make 1647. The author does not notice this discrepancy in his errata.

The group of 'Strenæ' poems on the year of Jubilee ends thus at leaf 387 v.—

Calendis Januarii Anni
QVo paX, Vt sVrgens bona LVX, rata MVnera DVpLet! = 1650

On leaf 389 commences a group of poems and birthday odes addressed to the Duke Augustus, under this title, 'Encaenia, more veterum et majorum, non Stalagmia, Monilia, Phialas, Trabeas, Murenulas, aut Dactyliothecas, non Toreumata et simulachra vermiculata, aut dædala alia opera, gemmarum, argenti et auri: non exquisita mensæ ingenia et struices patinarias: Sed tacito labello suspendo et introrsum sub linguam murmuror, Favente Deo, Applaudente choro, Ovante foro, Exultanteque thoro,

Augusti, Ducis Brunovici,' etc. etc.

This is followed by an engraving, representing the Duke and his family at a feast out of doors under an emblematical tree, with the motto 'Natalis diei Memoria.' There are but few chronograms; the poetry is very fanciful.

On leaf 395, a birthday ode has at the end this motto—Anno
gLorIa In nVbIbVs Deo, paX In terrâ hoMInIbVs bona VoLVntas. = 1641

On leaf 440, an ode in German is dated at the end thus—Anno
DVX br. aVgVstVs aVthor paCIs optIMVs. = 1642

On leaf 452 this couplet occurs—Anno
æthere fLorIferI LVX nona Vt fVLsIt aprILIs
ConfeCtVM Lætæ est nobILe paCIs opVs. } = 1642

On leaf 468, a group of 'Encænia,' called 'munera natalia,' birthday presents, contains this

Chrono Tetrastichon.

Dux Auguste, Dies mox dena recurret Aprilis,
Quæ tibi Natalem signet adeste Diem.
DVX aVgVste, DIes eat hæC tIbI prospera, sospes
opto DIV VIVas, et pIa fata trahas. } = 1646
Ita vovebat devotiss. animo Cels. v. ab intimis sacris Consiliis.
(*Signed*) Johan Valentin Andreæ. Theol. D.

On leaf 478, some birthday verses are dated 9th April—
aVgVste o prInCeps, antIqVI nestorIs, opto,
VIVas Vt seros InnVMerosqVe DIes. } = 1647

On leaf 487, this couplet to the Duke Augustus, on having completed his sixty-eighth and commenced his sixty-ninth year, on the 10th April—
bIs qVInta aVrora aprILIs, nataLIs erat qVæ
aVgVstI heroIs, faVsta, DeVM oro, Vt eat. } = 1647

On leaf 504 v., some verses to the Duke on reaching his seventieth year, are dated—Anno quo

paX JesV aDVentet, paX Vt nVnC optIMa VIta est: = 1648
opteM Ita nVnC sIt paX: paX sIt VbIqVe DeVs,[1] = 1644

debitæ gratitudinis devotè et submissè porrigebat.
(*Signed*) Andreas Schwartz, Ecclesiæ Schelensis minister.

On leaf 512, the Duke having reached his seventy-first birthday, a group of verses commences with the title 'Currus fructiferus, etc.,' and this date at the end thereof—Anno

sIt brVnsVVICensI paX o optata LeonI:
CVI, VIVat, LVnæ sVbDIta bVrga VoVet.
DeXtera eI pIetas: sapIentIa rara sInIstra: } = 1649
sVbseqVa Carpophoræ CopIa Læta feret.

A large and curious engraving next follows representing a procession; in the sky the zodiac is represented, Leo (the Lion of Brunswick) occupying the centre, and the rays of the star in his breast descending on the Duke Augustus, riding in his 'fruit-carrying' chariot; numerous allegorical figures of peace, plenty, etc., form the procession.

Some miscellaneous poems come next, and among them, on leaf 557 v., some verses are dated—Anno

fortVna heroICIs VIrtVtIbVs tVIs
DIgna faVore perpetVVM. } = 1646

On leaf 564 v., a poem of fourteen lines, in which 'the Duke speaks of himself,' has this chronogram for its last couplet—

beLLVM trIste fVgIt: reDIt at paX aVrea terrIs:
JVstItIa et pIetas, orbe faVente VIget. } = 1649

On leaf 569 v., a short poem to the Duke concludes with this line—

VIVe DIV eX VIrtVte, soLVM genItaLe gVberna. = 1649

And another poem following, commences with this motto—

JesV DVX VItæ: fer tV noVa teMpora paCIs. = 1638

The poem contains these lines—

Felici auspicio dicat ingredientis et anni
qVo tanDeM eX tVrbIs nos eXtrahat hIsCe JehoVa = 1638
Cunctaque fausta petita orbi cum pace redonet.

The poem concludes with the following couplet, and the curiously arranged chronogram of the date 1638, which is designated 'Proteum Poeticum palindromum,' on the subject of peace long wished for—

absInt beLLa faMes, pestIs VIgeatqVe reDVX paX: = 1638
paX Vt In aVspICIo, MeDIo VtqVe In fIne sIt anni. = 1638

The line in the cross-ways of the circle may be read 4 times as a chronogram, and 24 times in all. (See next page.)

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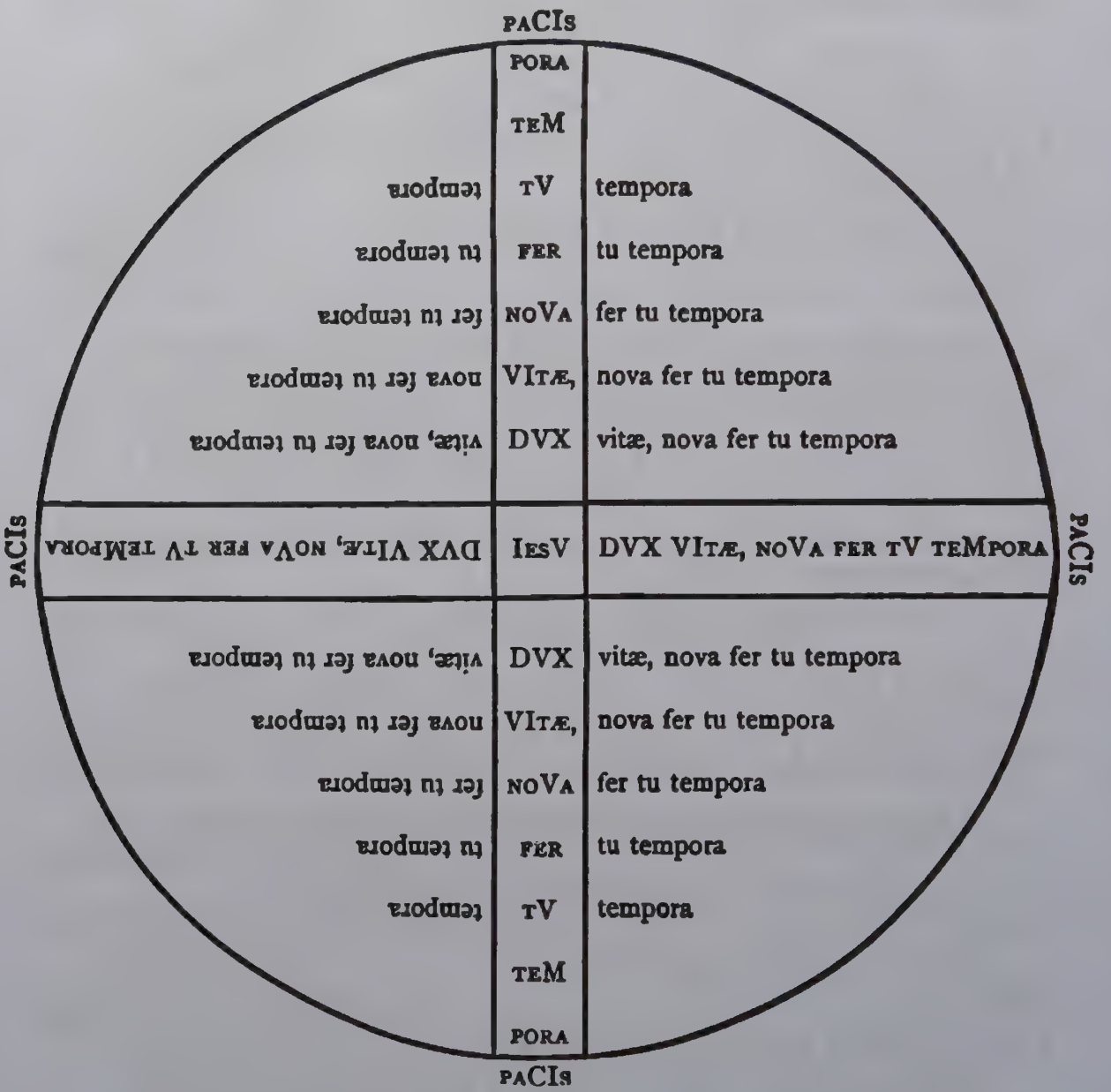
[1] This chronogram makes only 1644; there is probably an error, but the author does not notice it in his 'corrigenda.'

IESV DVX VITÆ NOVA FER TV TEMPORA PACIS. = 1638



Pacis *quæ* usque *comes* Spiritualis *eat.*
(*Pax maledicta sit*, hanc pacem *quæ turbat, iniquâ*
Veræ Ecclesiolæ conditione tuæ!)

AH DIS NEVV IAHR, NEVV FRIEDENS ZEIT
BRING NVN IESV DER CHRISTENHEIT. } = 1638

On leaf 577 v. there is a congratulation poem, addressed to Christian-Lewis, Duke of Brunswick-Lüneburg, on 29th January—

Anno
PRINCIPI ET HEROI GRATIOSO
CHRISTIANO LVDOVICO DVCI BRVNOVICENSI ET
LVNÆBVRGENSI, PATRI PATRIÆ. } = 1649

This remarkable work comes to its conclusion at leaf 585, without any more chronograms. The last date mentioned is 1650, at some verses on the jubilee of that year, with the title 'Lusus jocoserius.'

The Duke Augustus died in 1666; his son Rudolph-Augustus succeeded him, who associated his next brother Anthony-Ulric in the government from 1685 until 1704, when he died. Anthony-Ulric now ruled alone; he became a Roman Catholic in 1710, and died in 1714. Some medals relating to these Dukes are mentioned in my book on *Chronograms*, 1882, page 150.

AUGUSTUS WILLIAM, DUKE OF BRUNSWICK.

A VOLUME of tracts, thirty-four in number, labelled 'Panegyrics, etc.' (British Museum, press-mark 836. m. 23.) Tract No. 8 describes the illuminations at Jena to celebrate the birthday of Augustus William, Duke of Brunswick, on 8th March. Among the decorations and complimentary inscriptions were the three following. The first chronogram marks the date, 1715, the first anniversary of his accession; the second is not explained; perhaps it relates to his mother—

VIVAT
AVGVSTVS
GVILIELMVS
DVX
AVELPHERBITANVS
PATER
PATRIÆ. } = 1715

i.e. Long live William Augustus, Duke of Wolffenbüttel, the father of his country.

VIVAT
ELISABETHA
INSIGNE
ORBIS
DELECTAMEN. } = 1670

Long live Elizabeth, the great delight of the world.

VIVAT
PERPETVOQVE VIGEAT
AVGVSTA
DOMVS BRVNSVICENSIS
ET
LVNEBVRGENSIS. } = 1715

i.e. Long live the august House of Brunswick and Lüneburg, and may it flourish for ever.

The next two tracts in the volume are, first, a cantata performed at Jena; and, second, a congratulatory oration spoken at Jena, in honour of his birthday. They contain no chronograms; nor are there any in the other tracts in the volume.

CARL THEODOR, COUNT PALATINE.

MEDAL to Charles Theodore, Elector-Palatine, to commemorate his visit to Heidelberg on 15th August 1746, taken from the engraving in the vol. for 1851-54 of the Proceedings of the Historical Society of Middle Franconia, p. xiii. *Ob.* his portrait. *Rev.* represents a lion in the sky, whose body emerges from the sun with rays in all directions, beneath is a city with a river in front; another lion rises from a hill in the background, and stands rampant towards the first lion. The medal is not explained; it bears this inscription, composed in hexameter and pentameter verse, around the device—

IRRADIAT MONTES CAROLI PRÆSENTIA NOSTROS
ET VELVT EXORIENS PHŒBVS AB AXE VENIT. } = 1746

i.e. May Charles irradiate our hills by his presence, even as the rising sun comes from above.

LUDWIG, LANDGRAVE OF HESSE.

IT is desirable that I should repeat here what may be seen in my former book on *Chronograms*, pp. 125, 126, in order that I may give a more complete extract from the volume there mentioned, and bring to notice a somewhat different copy of that rare book. And first, as to the folio volume in the Lambeth Palace Library (press-mark 13. c. 10). The engraved title-page represents a handsome sepulchral monument, with skeletons and emblems of mortality, with this title in the centre, 'Ehren Gedechtnus dess Durchleuchtigen Hochgebornen Fursten . . . Ludwigen Landgraven zu Hessen.' Marpurg, 1626. There are curious engravings of the funeral pageant of Ludwig Landgrave of Hesse, many pages (from engraved plates) of complimentary verses enclosed within very pretty floral borders, genealogical trees, etc., also funeral orations and sermons to his memory at a later part of the volume.

At page 110 the members of the University of Marpurg record their lamentation on the loss of their patron Ludwig, and invoke the blessing of God on his successor, the Landgrave George, concluding with this hexameter chronogram—

SCEPTRA REGAT FAVSTVS MODERANTE GEORGIVS AXE. = 1626

i.e. May George reign happily, heaven moderating his rule.

A funeral sermon, at page 152, by Martinus Helvicus, with the text '2 Corinthians. v.,' is preceded by this chronogram couplet, alluding to the Thirty Years' War—Anno

HeV! passIM VLtrICI terret beLLona fLageLLo,
nos patroCInIo ChrIste tVere tVo! } = 1626

i.e. In this year; Alas! Bellona everywhere terrifies us with an avenging whip; do thou, O Christ, defend us with thy patronage.

The second part of the volume is dated 12th November 1626, and has this chronogram at page 153—

DIspergat reX VIrtVtIs nostros InIMICos. = 1626

i.e. May the king of virtue scatter our enemies.

Among the 'grief and groans,' at page 180, is this 'Eteostichon,' expressing the date of Ludwig's death, the 27th July 1626, and of his funeral, the 18th September 1626—

JVLIVs en noVIes ter CeLso Vt LVXerat aXe,
prInCeps LVDVICVs LætVs aD astra VenIt. } = 1626

bIs noVIesqVe VbI LVX septeMbrIs fVLserat, eCCe
prInCIpIs eXVVIas, heI, CapIt Vrna LeVIs. } = 1626

i.e. When July had thrice nine times shone in the lofty sky, Prince Lewis joyfully went to heaven.—When the light of September had shone twice nine times, behold the slight urn receives the mortal remains of the prince.

The other copy, above alluded to, was in the sale of the 'Beckford Library' at Sotheby's in December 1882, lot 1959. It is thus described in the catalogue (the title being the same as that of the Lambeth Palace volume), 'Engraved throughout and ornamented title, coats of arms, full-length portraits of the Landgrave and his wife, emblem, Landgrave lying in state, his family standing around the coffin, funeral procession, vault, chapel, genealogical tree, portrait of George Landgrave of Hesse, and elegant borders, red velvet binding, gilt edges; folio, Marpurg, 1626. *** Very scarce; unknown to Brunet and Grässe.'

This copy contains the same engravings as those in the Lambeth Palace copy, with the additional one occupying the space of two folio pages, representing the deceased prince clothed in regal costume lying in state on his funeral bier; on the reverse side, within an ornamental funereal border are these chronograms, first the motto of the Landgrave, showing the year of his death—

In rebVs DVbIIs tVnC tIbI fIDo DeVs. = 1626

i.e. In uncertain affairs, then I trust on thee, O God.

Then follow the two couplets given above containing the dates of his death and funeral, and this additional chronogram couplet—

Annum mortis bis exhibens.

DIsCe MorI In VItâ, post fata Vt VIVere possIs, = 1626
hæC præsens DVbIa est: qVæ sVper aXe Manet. = 1626

i.e. Learn in life to die, that after death thou mayest be able to live;—this present life is uncertain, that in heaven above is permanent.

The Lambeth Palace volume contains 490 pages of letterpress more than the 'Beckford' volume. The latter was sold for £7, 10s.; the purchaser, without having seen it, was attracted by the catalogue note ***. I cannot find a copy in the British Museum, and I know of none other than the two volumes here noticed.

I possess a volume very similar in character and subject to that last mentioned. It is a thick folio, containing about 720 pages and 83 plates, describing the funeral of George II., Landgrave of Hesse, at Darmstadt in 1661, and giving the particulars of the funeral pageant, and the whole of some exceedingly long sermons in German, and orations in Latin, preached and spoken on the occasion, both there and at Giessen University. The emblematical engravings are very curious, with their lugubrious accessories or prettily composed floral and other borders. The funeral procession must have been inconveniently long for those who attended it, it is chiefly interesting now for depicting the costumes of all classes of persons who were present. Other engravings represent full-length portraits of several members of the family in grand costume, and of the deceased Landgrave lying in state, the sepulchral vault, armorial shields, and genealogical tree. Altogether the engravings much resemble those in the last-mentioned work describing the funeral of Ludwig. The name of the compiler of the volume, and the author of whatever may be therein of his own original composition, is Johannes Tackius (or Tacki), doctor of philosophy and medicine at Hesse-Darmstadt, chief physician, etc.

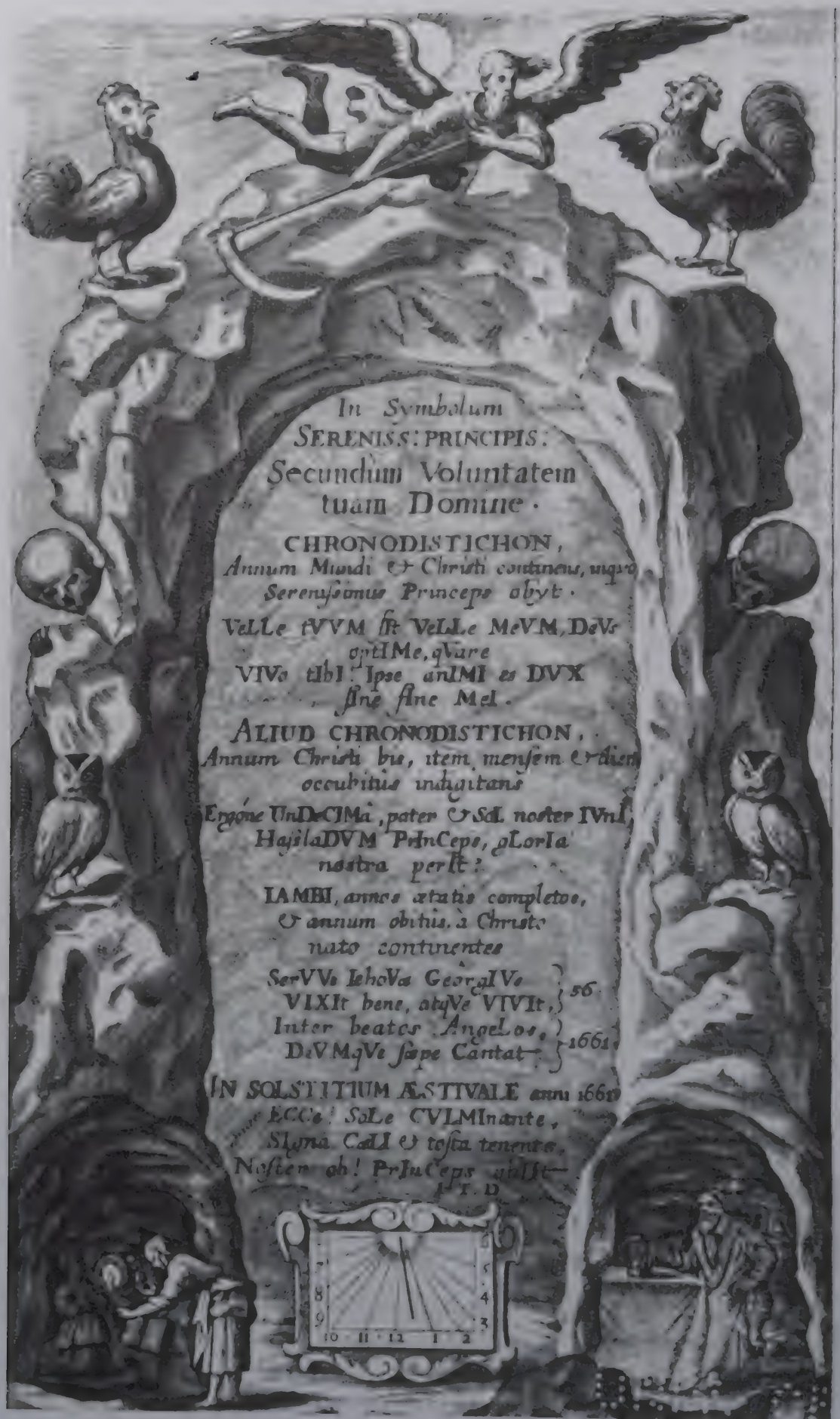
The work is in two parts, with separate paginations. The first part contains the preachings, etc., in 480 pages; the second contains 238 pages of orations, epitaphs, verses, etc.; the latter bears this title—'Cedrus, æternitati nominis et famæ serenissimi principis ac Domini Georgii secundi. Hassiæ Landgravii principis Hersfeldiæ, etc. etc. etc. Principis dum viveret optimi maximi virtute meritis gloria, nomine totius academiæ Gissensis, inter suspiria et lachrymas oratione publicâ devotissimè consecrata per Johannem Tackium,' etc. etc.

Among the engravings, that which is numbered 40 is a fair example of the doleful ones, and it is the only one with chronograms, which appear as if inscribed on a recess cut in a rock. Its character is likely to be overlooked in glancing over so many engravings, therefore I give in the accompanying illustration a facsimile of it somewhat reduced in size. The inscription is to be read plainly thus—

In symbolum serenissimi principis, secundùm voluntatem tuam Domine.

Chronodistichon.

Annum mundi et Christi continens, in quo serenissimus princeps obiit


In Symbolum
SERENISS: PRINCIPIS:
Secundum Voluntatem
tuam Domine.
CHRONODISTICHON,
Annum Mundi & Christi continens, quo
Serenissimus Princeps obyit.
VeLLe tVVM sit VeLLe MeVM, DeVs
optIMe, qVare
VIVo tIbI? Ipse anIMI es DVX
sine fine Mei.
ALIUD CHRONODISTICHON,
Annum Christi hic, item mensem & diem
occubitus indicitans
Ergone UnDeCIMi, pater & Sol noster IVnI,
HasILaDVM PrInCeps, gLorIa
nostra perIt?
IAMBI, annos ætatis completos,
& annum obitus, à Christo
nato continentes
SerVVs IehoVa GeorgIVs } 56.
VIXIt bene, atqVe VIVIt, }
Inter beatos AngeLos, } 1661.
DeVMqVe sæpe Cantat }
IN SOLSTITIUM ÆSTIVALE anni 1661
ECCe! SoLe CVLMInante,
SIgnIs CaLI & tosta tenente,
NostrI oh! PrInCeps abIIt—
I. D.

VeLLe tVVM sIt VeLLe MeVM, DeVs optIMe, qVare VIVo tIbI ! Ipse anIMI es DVX sIne fIne MeI.[1] } = 5610 + 1661 = 7271

Aliud Chronodistichon.

Annum Christi bis, item, mensem et diem occubitûs indigitans

ergòne VnDeCIMâ, pater et soL noster IVnî, hassIaDVM prInCeps, gLorIa nostra perIt?[2] } = 1661 + 1661 = 3322

Iambi, annos ætatis completos, et annum obitûs, a Christo nato continentes

serVVs IehoVæ georgIVs VIXIt bene, atqVe VIVIt,[3] } = 56

Inter beatos angeLos, DeVMqVe sæpe Cantat. } = 1661

In solstitium æstivale anni 1661.

eCCe ! soLe CVLMInante, sIgna CœLI et tosta tenente, noster oh ! prInCeps obIIt.[4] } = 1661

At page 385 of the first part a preaching with this title—'Concio exequialis, gehalten von Johann Adolph Rüheln, Definitorn und Pfarrern zu Rheinheim. M.DC.LVIIIIII.' A funeral oration in German, in which the speaker wisely brings to the front the Landgrave Ludwig, the living successor of George. The chronograms at the head of the discourse decidedly point to him; they follow immediately after the above curiously expressed date, meaning 1661—

In noMIne DeI; ChrIstI saLVatorIs: = 1661

et regIMIne LVDwICI pII, = 1661

DeI gratIa serenIssIMI nostrI prInCIpIs hassIæ et hersfeLdIæ (*sic*). } = 1661

i.e. In the name of God; and of Christ the Saviour: and in the reign of Ludwig the pious, by the grace of God our most serene Prince of Hesse and Hersfeld.

By correcting some of the errors in the original print, I have made the second and third chronograms to give the right date. The author of 'Concio exequialis' concludes at page 399 with the following

---

[1] This chronogram gives both the year of the world and the year of Christ, in which Landgrave George died. I am unable to decide on the system of chronology by which this particular date is calculated. It is neither the Jewish 3761, nor the customary one of 4004 years adopted in this country. The total makes 7271; therefore, after deducting the date 1661, the remaining figures, 5610, must be taken as the *Annus mundi* here intended.

[2] This makes 3322, or twice the date 1661.

[3] Of these Iambic verses, the first couplet makes his age, the second the current date.

[4] This tells that he died in the summer solstice, which includes the 11th June, while the shadow on the sun-dial below shows the hour of his death.

chronograms on the second year of Ludwig's reign, 1662, and introduces his own name in the third line from the end—

Anno Christi MDCLVVII.

LVgVbres has MeDItatIones saCras,	=	1662
serenIssIMæ CeLsItVDInI IpsI,	=	1662
prInCIpI hassIÆ et hersfeLtIÆ prVDentIssIMo	=	1662
LanDgraVIo, serenItate pIa, ChrIstIanIssIMo	=	1662
DIspensatorI In gratIa prInCIpaLI optVMo,	=	1662
Voto Vere fIDeLI œConoMo.	=	1662
LVDoVICo Meo gratIoso	=	1662
In LaVDato obserVantIÆ saCraMento,	=	1662
DebILI et trIstI sVbIeCtIone transMIttO.	=	1662
CorDe, e rheInheM, rÜheLIVs:	=	1662
Mœsta Vestra serenItas et CeLsItVDo	=	1662
fLoreat, et faVeat pastorI senIorI InDIgnIssIMo obseCro	=	1662

The second part of the work, after giving seventeen sets of lugubrious and complimentary verses, breaks out in chronograms. The ode number XVIII., at page 181, is as follows—

CARMEN NUMERALE,

quo Serenissimi Principis

Annus obitus comprehenditur,

sangVInIs hassIaCI prInCeps, præCeLse georgI,	361	
euge[1] neqVIs LethI sVbItas VItare sagIttas?	70	
CorporIs egregIâqVe statVrâ, qVI eLoqVIoqVe	179	
VIrtVte et pIetate tVâ, genIo, et generoso	18	
IngenIo, heroas eVropæ, VInCere qVosVIs	124	
es soLItVs; fato en! ah! fVnere raptVs aCerbo es!	166	
hassIa nostra fVIt tanto VIX prInCIpe DIgna.	626	
arbItrIo IVsto ergò stato VerboqVe IehoVæ	24	
qVIVIs sVpponat sese: atqVe ob fVnera nostrI	28	
heroIs fIgant hassI LVgVbrIa sIgna.	65	
	=	1661

ALIUD CARMEN

Diem, Mensem et Annum Mortis continens.

IVnIVs VnDeCIMVs VenIt qVo non sIne trIstI	1637	
fato, heros, pater en! patrIÆ petIt astra georgVs:	7	
regna beata tenes, aptasqVe tVa ossa qVIetI.	17	
	=	1661

CHRONODISTICHON, SYMBOLUM

Serenissimi Principis

Cum anno obitûs complectens:

oMnIbVs In gestIs fIat DIVIna VoLVntas	1576	
[2]IngentI eVentV, atqVe VtILItate IVVans!	85	
	=	1661

[1] *Sic.* This line is faulty, because a numeral letter in EUGE (EVGE) is not counted.

[2] This pentameter verse is remarkable, every word is elided into that which next follows.

The next set of verses at page 182, and numbered XIX., are in a more cheerful style. They congratulate Ludwig in a most devoted manner on his succession to his title and dominions.

The first gives the day, month, and year of his birth, the 25th January 1630—

NATVS ERAS LVDOVICE HEROS, VT NOSTER IANVS,	677	
QVINQVE ET VICENOS FECIT VELOCITER ORTVS,	379	
SALVA SIT ISTA DIES, VENIATQVE ÆTERNA PER ÆVA.	574	
	=	1630

The next gives the year of the commencement of his reign—

TV LVDOVICE, PATER PATRIÆ, TERRÆ HASSIACÆQVE,	773	
NOSTRÆ ATLAS, SALVE: IACVISSES HASSIA TOTA	213	
VT VASTATA, TVIS PROPRIIS NEQVE SVRGERE POSSES	28	
VIRIBVS. AVXILIIS HEROS NISI TE PIVS ISTE	89	
ERIGERET, VELOXQVE TVAS AVFERRE RVINAS	87	
INCIPERET. IVSTÈ REGNI SVSCEPIT HABENAS	215	
HEROS. FRVGALIS VIVIT, PRESSOSQVE TVETVR:	83	
PHŒBVS EO REGNANTE VIGET, VIRET HASSIA NOSTRA	18	
VIVAT NESTOREOS ANNOS, SERÒQVE BEATVS.	21	
FIAT! VOS SVPERI PRECIBVS VOTISQVE FAVETE.	134	
	=	1661

'Tetrastichon chronologicum.'

SALVE NOSTRA SALVS, PORTVS, LVDOVICE SERENE,	776	
TE DEVS EX ASTRIS, AVXILIOQVE REGAT	588	
CONSILIIS, CŒPTISQVE TVIS SORS PROSPERA VBIQVE	276	
ÆTERNÈ FAVEAT, TV FAVEASQVE BONIS.	21	
	=	1661

The remaining pages contain no chronograms.

In a topographical work, printed at Wiesbaden in 1821, I find this chronogram relating to William II., Landgrave of Hesse, who died in 1504. At this date all the territory of Hesse was under one government. At subsequent periods it was divided into the three principalities of Hesse-Darmstadt, Hesse-Cassel, and Hesse-Homburg. (I quote from a copy in the Homburg Library, C. 91)—

HASSO CREMAT TRISTI FACE FLENS PERIT ACCOLA RHENI. = 1504

GERMAN BISHOPS.

CLEMENT AUGUSTUS, DUKE OF BAVARIA, BISHOP OF PADERBORN.

A VOLUME of panegyrics in Latin prose and verse, bearing the title CASTOR ET POLLUX, was addressed to this bishop by the Society of Jesuits at Paderborn in 1719. It is full of curious and fanciful compositions, and it abounds with chronograms. The copy in the British Museum is entered in the catalogue under 'Clement Augustus, Duke of Bavaria,' press-mark 9930. h.—folio, pp. 84.

The careeer of Clement Augustus is remarkable. He was born at Brussels on 16th August 1700. When but a youth he was appointed coadjutor to the Bishop of Ratisbon on 19th December 1715, and he was made Bishop of Münster and Paderborn in 1719, his complete election being on 12th March of that year, when he was barely nineteen years old. On the death of his uncle, Joseph-Clement, Archbishop of Cologne (to whom he had been coadjutor), he was elected to that see, and succeeded to all the territorial possessions and dignities attached thereto. He was chosen Bishop of Hildesheim on 8th February 1724. His own hereditary rank and title was that of Prince of the Holy Roman Empire, Elector of Bavaria, besides the rank of his several bishoprics, all of which he continued to hold for his lifetime. On the death of the Emperor of Germany, Charles VII., in 1745, he allied himself with France, in order to help the pretensions to the empire of his brother Maximilian, the Elector of Bavaria. The competition for the throne of Germany gave rise to an almost general war. The politics and

intrigues which then existed engaged much of the attention of Clement. It is needless here to follow the troubled history of the period; but passing on to the end of this powerful prelate, and the cessation of all his work on earth, we find that he died of 'colic' at Ehrenbreitstein on 5th February 1761.

The chronograms now to be noticed relate to the year 1719. In the following poem, if it may be so called, the bishop and his deceased brother, Philip Maurice, are represented as Castor and Pollux, equals in their divinity, but only appearing on the earth day by day alternately. Philip (*i.e.* Castor) dies, and Clement (*i.e.* Pollux) survives and takes his turn of earthly honour and ecclesiastical rank for the rest of his mortal life.[1]

In another section of the poem the bishop is represented under the figure of a Phœnix, having his origin from the ashes of two renowned but remote predecessors, both named Liborius, one having been the first Bishop of Paderborn in the year 780, the other the patron saint of Paderborn, who was Bishop of Mans, and died about the year 397, and whose remains were translated to Paderborn in 836.

The volume has an inserted portrait of Bishop Clement Augustus at a more advanced period of his life than nineteen years. It shows a handsome profile, but tells not his age. The title-page is here given in full. It is too complex for abbreviation, and it contains two chronograms, one of them is also a logogryph.

Castoris et Pollucis felicissimorum siderum divisa immortalitas, sive Clementis Augusti, et Philippi Mauritii fratrum serenissimorum virtutis, et gloriæ siderum duplicata felicitas, cùm serenissimo fratre per mortem cœlestis inter Leonis Bavarici astra, Gloriosissimos nimirum in cœlo majores suos, et præsules relato, Clemens Augustus episcopus Paderbornensis et Monasteriensis, utriusque Bavariæ, et Superioris Palatinatûs Dux, etc. In sacros ejusdem honores unanimi omnium voto succederet

Die,

qVÆ MerItIs sanCtI pLaVDebat Læta rVpertI. = 1719

[1] This allegory does not strictly follow the heathen fable, which is related by various heathen writers somewhat in this manner:—Castor and Pollux were the progeny of Jupiter, Pollux alone having the gift of divinity. They became powerful in the country of their residence, and set to work to rid the seas of pirates. In one of the battles with them Castor was killed, upon which Pollux, who was immortal, desired of Jupiter that they might share the immortality between them. This was granted, and thenceforward the two brothers are said to live and die by turns every other day, so far at least as the presence of one of them here on earth is concerned.

Atque
Ecclesiæ, et triumphanti in terris Serenissimæ familiæ suæ novum sidus illucesceret. Quam serenissimo principi et domino, domino suo Clementissimo, In devotissimi obsequii, et submisissimæ venerationis argumentum humillimè repræsentabant Collegium Paderbornense, Residentia Bürana, et Falckenhagensis S. J. Quando sereno virtutum suarum vultu Paderanum primùm exhilarabat horizontem,

Et
Suo urbem hanc dignabatur aspectu
Anno,

DVpLeX opt- qVo sIDVs ab aXe re-
ato LVXIt. } = 1719
pLaVsVs sper- paDeranIs gVrgIte f-

This 'logogryph' chronogram ends the title-page, and gives the date of the book, which was printed at Paderborn.

An address to the youthful prince-bishop follows, occupying ten pages, printed in a varied manner in long and short lines, and occasionally in single words, after the fashion of some inscriptions, including a few chronograms. At page 4 is this sentence—

Verùm non ità cœlitus visum est (Ovid, 4 de Pon. Ep. 9): nasciturus promittitur; atque ante vota occidit, et suorum gratulationes. Jamjam nasciturus superabatur: Ipsoque in ortu extinguitur. Nostro vix ostenditur horizonti

Spem nostram, terras, deseruitque simul.
cœleste sede receptum. (*Ibid.*)

CVM fortVnatIs sVspICor esse DIIs. (*Ibid.* lib. 3. de Pon. Ep. 3. v. 54). = 1719

The subject continues to praise the two brothers Clement Augustus and Philip Maurice, under the form of Castor and Pollux, in a very elaborate manner, introducing this quotation from Ovid, lib. i. Trist. Epist. 3. v. 66—

VterqVe
o MIhI theseâ peCtora IVnCta fIDe! } = 1719

And further on, at p. 7, is this quotation, also from Ovid—

saCra hVnC
VIrtVs aDDIDIt astrIs. } = 1719

This string of praise and flattery of these 'Dioscuri' terminates at page 12, without any further chronograms.

A large engraving next follows, showing a portion of the Zodiac containing the constellation 'Gemini;' one of the twins bears in its forehead a bright star, which shines down direct on the city of Paderborn; it is not quite clear whether this is the star 'Castor,' the deceased bishop, or the star Pollux, the new bishop, the 'novum sidus' already mentioned, probably the latter. Then immediately follows a poem of applause of the new bishop as Pollux, it also describes the fireworks displayed on the occasion of his rising as a

star in the diocese, and laments the setting of Castor, his fraternal predecessor; it has this title—

POLLUX

Festivos inter applausus Padernæ exoriens;
Sed occidens subito,
Succedensque

CASTOR

Sive
Ad fraternas infulas evocatus frater.
Lemma:
QVIS IN FRATRIS POTIVS SVCCEDAT HONOREM? = 1719

* * * * * * * * * * * * * * *

VIX TVLERAT SVA VOTA GRAVIS PRO MORE SENATVS,
NARRATVR BAVARO NEXA TIARA DVCI. } = 1719

EXCITVR PLAVSVS, LÆTOS PER VALLA TVMVLTVS
ÆRA CIENT, AVRAS CONCVTIVNTQVE SONIS. } = 1719

SENSIT VT [a] ÆS SACRVM, SONITVS IN IVBILA TORQVENS
TINNITV FAVSTO SVAVIVS [b] ISTVD OVAT. } = 1719

CLANGORES, DIXIT, DISSCISSIS CVRRITE CAVRIS,
FELICIQVE VOLENT VOXQVE, SONVSQVE NOTO. } = 1719

HIS TERRAS (ITE, ITE) SONIS COMPLETE: PHILIPPE,
ANTISTES REGNES: ASTRA, DIIQVE FAVENT! } = 1719

PERGITE! IVCVNDO BOIOS AFFLATE SVSVRRO,
VT QVOQVE DVX BAVARVS GAVDIA NOSTRA PROBET. } = 1719

PROTINVS ERGO ALIQVIS SONVS EXSPATIATVS IN AVLAM,
QVIS PLAVSVS PADERÆ, QVIS SIT IN VRBE, REFERT. } = 1719

PROTINVS ET VOLVCRI DECVRRIT PADERA CVRSV,
FVSVRVS PLAVSVS NVNCIA VERBA [c] LYCO. } = 1719

CONIVNGVNTVR AQVÆ, DIVVLGATOQVE SVSVRRO
GAVDIA TESTANTVR, VERBA DABANTQVE SONI. } = 1719

ILICET ET VARIIS STREPVIT CVRSORIBVS AVLA,
AC DEFERT SVPPLEX NVNCIA QVISQVE DVCI. } = 1719

EXIN LAVS PADERÆ EST, CVIVS QVOQVE SCEPTRA SALVTANS,
LYCVS SIC VOVIT: *NVNC PADERANVS ERO.* } = 1719

DEXTERA SIT TESTIS NOVA SVRGVNT FŒDERA, VTRIQVE
ALVEVS VNVS ERIT: *NVNC PADERANVS ERO.* } = 1719

ILLE (RVBOR VVLTVS VITREOS DEPINXERAT) INFERT:
SIT TVVS ISTE FAVOR; TV MIHI TVTOR ERIS. } = 1719

INTEREA SIBI PLVS PLAVSVS VRBS PLAVSIBVS AVXIT,
ATQVE INSTAR MAGNI GAVDIA FONTIS EVNT. } = 1719

PRINCEPS ET BAVARVS LÆTO *REGNABAT IN ORE:*
WESTPHALIA BAVAROS NE *MEDIA ESSE NEGES.* } = 1719

---

[a] Campanæ. [b] Solœcismus Horat. aliisque familiaris. [c] Unus ex Bavariæ fluviis.

LVX EA TVNC EXIT, QVÀ CREBRIS IGNIBVS IRET
ALTIVS ACCENSIS *PVBLICVS VRBIS AMOR.* } = 1719

STRVCTA [d] SVB AVGVSTO FELIX EST FABRICA FVLCRO,
HVC PRONVS FERTVR *PVBLICVS VRBIS AMOR.* } = 1719

VERNVS ERAT *FVNDVS*, QVO STAT SVBNIXA: [e] DECANI
HORTVS ERAT, BENE QVO *FLORVIT ISTVD OPVS.* } = 1719

HIC FLVVIOS PADERA EFFVSOS [f] DEVOLVIT AB VRNA,
HVC ILLVC REFLVIS IVSSAQVE SCRIBIT AQVIS. } = 1719

QVIQVE FIGVRAT AQVAS SITVS, EST PAR PENÈ CORONIS,
AVT VIX SIT DISPAR FLEXA FIGVRA MITRÆ. } = 1719

HVC VELVT IN PORTVM PATRIÆ VAGA [g] CVRA RECVRRIT;
VIRTVTIS LOCVS EST, CONSILIIQVE FVIT. } = 1719

NOX ERAT, [i] AC CROCEIS VAGA LVNA CREPVSCVLA BIGIS
VEXERAT: EX RESONO MVLTVS IT ÆRE FRAGOR: } = 1719

EXCVBITOR FRAGOR ISTE FVIT, PLAVSVSQVE STATVTVS
ADMONITOR: IVSSIS HORRVIT IPSE SVIS. } = 1719

EXSILIVNT IGNES, PVLCHRIS FVLGORIBVS AVRÆ
SCINTILLANT, CŒLO LVXQVE DIESQVE REDIT. } = 1719

ECCE VOLAT STELLATVS [k] APEX, SEQVITVRQVE SECVNDVS,
TERTIVS HVNC VRSIT; DEIN SVA BELLA PARANT. } = 1719

CLARO LVCTANTVR SALTV, VVLT, SE DVCE QVISQVE
ALTIVS ASTRA SVPER LAVDE PHILIPPVS OVET. } = 1719

Festivorum ignium certamen poeticum.

MIXTI PVGNABANT: NOVVS ERGO SVPERVENIT: ARTIS
PLVS HABVIT RELIQVIS: *SVBDOLVS IGNIS ERAT.* } = 1719

ESSE VETAT PVGNAM; PAX FERVET: SOLVS IN AVRAS
SEQVE LEVAT PERNIX, *SVBDOLVS IGNIS ERAT.* } = 1719

Ardentis inter insignia Leonis Bavarici applausus poeticus.

SVCCENSVS LEO SVSPEXIT BELLA ILLA, MORASQVE
EXSECRATVS AIT: *NIL TVA LAVRVS OVET?* } = 1719

NIL TVA LAVRVS OVET? CŒLVM TVNC SALTVS HABEBAT,
PLAVSIT SEXCENTIS VNGVLA PLAVSA SONIS. } = 1719

Felix adjectum plausibus omen. Claud. in Cons. 6. Hono.

IGNEVS EX RVTILO TERRAS INSPEXERAT AXE,
DISSILIT; INQVE HOSTES FVLMINA BOIA RVVNT. } = 1719

EX PEDE DEFLVXIT SE GYRANS SVLPHVRIS IRIS,
VERBA FIGVRABAT: VIVE PHILIPPE DIV! } = 1719

Exultantis Paderæ jubilus poeticus.

PADERA PLVS AVXIT PLAVSVS, PRÔ QVANTVS OVABAT
LÆTITIÆ SVRGENS AMNE SVPERBVS AQVIS! } = 1719

EXVLTANS EXHAVSIT AQVAS, SALIENSQVE PER AVRAS
RIDET, ET HAS PATVLO GVTTVRE REDDIT AQVAS: } = 1719

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[d] *Sub* pro *in* Virgil, sæpe.

[e] Festivi ignes accensi in horto Curiæ Decanalis Reverendissimi L. B. de Metternich, Decani Paderbornensis, Præpositi Monasteriensis, etc., 15 Martii.

[f] Alluditur ad Curiam, prope quam scaturigines Paderæ fontibusque ibidem utrimque cingitur, et ambitur undique.

[g] Fuit illa decanalis semper, Capitumquel llustrissimorum Sedes, penès quæ non rarò regimen est, et Patriæ cura, utpote Consiliarios Principum.

[i] Festivi ignes sub serum vesperum accensi, Signo displosis tormentis facto.

[k] Vulgò raquetten sive ignes pyrotechnici. Ita Ovid. iv. Ex Pon. Ep. 9. Detque bonum voto lucidus omen apex.

qVotqVe, sVsVrrabat, gVttIs MeVs aLVeVs VnDat,
tot serVs LVstrIs, opto, phILIppVs oVet ! } = 1719
eXCIVIt CVLtas VICIno CespIte nyMphas,
naIs VIX tenVI est VoCe VoCata, VenIt. } = 1719
qVaM stIpaVIt (l) anas graVIs IgnIbVs, VnDIqVe sVLphVr
rVCtabat, refVgas IgneqVe pIngIt aqVas. } = 1719
LVsIt *Vt, oVa facIt*, naIs LeVat ; *aVrea*, DIXIt,
eX hIs eXCLVDes sæCLa phILIppe, sCIo. } = 1719
præ pLaVsV paDeræ fVgerVnt Corpore sensVs,
VIrIbVs absqVe sVIs MensqVe, VIgorqVe stVpent. } = 1719
spIrItVs eXCIDerat VItæqVe, anIMoqVe, sIbIqVe,
totVs In optato præsVLe fIXVs erat. } = 1719
eX Voto VenIt ergo qVIes ; seD sera, IoCoqVe
Vt reLeVent anIMos noXqVe, soporqVe graVes. } = 1719
VItreVs ægrotos DeVs eXporreXerat artVs ;
qVæLIbet eXCVbIas nyMpha teneto ! IVbet. } = 1719
CVrrVnt : MoX VernI CrystaLLIna CLaVstra tapetes
præteXVnt ; oCVLos sVaVIor Vna LIgat : } = 1719
Ista DeDIt fLVVIos sVaVI eXVLtare sVsVrro,
aVres ter grato pVLset Vt VnDa sono. } = 1719
IntentIs operI reLIqVIs, grata otIa spIrans
IMpLebat ronChIs antra sopora DeVs. } = 1719
nonaqVe noX fVerat ; (m) pernIXqVe reVerberat aVras
aLa : VenIt propIor MoX sonVs ILLe Deo. } = 1719
eXpVLIt, et sVbIto bLanDos strIDore sopores ;
trVXqVe LeVans artVs, tV qVIs es, VnDe ? rogat. } = 1719
hVC, eXponIt aMor : prosternor nVnCIVs aXe,
eCCe notas ! arCVs eXpLICVItqVe sVos. } = 1719
atqVe reffrt : fVnVs qVàM nVnCIo trIste ! phILIppVs
oCCVbVIt ! tragICVs nVnCIVs ILLe fVIt. } = 1719
VoX tItVbare Deo : fVnDebant peCtora qVestVs,
InVIDa sI VIXIt fata ! phILIppVs, aIt. } = 1719
ConCVtIt eXsILIens CorpVs, foDICatqVe trIDente :
heV ! VIVo eXtInCto præsVLe, fLeVIt, Iners ?
eXeqVIas præsVL tIbI pono, sVVMqVe parabat } = 1719
aD sVbstrata fVrens saXa VIbrare CapVt.
InterDIXIt aMor, qVerVLos fVgat Iste fVrores ;
soLatVrqVe : sVo resqVe saLVsqVe statV est : } = 1719
DIVIsI sortIs stata IVra, VICesqVe DVobVs
fratrIbVs, Vt feLIX qVIsqVe regenDo foret. } = 1719
poLLVX, aC Castor baVarVs DVo sIDera, fratres
eXpLebVnt VICIbVs seCVLa Læta sVIs : } = 1719

(l) Alluditur ad varias figuras, quas super aquas formabant ignes injecti.
(m) Nono à facto plausu die percrebuit fatalis nuncius de obitu Philippi Mauritii.

ASTRA PHILIPPVS HABET, VIRTVTE SVÂQVE SERENVS
AVGVSTVS TERRAS; SIDVS VTERQVE SACRVM EST. } = 1719

FATVS ERAT: PADERÆQVE QVIES, ET VITA NOVANTVR.
EX ANIMO PLANCTVS EXSPVIT ERGO SVOS. } = 1719

VLTRÀ SI SÆVIS, DIXIT, TRVX PARCA, NEFANDA ES!
FATAQVE QVI BAVARIS SVNT SATIS ÆQVA DIIS. } = 1719

ADMONITIO
AD
ZOILOS.

Epigramma
De Festivis Paderæ ignibus.

ZOILE NE TENTES IGNES ARRODERE FESTOS!
SI PLAVSVM FACIES, ORA PERVSTA FERES. } = 1719

Then follows at page 17 a series of Eulogies on various Bavarian bishops from the year 1162, leading down to those who are the subject of the present eulogy on Castor and Pollux; the introductory page bears this title—

Leo coelestis, sive refulgentium inter astra Bavaricorum Præsulum corona, cui Novum Sidus inseritur Philippus Mauritius.

Circumscriptio:

IS FIXVS IN OMNES
COGNATOS PROCEDIT HONOS. } = 1719

Claud. de Prob. et Oly. Cons. v. 12.

Passing over the 25 pages not containing any chronograms, we find at page 42 the conclusion of the eulogies, and these words, 'Hæc Leonis Siderii triumphalis Corona est, Isti de stemmate et sanguine Bavarico nominatiores episcopi. Hi viri sunt, qui suâ sibi cœlum pepererunt Fortudine, Astra virtute, Gloriosissimosque Stirpis suæ Duces Sacrâ serie, et luce circumdant. Beatæ suæ immortalitatis stationem hos inter recenter sibi fixit PHILIPPUS MAURITIUS, etc. etc.

Pro applausu votum est,
O ego, Dî faciant, talem Te cernere possim!
Ovid. ii. Ex Pon.

Epigramma ad
LEONEM CŒLESTEM
Admonitio ad Zoilos.

HVC *CANIS*, HVC BAVAROS *PVGNAX* ACCEDE LEONES,
SIRIVS VT SVVS HIS CVRRAT, *ADVSTVS* EAT. } = 1719

A marginal note explains it, 'Sol eodem tempore, quo Signum Leonis ingreditur, scilicet 22 Julii appropinquat Caniculæ. Canini sive Cynici appellantur Zoili à κυνος, canis. An ode in rhyming sapphic verse immediately follows—

Euphemia
ad
PHILLIPPUM MAURITIUM
Astra subeuntem.

Lemma

Dignu es in Tantis Nomen habere Viris. *Ovid.* ii. *Ex Pon.*

IGNEI SALVE SACRA LVX LEONIS
(a) MAVRITI, NEXIS RVTILANS CORONIS:
PER CAPVT STELLÆ SVA SERTA TORNANT;
PLAVSIBVS ORNANT. = 1719

IGNE VIRTVTIS SOCIO NITESCIS,
PVRPVRÂ SANCTÂ FLVITANS RVBESCIS
FVLGVRAT VVLTVS NIVEO DECORE,
ARDET HONORE. = 1719

PER PARES TE FERT SOCIVM CHOREAS
AVREAS CŒLI VAGA PER PLATEAS,
IN SACROS ORBES PER INANE PRONA
SACRA CORONA. = 1719

PRÆSVLVM, PVLCHRO TRABEATA CVLTV
TVRBA, COGNATO TIBI PRONA VVLTV;
TE PHALANX ASTRIS SPECIOSA PINGIT,
IGNEQVE FINGIT. = 1719

STIRPIS AVGVSTÆ PROAVI POTENTES,
SVNT AVI MVLTÂ SERIE PARENTES,
PARTA QVOS LAVRVS TITVLIS NOTAVIT
FRONDE BEAVIT. = 1719

PRÆSVLES INTER TVA TE LOCAVIT,
QVO REGAS, VIRTVS SOLIVM PARAVIT;
NVNC TIBI LAVRVS SINE FINE FLECTET.
SERTAQVE NECTET. = 1719

HOC THRONO PRÆSVL RVTILA SERENVS,
LVCE STIPATVS, IVBARISQVE PLENVS,
VICTOR ÆTERNIS VENERANDE CASTRIS,
FVLGIDVS ASTRIS. = 1719

ALTER ES *POLLVX* SVPERAS *AMORE*,
FRATER OPTATO GRAVIS EST *HONORE*,
PARTA TV *REGNAS* SVPER *ASTRA DIVVS*;
ISTEQVE *VIVVS*. = 1719

ERGO NON TELO FERA SORS *RIGERE*,
ASSOLET *DIVOS* FERA SORS *PAVERE*;
HIC PRÆEST FRATER BENE NOS *REGENDO*
ISTE *FAVENDO*. = 1719

* * * * * * *
* * * * *
* * *
*

(a) Secunda brevis Mantuanum. Hinc Legio Duce Mauritio Thebæa profecta.

On the next page, 44, is a panegyric having this title, CLEMENS AUGUSTUS, sacrum Sidus Ferdinandi Bavari, præsulis quondam desideratissimi fecundis Paderæ nascitur auspiciis ex omine fausto:

feCVnDI In VItaM CInereS sVnt sæpe. = 1719

The 'prose' exhibits the bishop as a kind of Phœnix rising from ashes, as successor to St. Liborius, who was the first bishop of Paderborn *circa* A.D. 780, and concludes with what here follows—

Vive optatissime Phœnix, non verò inposterum sub Nomine

CLeMentIs;
seD
noVe VerIVs LIborI } = 1719

Vive optamus, et rege, utque sit exoptatisimum Regimen, non rege ampliùs sub titulo

aVgVstI præsVLIs;
seD
CœLestIs ferDInanDe } = 1719

Ferdinandus Bavarus episcopus Paderbornensis in reductis à se Divi Liborii sanctis cineribus et reliquiis sacer Nepotum suorum Phœnix.

Epigraphe:
. . . prebetur origo
Per Cinerem. *Claud. de Phœnice.*
Votum Paderæ Poeticum.

fernanDVs præsVL, baVaro LVX Magna LeonI,
eXIerat terrIs phoebVs In aXe noVVs: } = 1719
Vt LVgent CLerVs, popVLVs, pLebs, aVLa, senatVs,
VIrgo, seneX, IVVenIs, CVrIa, teMpLa, sChoLæ! } = 1719
aspeXIt noster sêCLI feLICIs horIzon
ILICet eCLIpses: teMpora noCtIs erant. } = 1719
LVXIt fVnesto stans patrIa MortVa VVLtV,
VrbsqVe DoLore sVo, non nIsI, fVnVs erat. } = 1719
præsVLe nVDa sVo, fernanDI nVDa faVore
reLLIgIo sIbI VIX VIVere VIsa fVIt. } = 1719
pressa [a] natat LVCtV: non sIC VeLVt ante CorVsCo
nIXa peDo: CasVs sVstVLIt IstVD atroX. } = 1719
se se Inter fLeXIs DeXtrIs, fIXo astra tVetVr
LVMIne, sVspIrat; fLetVs IItqVe genIs. } = 1719
VIX graVIbVs, qVerItVr LaCryMans, reCreata periCLIs,
VIX Cesso [b] pVLsIs hostIbVs esse IoCo. } = 1719
et LIbertatIs VInDeX eXtrIngVItVr! atra
gaVDIa faLXqVe *rapIt, tVrgIDa fLore rapIt!* } = 1719
VIX CoepI teMpLIs CVLtVs renoVare VetVstos,
VIX arIs CoepI sanCtIVs Ipsa CoLI. } = 1719

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[a] *Natare* pro *trepidare.* Ovid. 6. Fast.

[b] Ferdinandus ope episcopi Osnabrugensis Francisci Wilhelmi, Comitis de Wartenberg captam Paderbornam liberavit denuo Suecis, et Hassis. Anno 1646.

DESERET ET PRÆSVL, CVIVS VIRTVTE REVIXI!
SOEPIVS HEV VOTIS, SIDERA SVRDA PIIS! } = 1719

ÆQVA CANI VVLTIS *FERNANDOS* REDDITE! *VIRTVS*
VNA QVIBVS, *SANGVIS* SI FVIT *VNVS, ERIT.* } = 1719

DIXERAT: ET MOERENS ITERATOS CVRIÂ QVESTVS
SVBIVNXIT, SVPERIS TRISTIVS ORSA LOQVI: } = 1719

LVDVNT ASTRA, LEVES *TRIBVVNT, RAPIVNTQVE* FAVORES,
GAVDIA SIQVA *FERVNT, SÆVA DOLORE FVGANT.* } = 1719

VERVS SIT PRÆSVL, PATRIOS VIRTVTE TVMVLTVS
SI FVGAT, EXTERNOS DELET ET ENSE FEROX! } = 1719

FERNANDVS FECIT, QVOS CLADE ASTRÆA [c] REBELLES
PRESSERAT HÆRETICOS, PACIS HIC ARTE *LEVAT.* } = 1719

EXVLTANS HASSVS, CAPTÂQVE SVËCVS IN VRBE
IVRABANT CVLTIS QVAM TRVCVLENTA SACRIS! } = 1719

NVLLA *SALVS VICTÆ*, VICTRIX TAMEN ILLA *REVIXIT*,
PRÆSVLIS AC TANTI *SALVA* FAVORE STETIT. } = 1719

ATQVE VBI *PERPETVIS* SATAGIT SVB *FRONDIBVS* ESSE
PRÆSVLIS, HEV *LAVRVM* TRVX LIBITINA *RAPIT!* } = 1719

HIC MALÈ VEL TITAN NOSTRO SVRREXERAT AXE;
AVT CVRSV, SCELVS EST, OCCVBVISSE BREVI. } = 1719

REDDE SACROS PRÆSVL VVLTVS, EXSVRGE! PRECATVR
SVPPLICIS HOC POPVLI VITA, SALVSQVE ROGAT. } = 1719

REDDE, PETIT, VVLTVS, FERNANDE RESVRGE, TVOQVE
O CINERI PHOENIX SVRGAT, OVETQVE SVVS! } = 1719

FVDERAT HOS QVESTVS: PLVRES VBI CVRIA VERSAT,
SVAVIOR EST VISVS REDDERE VERBA SONVS: } = 1719

EXVLTA! SVRGET PHŒNIX [1] PADERÆQVE, TIBIQVE,
QVAMVIS QVI GENERET, NON CINIS EIVS ERIT. } = 1719

SANCTVS ERIT PHŒNIX; ET SANCTIOR EST CINIS, EX QVO
NASCITVR: EX CŒLO MITTITVR ILLE NOVVS. } = 1719

LIBORII SACROS [d] CINERES (PRÔ TRISTE PIÂCLVM)
ABSTVLERAT NOSTRIS IRA SCELESTA SACRIS. } = 1719

FERNANDVS STVDIO VIGIL, ET VIRTVTE REVEXIT,
ISTIS VT PHOENIX, CREDO, RESVRGAT, ERIT. } = 1719

HAC SPE QVISQVE PARAT SIBI FVSOS SISTERE QVESTVS,
QVISQVE SIBI *FELIX AVGVR AMANDO FVIT;* } = 1719

HIS SVRGET PHOENIX: DABIT HVNC LIBORIVS ORBI,
EXAVDIT SVPERIS SI SVA VOTA DEVS. } = 1719

VT, QVÒD HONOR SANCTO CVLTVS PER SACRA REVIXIT,
VNICA FERNANDVS *CAVSA, CAPVTQVE* FVIT: } = 1719

SIC DIVVS PRÆSVL *VITAM INSTAVRABIT*, VT IPSE
IN *BAVARO VIVAT SANGVINE* SOEPE *NOVVS.* } = 1719

---

[c] Rebelles cives hæretici justis pœnis, feroque coerciti sub Ferdinando ad perfectam rediêrunt obedientiam, totaque Civitas ad Pacem.

[1] Miro promittitur ortu. Claud. in Cons. 6. Hon.

[d] Direptas ab Halberstadiensium Antistite, Christiano sacras S. Liborii Reliquias recuperavit Ferdinandus.

HÆC AMOR EXPVLSO LVCTVS SQVALORE, NOVISQVE
SVCCENSVS VOTIS VATICINATVS ERAT. } = 1719

LVSTRA SVB HÆC TACITO VOLVVNTVR SEDVLA CVRSV,
VELOCI VOLITANT HORA, DIESQVE FVGÂ. } = 1719

PROCVRRVNT SPATIIS [e] ÆTAS EXIVERAT, EX QVO
FERNANDVS PRIMÒ PRÆSVL OVARE NOVVS. } = 1719

ERGO SVVS SVRGIT PHOENIX, COELOQVE VENIRE,
NE DVBITES [f] *NVMERVS SATQVE SVPERQVE PROBAT.* } = 1719

ÆVI, QVOD FLVXIT, DENVSQVE NOVENVS ET ANNVS,
FERNANDO BAVARO PRÆSVLE, LÆTVS IIT. } = 1719

HOCQVE ITERVM PRÆSVL BAVARVS, QVOD VERTITVR, ÆVO
REGNAT. *BIS QVINVS, NONVS ET ANNVS ERAT,* } = 1719

ECCVR HAVD VOLVCRI SATVS HIC SVRREXERIT ALÂ
PHOENIX, SI DIVI PRÆSVLIS ILLE ROGAS? } = 1719

ANNVERANT SVPERI, DVPLEX VT SVRGERET, ARTIS
PLVS OPVS ERGO FVIT PLVS FVIT ATQVE MORÆ. } = 1719

SVRGVNT ERGO DVO: SVBITIS PRIMVSQVE REVISIT
ASTRA FVGAX FATIS, HICQVE PHILIPPVS ERAT. } = 1719

AVGVSTVS PADERÆ *FRATRIS POST FATA REVIXIT*
PHŒNIX; NVNC ET HABENT *TERRA, POLVSQVE SVVM.* } = 1719

QVODQVE SECVNDVS ERAT, TERRASQVE BEARET, ID *ANNVS*
AVGVRIO FAVSTO, *BIS* [g] *LOQVITVRQVE* SVO. } = 1719

DENVS, VT ET NONVS, LEGITVR QVO PRÆSVL, IT *ANNVS;*
ANNOS *TOTQVE SIMVL* VIXERAT, ATQVE *PARES.* } = 1719

LIBORI REGNET PHŒNIX TVVS, VT SVB EODEM
SE TVA, SE VIRTVS, SANCTAQVE QVÆQVE NOVENT. } = 1719

VIVE TVIS PHŒNIX, CLEMENS AVGVSTE, QVIBVSQVE,
ASTRIS ES GENITVS, NON NISI SERVS ADI. } = 1719

AVT VBI IAM TRISTI *CINERES* VERTENTVR IN VRNA,
TE NOVVS *HIS PHŒNIX* PRÆSVLE *DIGNVS* OVET! } = 1719

Leo Terrestris
cui novum sidus illuxit
Clemens Augustus
episcopalium Mitrarum luce serenus.
Sive
Triumphans in terris Ducum Bavarorum
Familia,
Religionis Domus, et Arx munitissima.
Adscriptio
HIC VICTRIX ET FIRMA SEDET. = 1719

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[e] *Ætas* pro *Seculo.* Ovid 12. Metam. 'Vixi annos bis centum, nunc tertia vivitur ætas.'

[f] Inter electionem Ferdinandi Bavari, et moderni præsulis, Clementis Augusti intercessit Seculum. Uterque electus eodem anno seculi sui 19no.

[g] Non caret omine Clementem Augustum 19no anno ætatis suæ, et simul seculi 19no anno electum fuisse Episc. Paderborn. 'Donaturque Tibi, qui Te produxerat annus,' *Claud. in Cons. 4 Hon.*

A panegyric fills the next five pages, on some of the Dukes of Bavaria and Bishops. Towards the conclusion the Duke Maximilian-Emmanuel (the then reigning Elector) is brought prominently into notice. The same subject is carried into a poem, filling nine more pages, but without chronograms. At page 64 commences—

Panegyricus Clementis Augusti

Argumentum.

PRInCEPS DIs PROXIMVs ILLE EST. = 1719

Claud. in Cons. Mall. v. 226.

Some chronograms occur mingled with the text, and are here extracted; by being so treated, however, they lose something of their meaning and application—

GRAVIOR *nVLLAs reCIpIt prVDentIa Metas* = 1719

Aut certè

PRInCIpIs AVgVstâ CONSTAT PRVDENTIA METÂ; = 1719

Sed longissimè à vitio, *procul a vitiorum confinio.*

MIsCetVR DeCorI VIrtVs INNATA; = 1719

Sed sine labe, sine nævo.

Credas ex æthere lapsam

Stare Pudicitiam; etc.

At page 73. Quò, inquam, nisi ad Divorum Misericordiam æmula accesserit.

ÆQVABIT DIVIS tVA TE CLEMENTIA SOLA. = 1719

At page 75. Triumpha! quia

AFFLVES, ET MIRABITVR, ET DILABITVR COR. = 1719

Isaiah lx. 5.

At page 76.

(a) Lingua sile, non est ultra narrabile quidquam.

(b) sILEO: NIL VLTRÀ LAVDIBVS ADDI. = 1719

(a) *Ovid. lib.* 2 *Ex Pon.* (b) *Claud. in Epithal. Pall. v.* 93.

Notwithstanding this expression, the prose concludes with a volley of flattering ejaculations. The poet then gives five pages of hexameter and pentameter verse, commencing thus—

Clementis Augusti

virtutum certamen poeticum.

Symbolum;

HÆC FACIES ANIMO DIGNAQVE, PARQVE FVIT. = 1719

Ovid. Lib. 2 *Fast. v.* 758.

CLEMENS AVGVSTVS, BOII SPES DIGNA LEONIS, = 1719

PRÆSVL ERAT, DVPLICIS DIGNVS HONORE PEDI: etc. etc. = 1719

This couplet is twice repeated in the poem.

This very remarkable book now draws to a conclusion, occupying two pages, which I here give, as nearly as possible, arranged as in the original. Observe these 'Logogryph verses,' a good example of that curious form of composition, and in this instance they are likewise composed in chronogram—

Ad
serenissimi et reverendissimi præsulis
CLEMENTIS AUGUSTI
Insignia
Epigrammata votiva.

Ad
Eundem sub Titulo
LEONIS BAVARI.

BOIE LEO, LEO NATE[a] AQVILÂ, LEO NATE LEONE,
EST *MVLCERE SACRAS* COPIA *FACTA IVBAS:* } = 1719
ERGO TVVS PADERÆ QVI FVLGVRAT *AVREVS VNGVIS,*
NVNC *TEXAT* MAGNÆ PROSPERITATIS OPVS. } = 1719

Ad
Eosdem Leones,
Utrimque in Insigni positos.

Ad
Illud Ovidii lib. 1. Ex Ponto, Epist. 3. v. 57.

Hostis adest, dextrâ, levâque a parte *timendus*,
Vicinoque metu terret utrumque *latus*.

TVTOR ADEST, DEXTRÂ, LÆVÂQVE A PARTE *VERENDVS*,
VIRIBVS EGREGIVS: TVTVS HIC ERGO *STATVS*. } = 1719

Ad
Duo Retia
Duos inter Leones explicata.

INTER QVID BAVAROS ASSVRGAT *RETE* LEONES?
VNGVIBVS[b] *AVCVPIVM* NAVVS VTERQVE PARAT. } = 1719
COLLIGIT ILLE SACRAS, PIETATIS SERTA, TIARAS;
HIC LAVROS, ENSIS MVNERA LÆTA, *CAPIT*. } = 1719

Ad
Orbem in Medio positum,
Cui
Crux præfixa.

CVR *CRVCE SIGNATVS* BAVARIS INSIGNIBVS ORBIS
SVRGIT, ET *OCCLVSVS*, QVIDQVE *ROTVNDVS* HIC EST? } = 1719
ORBI *INFIXA* GEMIT SORS LÆVA *VOLVBILIS*, EX QVO
NE FVRIBVNDA *RVAT*, *BOIA* VETAT *PIETAS*. } = 1719

Ad
Pastorale Pedum.

TENE *PEDO* INTVEOR PRINCEPS OPTATE GRAVATVM?
HOS STRINGAS FASCES, *PASTOR*, ERISNE *PATER*? } = 1719
PASTOR ES, VT POPVLIS *VIRTVTVM PASCVA* FVNDAS:
ES PATER, VT FOVEAS, QVOS REGIS, VSQVE SINV. } = 1719

---

[a] Bavaricorum principum serenissima mater Theresia Kunegundis, utpote ex regia Polonorum stirpe pro insigni habet Aquilam.

[b] Virtutis et fortitudinis aucupio. Theodonis Boiorum Patriarcha symbolum.

Ad
Episcopalem Mitram.

sI *MItra* (c) *soL*, *frontIs IVbar Ingens* hæC erIt; erro:
sI seDet In *baVara fronte*, *nItere* soLet. } = 1719

Ad
Nomen
Serenissimi Principis.

CLeMens aVgVstVs sanè sVnt *arDVa* Verba;
qVI *sVperat* gestIs, VnVs Is eX *sVperIs*. } = 1719

Sit licet hic Titulus plenis Tibi fructibus ingens;
Ipsa tamen Virtus ordine major eris.

Omen
De felicitate Temporum
Sub
Auspicatissimo Clementis Augusti Regimine

aVrea sVrr-eXIt, referat qVI seCVLa D-IVVs. } = 1719
VIrtVs eV- beet Vt stata teMpora V-

Mors fera non aVDet, stygIos Iterare fVr-ores, } = 1719
parCaqVe non g- trIstes soCIare son-

CVM sVperI C-VnCtI noVa sCeptra faVore saCr-abVnt, } = 1719
In CVras I- nVtV, VVLtVqVe be-

spargere neC pot-erIt, sors atro seCVLa f-eLLe. } = 1719
hIC sI præsVL CVI stagnant peCtora M-

Aliud
Ad
Ejusdem Principis Immortalitatem.

possInt fVn-estæ teLas rese-Care sor-ores. } = 1719
at sIstent Mo- LaVDIs fVs- nIt-

fLoret perpet-Vo pIetas orn-ata DeC-ore. } = 1719
et LaVs assID- stabIt Dot- VIg-

Monitio ad Zoilum
Epigramma.

phœbeos partVs DICtIs *ars Carpere nVLLa est*, } = 1719
natVrâ DIsCIs Carpere, neC *faCere*.
hos Verò VersVs æqVVs qVIs Carpere tentet, } = 1719
qVantVs LaVDetVr, sI MonVIsse IVVat?

(c) Persis apud Lact. in Theb.

VIRTVS AVGVSTI EST, HANC QVOD NON *VERSIBVS ÆQVO*,
NE STVPEAS, *VATEM LAVS SVPERASSE FVIT.* } = 1719

Quò magis, O Lector, debes ignoscere, si quid
Peccatum est illic, præteritumque mihi.

Officium nemo, qui reprehendat, erit.
(*Ovid. 3. Ex Pon. Epist. 4. v. 76.*)

THE applause to the youthful Bishop Clement Augustus is continued in a gratulation by the Minorite brethren at Münster, composed almost entirely in Latin verse, and, with few exceptions, in chronogram of the year 1719. The British Museum copy has the press-mark 12301. m. 7 (catalogued under Clement Augustus, Duke of Bavaria). The title-page is as follows—

VOTUM GRATULATORIUM
in adventu
Serenissimi, et reverendissimi Domini,
CLEMENTIS AUGUSTI
Episcopi Monasteriensis, et Paderbornensis, præpositi veteris ecclesiæ Ottingensis, utriusque Bavariæ, ac superioris palatinatus Ducis, comitis Palatini Rheni, Landgravii Leuchtenbergensis, Burgravii Strombergensis, S. R. I. principis, comitis Pyrmontani, ac domini in Borkelohe et Werth, etc. etc.
Domini nostri clementissimi
humillimè oblatum, et dicatum
à
Fratribus Minoribus S. Francisci conventualibus
Monasterii ad S. Catharinam
1719.

Two portraits of the bishop at a later period of his life are inserted in the volume. The first is supported by the Bavarian lion holding a sword and the crozier in his right paw, inscribed beneath, 'Pietate et magnanimitate,' with an armorial shield. The second portrait is copied from a painting by Demarais, and engraved by Tardieu, engraver to the King of France in 1748.

The dedication to this young bishop, aged only nineteen years, follows next; it is contained in two pages full of flattery. It calls him 'Sol novus, sol lucidus, sol amabilis, sol gratiosus sub firmamento Ecclesiæ Catholicæ in Horizonte Monasteriensi exoriens,' and declares that 'Turres ære campano applaudunt, reboantia tormenta bellica fragore suo sydera feriunt, ignes missiles per aërem circumvolant, mirantur juvenes, applaudunt senes, populus universus congratulatur

et jubilat, et jugem observantiam erga serenissimam domum Bavaricam contestatur;' and so forth, down to 'Ita vovemus . . . humillimi clientes . . . Fratres Minores, etc.' The next page is filled by 'Logogryph verses,' commencing with this chronogram, and as the verses are a good example of that curious form of composition, I here transcribe them also—

VOTVM CŒNOBII DIVÆ CATHARINÆ. = 1719
IO LÆTARE! ERIT NOBIS DVX CLEMENTIÆ. = 1719

Ut *princeps* m$_{agnus}$ subjectâ â g$_{ente}$ voc$_{aris}$
Non secus ac$_{agnus}$ clementi m$_{ente}$ be$_{aris}$

Agnus bile c$_{aret}$ quamvis quis f$_{ata}$ min$_{etur}$
Pastori p$_{aret}$ sibi ferre ingr$_{ata}$ vid$_{etur}$

Talis es ind$_{utus}$ naturâ et$_{more}$ bid$_{entis}$
Mansuetus t$_{utus}$ benè dignus a$_{more}$ cli$_{entis}$

Artâ bile c$_{ares}$ novisti d$_{ura}$ sub$_{ire}$
Candidus app$_{ares}$ nequit hæc nat$_{ura}$ per$_{ire}$

Hæc te rect$_{orem}$ fecit nat$_{ura}$ bid$_{entis}$
Gentis ad ard$_{orem}$ majora fut$_{ura}$ vid$_{entis}$

Ordine quam læ$_{to}$ quâ te pie$_{tate}$ sequ$_{entur}$
Quam pede mansue$_{to}$ post te probi$_{tate}$ fer$_{entur}$

Judico feli$_{cem}$ tua quem benè c$_{ura}$ tu$_{etur}$
Sortis habere vi$_{cem}$ si jussa et j$_{ura}$ sequ$_{etur}$

Ut dux def$_{endis}$ pop$_{ulum}$ multum doc$_{ebis}$
Ut lux acc$_{endis}$ pop$_{ulum}$ nulli que noc$_{ebis}$

Quisquis del$_{ato}$ tibi ter grat$_{etur}$ hon$_{ore}$.
Quisquis tuo gr$_{ato}$ semper læt$_{etur}$ am$_{ore}$.

These logogryph verses are printed in the original without punctuation until the full stop at the end.

A full-page engraving represents the armorial shield of the bishop overlaid in the centre by that of Bavaria; that is followed by a page of Latin verses describing the heraldic devices as typical of the character and virtues of the bishop, but they are not of sufficient importance to reproduce here. The verses are preceded by this chronogrammatic title—

PRÆSAGIA AD GENTILITIA INSIGNIA CLEMENTIS AVGVSTI. } = 1719

This gratulation, entirely in chronogram, next follows—

MENS GRATVLATORIA ORDINIS CONVENTVALIS = 1719
QVANDO AB INCOLIS LONGIVS DESIDERATVS = 1719

CLeMens aVgVstVs aLtIorI De stIpIte = 1719
baVarVs, per DeI gratIaM prInCeps et epIsCopVs = 1719
MonasterIensIs et paDerensIs eLeCtVs, InfVLatVs = 1719
InfInIto CVnCtorVM gaVDIo = 1719
prIMItIVo aDItV et ConspeCtV = 1719
VrbICas patrIasqVe seDes ILLVMInabat. = 1719

CLeMentIs aVgVstI
gLorIa stet DIV. } = 1719

Vernet aVgVstVs CVI gratVLarI,
grata nos qVæVIs DeCet appreCarI
Dona fortVnæ, proCVL esto LessVs
atra CVpressVs. } = 1719

soLe qVot fVLgent fVgIente steLLæ
qVot fVrens tVrbant peLagVs proCeLLæ
qVot tagVs DIVes rhoDanVsqVe stILLas
ÆthNa faVILLas. } = 1719

qVot rosIs pæstæ rVbra stant roseta
aVt paphI gIgnVnt VIoLas VIreta,
LILIIs MIXtas, qVot In orbe rIVI
Æthere DIVI. } = 1719

phœbe, qVot CVrsV VoLItante terras
aVreo pICtVs raDIo pererras,
qVotqVe tV CoLLes VoLItans per aVras
LVCe DeaVras. } = 1719

terra qVot fVrVas tenet hæC arenas,
aVreVs ganges nVMeratqVe Venas,
tot noVas LaVDes sVpererogabIs,
IVra VIerabIs. } = 1719

VsqVeqVo CLIo sVa sIstra tanget,
sVaqVe parnassI Vaga tVrba CLanget
VsqVeqVo pVLsat CIthará CaMœna,
VoCe serena. } = 1719

VsqVeqVo fLores faCIe DeCorâ
eX sInV fVnDet LoCVpLete fLora,
arVa qVêIs pInget VarIIs In orIs
aVrea ChLorIs. } = 1719

VsqVeqVo tItan VoLVCres qVaDrIgas
aVt regIs pVLChras VarIata bIgas
LVna, DeCVrrant tIbI Læta gratIs
sæCVLa fatIs. } = 1719

præsVL aVgVste tVa faMa CresCat,
neC seCVtVrIs spatIIs nIgresCat
LVX tVa, et faVstIs VIgeat perennIs
gLorIa pennIs. } = 1719

QVÀ ROTAS PHŒBI FVGIVNT TRIONES,
QVÀQVE LVXERVNT NIVEÆ DIONES,
PRINCIPI FAVSTO RESONENT FAVENTES
OMINA GENTES. } = 1719

PRÆPOTENS PERSTET RADIVS NITORIS,
VNIVERSALIS NITOR EST HONORIS,
TANTA LVX NVNQVAM VARIETVR ÆVO,
GLORIA NÆVO. } = 1719

* * * * * * * * * * * * * *

Invitantur Musæ ad applaudendum Diœcesi Monasteriensi.

Cur tibi tristis facies Camœna?
An tibi raptis Catulis Leæna
Obviam venit? vel imago fortis
Horrida mortis?

Nulla funesti tibi causa luctûs,
Sunt procul flammæ, tumidique fluctus,
Promicat cœlum facie serenâ
Surge Camœna.

Ecce quam blando Mimigroda[1] vultu
Ridet, hostili procul a tumultu,
Quo placet, pergit, veheturque bigis
Atque quadrigis.

Non timet Vultum *Bœvari Leonis*
Civibus charum simul et Colonis,
Novit AUGUSTUM pariter benignum
Do tibi signum.

Hoc *Leo* signat domitor Ferarum
Carnibus parcens sibi subditarum
Præsulis faustum quoque clamat omen
Nobile nomen.

Ergo quid nobis superest Camæna?
Voce nunc Carmen varies amænâ,
Et Mimigrodam[1] sociam vocabis
Sicque sonabis:

TE VOTIS AVGVSTE PIIS SALVERE IVBEMVS,
INSIGNIS NOSTRI DVXQVE, CAPVTQVE GREGIS. } = 1719
OPTATVS, DVX DIGNE, VENIS POPVLOQVE PETITVS,
EXPRESSO VOTO SÆPÈ CVPITVS ADES. } = 1719
QVALITER AVRIFLVIS SI PHŒBVS TENDIT AB VNDIS,
EXORITVNQVE NOVVS SOLE VIGENTE DIES. } = 1719

[1] The city of Münster, in Westphalia.

oMnIa LætItIâ eXsatVrantVr, aVresqVe, feræqVe
eXVLtansqVe poLVs gaVDIa rara tenet. } = 1719

taLIter eXVLtant, pLaVDVnt, gratantVr, oVantqVe,
qVotqVot De nostrIs VrbIbVs esse VIDes. } = 1719

eXoptata DIes pVrIs sVbVeCta qVaDrIgIs,
DIgnaqVe pVrpVreIs, aVrIfLVIsqVe notIs. } = 1719

qVâ tantVs patrIæ reX est, præsesqVe statVtVs,
qVæ genVIt baVaro pLVrIMa Vota DVCI. } = 1719

tV soL VIrtVtIs, VIVâ qVIa LVCe CorVsCas,
VnDIqVe sVnt raDII CynthIe CeLse tVI. } = 1719

CynthIVs IngentI raDIas eXortVs In Vrbe,
totVs greX raDIIs pLaVDIt, oVatqVe tVIs. } = 1719

LVX tVa VVestphaLICos ornat, DVX InCLyte, traCtVs,
ILLVstrat terras VIta DeCora tVas. } = 1719

seD propriæ sInt CorDa tVbæ, qVIbVs InstrepIt Io.
reX, aVthorqVe gregIs VIVe, VaLeqVe DIV. } = 1719

DVX Verè fortIs, VIVas aVgVste, CohortIs,
æVa sVpreMa regas, VVestphaLa IVra geras. } = 1719

sVbDIta gens, popVLVsqVe sVMVs, parere paratI,
LeX tVa qVanta IVbet, tanta sVbIre LVbet } = 1719

en IVbeas qVoDCVnqVe LVbet, tVa Verba seqVeMVr,
Vt fas est pVeros IVssa sVbIre patrIs. } = 1719

* * * * * * * * * * * * *

præsVLIs CLeMentIa protegIt,
IVstItIa DIrIgIt gentes. } = 1719

etsI rebeLLIs CœCa LICentIa
resIstat effrons, et MInItans poLo
obstet, gIgantæoqVe beLLo
æthereo CapItosa pVbes. } = 1719

repVgnet aXI, non sVbItò soLent
tonare CœLI, non DeVs ætherIs
eLIDIt ICtVs, neC seVerVs
ore VIbrat IaCVLante fVLgVr. } = 1719

ast parCVs Iræ, fVLgVrIs InsCIVs
et LentVs Ignes VoLVere, VInDICes
sVspenDIt enses VLtIonIs
Lora graVI CohIbens sInIstrâ. } = 1719

sIC eXpLICatâ fronte sVaVIor
pLebI benIgnIs LegIbVs IMperat
reX paCIs aVthor, InCoLasqVe
IngenVâ stabILIt qVIete. } = 1719

affert satVrnI sæCVLa patrIæ,
affert saLVteM, soLLICItVs sVI
est prInCIpatVs, eXVLantes
Vt patrIæ reVoCet VIgores. } = 1719

NE SÆVA FIANT IVRGIA PRÆCAVET
VEL EX REBELLI DISSIDIO RVANT
EXCISA REGNA, CVRAT INSTAR
SOLLICITI PATRIS ATQVE REGIS. } = 1719

PVNIRE NVLLO SVPPLICIO NEFAS,
STRAVISSE PLANAS CRIMINIBVS VIAS
EXTAT: PATRATIS CONNIVERE
PEÆTERITIS, SCELERIS FVTVRI } = 1719

EST VENA. PRÆSTAT: SVPPLICIO SCELVS
COERCEATVR, NE GRAVITER SVOS
AVT PROXIMOS LARES VENENO
INFICIAT VITIETQVE REGNA. } = 1719

HAC ARTE REGI SVNT BONA SÆCVLA.
INVICTVS HEROS EMANVEL PATER
BAVARICAS HVCVSQVE TERRAS.
IVSTITIÂ ET PIETATE FLEXIT. } = 1719

HIS DVX PATERNIS VTERE LEGIBVS,
AVGVSTE PRINCEPS DIRIGE SVBDITOS,
IVSTÈQVE PRÆSIS ET BENIGNÈ
EFFIGIES GENVINA PATRIS. } = 1719

The subject of the next poem is '*Augurium Felicis Regiminis.*' It fills more than one page, but it contains no chronograms. The book concludes with the chronogrammatic poem which here follows—

TIBI, CLEMENS AVGVSTE,
DEBETVR PERENNIS GLORIA. } = 1719

PHŒBE CLANGE, PLECTRA TANGE,
VIX RAPINA, VIX RVINA,
NON TERREDO, NON PVTREDO,
NON FVLIGO, NON RVBIGO.
NVLLA LABES, NVLLA TABES
EST IN ISTÂ GLORIÂ. } = 1719

TVQVE PALLAS LÆTA BONAS
CLEMENTI AFFER CORONAS,
LAVREATIS EX VIRETIS,
PVRPVRATIS EX ROSETIS
SVAVIORES CARPE FLORES
PRO TROPHÆIS GLORIÆ. } = 1719

GRATVLANTVR, APPRECANTVR,
ET VBIQVE FABVLANTVR,
NON QVIESCVNT FERRE GRATES
VVESTPHALI PER HOS PENATES
GRATIOSO, GLORIOSO,
CLEMENTIQVE PRINCIPI. } = 1719

tVa faMa non nIgresCet,
honor Iste VIX senesCet,
In perennI sCVLpta saXo,
absqVe nIgrâ Læta taXo,
speCIosa, gLorIosa
tVa sVnt præConIa. } = 1719

en VIresCIt, atqVe CresCIt
LætIore MItra fLore,
non rVIna, VIX prVIna
hanC tenebIt, non noCebIt.
Vt VIgeret et nIteret
sospItatVr LaVreIs. } = 1719

perDVrabIt LaVDe, stabIt
absqVe LæVIs, pVra næVIs
non pVtresCet, VIX senesCet
sIne tabe, sIne Labe,
per qVIeta, paCe Læta
perennabIt sæCVLa. } = 1719

GERMAN BISHOPS.

BISHOPS OF PADERBORN, COLOGNE, OLMÜTZ, AND FREISING.

INSCRIPTIONS at Paderborn in Westphalia, from a work entitled 'Monumenta Paderbornensia ex historia . . . eruta, novis inscriptionibus,' etc. By Ferdinand prince-bishop of Paderborn and Münster. Lemgoviæ, 1714. 4°. (British Museum, press-mark 206. a. 13.—Fuerstenberg. F.) This bishop was also Baron Fürstenberg. At page 284, inscription in the vestibule of the Theodore Academy at Paderborn, in dedication of the building by Bishop Theodore, bears this date—

ANNO EPISCOPATVS
SVI. PADERBORNENSIS
TRIGESIMO. } = 1615

This Bishop Theodor von Fuerstenberg was elected in 1585. He built ('erigit') the University of Paderborn in 1614, and, according to the chronogram, dedicated it in 1615, the thirtieth year of his episcopacy.

At page 299 is this 'Inscriptio curiæ præposituralis Paderbornæ' (inscription at the bishop's palace at Paderborn; the first line alludes to a device in the armorial bearings of the family of Fürstenberg)—

SVNT BONA SIGNA DOMVS TRABS FVRSTENBERGICA BINA,
NOXIA QVÆ SVBITO NON EST LÆSVRA RVINA. } = 1701

CHRISTE FAC, HÆC VALIDA VT NEQVEAT VI CVRIA SOLVI
PRÆPOSITI EXPENSIS ERECTA JOANNIS ADOLPHI. } = 1701

VIVITE PRÆPOSITI FAVSTI; SVCCEDITE NOBIS,
SICVT CERTABVNT ALII SVCCEDERE VOBIS. } = 1701

At page 315. The epitaph in the Fürstenberg chapel in the cathedral, on the tomb of Ferdinand Antonius, Baron Fürstenberg and Canon of the Chapter, who died in 1711, commemorates also his relatives, William Francis Adolphus and John Adolphus, who

were also priests, and buried at another place, is dated by these lines—

TRES . CLERI . FLORES . E . PRINCIPE . MONTE . CREATOS
HINC . BENE . SVBLATOS . IN . CŒLIS . SPERO . RENATOS = 1711

QVID . FACIANT . HI . PARVÆ . VITÆ . MAGNÆQVE . FVERVNT
SAT . BENE . VIXERVNT . LONGE . SATIS . ERGO . STERTERVNT = 1711

LECTOR . NON . ILLOS . AST . FVNERA . PROPRIA . PLORA
RECTA . FAC . HIC . ORA . FORS . HAC . MORIERIS . IN . HORA. = 1711

i.e. I hope that the three flowers of the clergy, created from the princely mount (Fürstenberg) have departed hence propitiously, and that lifted up into heaven they have been born again. What could they do, they have had enough of both lowly and high life; they lived rightly, therefore they continued here long enough. O reader! bewail not their but your own funeral. Do right, pray here (in this chapel), perhaps in this very hour you may die.

BISHOP OF COLOGNE.

A TRACT of four pages (British Museum, press-mark 837. k. 11.-73), a poem in Latin hexameter verse addressed to

Joseph Clement,

Archbishop of Cologne . . . Prince and Elector . . . Bishop and Prince of Hildesheim, Ratisbon, etc. . . . Duke of Bavaria . . . Count Palatine, etc. etc.

In sacra solemnitate Patroni sui S. Josephi,
pie et feliciter natalizanti,
Carmen.
Et vocavit nomen ejus Joseph. Gen. xxx. 24.
(Here follow the verses.)

At the conclusion is this epigram—

Si laus Pontificis pietas, pastoris ovili
Pellere pestiferos, voce favente, lupos.
Præsulis hæ, Bavari circumdant, tempora laurus:
Quidni felici cum grege, pastor ovet?
Pastor ova Clemens, apto qui nomine Joseph,
Omnia qui renovas, Principe digna, viro.
Chronicon anni currentis.
PROPRIIS REDEAT PRÆSVL IOSEPHVS CLEMENS. = 1713
In grati animi tesseram vovebat et pangebat
Fr. Bonaventura ô Donnoghue, Minor Hibernus,
insufficiens verbi Dei Præco Regius et
Exterorum Director in urbe Parisiensi.

This archbishop is the same who is mentioned at page 230 *ante*, as the predecessor of Clement Augustus.

WOLFGANG, BISHOP OF OLMÜTZ.

MEDALS to Wolfgang, Cardinal Bishop of Olmütz. I have mentioned him before, in *Chronograms*, pp. 247, 249.

A medal to him bears on the reverse side—

VIta et aCta VVoLfgangIDe sChrattenbaCh epIsCopI aC CarDInaLIs. = 1721

The medal is further inscribed with the dates of the various steps in his career, from his birth, in 1680, to dignity of cardinal in 1721.

Another medal is inscribed—

VVoLfgangI De sChrattenbaCh epIsCopI aC CarDInaLIs proteCtorIs faVore erga sVos || qVatVor CatheDraLIs = 1725
eCCLesIÆ præLatos saCrIs InfVLIs DeCoraVIt. = 1725

Another medal is thus inscribed, it is dedicated by the bishop to Saint John of Nepomuk—

DIVo IoannI, VVoLfgangVs CarDInaLIs, pIe Defert sVos honores. = 1731
sVb IstIVs sanCtI patroCInIo DoMVs VtraqVe stabIt. = 1731

Another medal issued in 1730 by the bishop, to commemorate the confirmation in 1728 of certain indulgences by the Pope; the dates are thus indicated—

sVb feLICI gVbñIo prInCIpIs a sCratebaCh antIstItIs oLoMVCenI reCVsa est. = 1730
LaVDetVr IesVs ChrIstVs sVb gLorIa eterna aMen. = 1728

JOHN THEODORE, BISHOP OF FREISING.

A rare tract belonging to the Rev. Walter Begley, folio, pp. 50, printed at Munich, bears a title to this effect:—The most happy union of the Lion of Bavaria and the Bear of Freising, celebrated by the muses of Freising on 19th November 1723, when the most serene and reverend Lord, John Theodore,[1] Duke of Bavaria and the upper Palatinate, Count Palatine of the Rhine, Landgrave of Leuchtenberg, Bishop of Ratisbon, was elected Bishop-coadjutor of Freising. The title-page, *verbatim*, is as follows:—'Leonis Boici, et Ursi Frisingensis unio felicissima, cum coadjutor Frisingensis, die 19 Novembris, An. MDCCXXIII. eligeretur serenissimus ac reverendissimus dominus, Dominus Joannes Theodorus utriusque Bavariæ, ac super. Palatinatûs dux, comes Palatinus Rheni, Landgravius, Leuchtenbergæ, episcopus Ratisbonensis. Celebrata a musis Frisingensibus. Monachii, typis Joannis Lucæ Straubii.'

[1] John Theodore was elected Bishop of Ratisbon on 29th July 1719, Bishop-coadjutor of Freising on 19th November 1723, Bishop of Liège on 23d January 1744; was made Cardinal in 1746; he died 27th January 1763.

Page 3. Dedicatory address in Latin to the most serene prince, in which the authors propose to offer congratulations to the 'Bavarian Lion' on the occasion of union with the 'Freising Bear.' This is accordingly done in the succeeding pages of prose and poetry, frequent allusion being made to the Scripture narrative of Samson, and the lion in whose carcase honey was found, and pointing to the well-known fondness for honey so natural to the taste of the bear; this allusion is intended as a symbol of the appropriate union of the episcopal functions consequent on the election of this bishop. In following up this cause of gratulation the muses are supposed to have promoted the erection of triumphal arches with emblematical decorations and inscriptions. To follow the description of them would be tedious. The praise given to the bishop may be ingenious, but the language used is florid, and the flattery is more than any one in the present day (except perhaps in Germany) would willingly endure. The best service performed by these triumphal arches is to bear the chronogrammatic inscriptions, which I shall proceed to transcribe.

At page 12, in allusion to the honey, it is asked, 'et quid urso charius melle?' The arch bears the answer in gilt letters—

BOII LEONIS, ET FRISINGENSIS VRSI
DEI GRATIÂ
FELICISSIMA VNIO. } = 1723

A COMEDENTE EXIVIT CIBVS. (Judges xiv. 14.) = 1723

ET DE FORTI (LEONE) EXIVIT DVLCEDO. (*Ibid.*) = 1723

These quotations are from the Vulgate Version, with slight variation, where Samson propounds his riddle. Again it is asked, at page 14, what can be more delightful than what is expressed in this couplet, which was borne by the second arch prepared by the Muse Urania—

VIRGINIS AVSPICIO BAVARVS LEO IVNGITVR VRSO:
PERPETVOS MANEAT NEXVS VTERQVE DIES. } = 1723

The muse Terpsichore prepares the third triumphal arch, inscribed with these words, alluding to the house of Wittelspach[1] as being so productive of bishops—

FÆCVNDA EPISCOPORVM GENITRIX. = 1723

CONRADO, ATQVE ENICHONI
DE VVITTELSPACH
ECCLESIÆ FRISINGANÆ
EPISCOPIS. } = 1723

HVNC ARCVM
GRATITVDINIS ET HONORIS GRATIÂ
PONIT FRISINGA. } = 1723

The Muse Thalia undertook the decoration of the fourth arch, which was inscribed with compliments to other bishops of the house of Wittelspach—

[1] The Castle of Wittelsbach, the ancestral seat of the regal house of Bavaria, stands between Ingoldstadt and Augsburg, was ruined in 1209.

ATLANTI MAVRO ADIVNGITVR HERCVLES. = 1723
DICÆCESI FRISINGENSI COADIVTOR VENIT
IOANNES THEODORVS. } = 1723

RVPERTO, PHILIPPO, ET HENRICO
EX
COMITIBVS VVITTELSPACHIO-PALATINIS
CONTINVA PER QVINQVAGINTA SEX ANNOS SERIE
EPISCOPIS FRISINGANIS. } = 1723

The fifth arch bore these inscriptions, to the same effect—

ERNESTO BAVARIÆ DVCI,
EPISCOPO FRISINGENSI,
DEIN
S. R. I. ELECTORI,
ET ARCHIEPISCOPO COLONIENSI. } = 1723

VRSI FRISINGENSIS, ET LEONIS BOII
AD FRANGENDAS HÆRESES
FORTITVDO HERCVLEA. } = 1723

The narrative now passes into a vituperation of Gebhard, Archbishop of Cologne,[1] who was declared guilty of heretical and scandalous conduct in the matter of his marriage—'Coloniensis ecclesiæ prædo, non præsul, lupus verior, quàm pastor appellandus. Sceleris socia Agnes Mansfeldia fuit,' etc. etc. These chronograms follow—

GEBHARDVM COLONIÂ EXPVLISTI. = 1723
GEBHARDO LVPO COLONIAM SVBTRAXISTI. = 1723

An 'elegy' in hexameter and pentameter verse follows at page 29, wherein the Lion and the Bear are represented in strong opposition to Gebhard and his wife Agnes;[1] and at page 32 a punishment of their iniquity by those animals is hurled at them in words taken from the Vulgate Version of the 'Wisdom of Solomon,' xi. 16, 18—'Pro cogitationibus autem insensatis iniquitatis illorum non impossibilis erat Omnipotens manus tua immittere illis multitudinem URSORUM, aut audaces LEONES.' The denunciation of their conduct, enforced by allusion to the same offence committed by Luther, is accompanied by these chronograms—

DISPERSVS EST YSLEBIVS:[2] LEONES EIECERVNT EVM. = 1723
DISPERGITVR LVTHER: LEONES EIECERVNT EVM. = 1723
NVMQVID RVGIET LEO IN HOC SALTV?—Amos iii. 4. = 1723
Will a Lion roar in the forest when he hath no prey?

The Muses Calliope and Erato are said, at page 34, to preside over the emblematical decorations of the sixth arch, wherein the Lion is prominent; the first of the chronograms is from the 'Song of Solomon'—

VENI SPONSE DE CVBILIBVS LEONVM.—Cant. iv. 8. = 1723
DIRIPIET LATERI, VIS, VIRGINIS, VLLA, LEONEM? = 1723

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[1] See remarks at page 256, *infra*.
[2] Luther of Eisleben, the place where he was born.

A column bore this inscription, and Erato speaks an ode

ALBERTO SIGISMVNDO
EX LEONINO STIRPE
EPISCOPO FRISINGENSI. } = 1723

Another column was dedicated and inscribed to Joseph-Clement, 'nomen jam astris receptum,' Archbishop of Cologne, lately dead—

IOSEPHO CLEMENTI
EX EPISCOPO FRISINGENSI
COLONIÆ AGRIPPINÆ ARCHIEPISCOPO
STELLIS INSERTO. } = 1723

The seventh arch was prepared by the Muse Clio, 'magnis laboribus septimum generosa Clio arcum paravit.' It was decorated with Fauns, Satyrs, Hamadryads, and Oreads, to do honour to the bishop; the Lion is still prominent and supported by texts from the Bible, some of which are made into chronograms—

IVSTVS, SVB PALMA, QVASI LEO CONFIDENS.—Prov. xxviii. 1. = 1723

SIMILIS FACTVS ES LEONI IN OPERIBVS TVIS
IOANNES THEODORE.—1 Maccabees iii. 4. } = 1723

Some passages are adapted from the poet Claudian in further praise of the bishop, including this one from Statius—

. . . SERENATIS PERFVSÂ NVBIBVS AVRÂ
METAS NESTOREÆ PRECOR EGREDIARE SENECTÆ. } = 1723

The Muse Clio concludes the allegory in praise of the bishop in five pages of heroic verse, concluding with this address to him—

Magne Frisingani Comes, atque Adjutor Atlantis
Collibus Herculeo nostris succede lacerto:
Auguriis electe Deûm, qui solius alto
VIRGINIS auspicio, LEO Boice, jungeris URSO.

FINIS.

GEBHARDT, ARCHBISHOP OF COLOGNE.

THE bishop who is alluded to at page 255 *ante*, is Gebhard II., Truchsess von Waldburg, Prince-Elector and Archbishop of Cologne; he was elected in 1578. He married Agnes Mansfeldt. This and other public acts of heresy brought him formally under the notice of the Pope, Gregory XIII., who addressed to the archbishop a pastoral letter alluding to rumours which had reached him, and remonstrating generally on his conduct. In my search for some information on this passage of history, I became acquainted with a very small book at the British Museum (press-mark 698. b. 46—Gebhardt, Elector and Archbishop of Cologne). The title is—'A declaration made by the Archbishop of Collen, upon the deede of his mariage, sent to the States of his Archbishopric. With the letter of Pope Gregorie the 13 against the celebration of the same mariage and the Bishops aunswer thereunto. According to the coppie imprinted at Collen 1583.—London, printed by John Woolfe. 1583.' It is an English transla-

tion, and printed in black letter. The Prince-bishop declares his adoption of the articles of the Augsburg Confession, and proclaims to all persons within his Archbishopric-see, not only the liberty of their conscience ('always agreeing with the Word of God'), but also the assurance that they should not be grieved, molested, or troubled by any governors or magistrates whatsoever, and he proceeds to declare freedom in other matters relating to their religion. This document is dated 16th January 1583. The Pope then addresses a strong remonstrance to him. The archbishop replies at some length, defending his conduct, and, after quoting the ancient authorities, goes on to say—'I am resolved, following the laws of the Church above mentioned, to leave that indiscreet vow of the "Celebat," which is not in my power to perform, esteeming that this is lawful for me, for avoiding of a greater evil, and for the better observing and accomplishing the vow of chastity which I made unto Jesus Christ; and in so doing I have framed myself according to the commandment of God, submitting to His providence, and staying His protection, not caring what evil men may judge, nor for the threatenings, dangers, or any other thing whatsoever, and having in memory that which Theodorus hath written in his fourth book, the tenth chapter, of the ancient Christians,' etc. The tone of this letter is firm and temperate, the archbishop asserts his own freedom of action, without defying the Pope, and exhorts him to 'cast away from him' those who offend in all the particulars which he specifically mentions, to the end that 'the Roman Church might recover her ancient dignity.' No doubt some great dissensions and controversies arose out of this affair in 1583, the remembrance of which was revived 140 years after, viz. in 1723, the occasion of the foregoing chronograms alluding to Gebhardt and Luther, prompting the bitter words which accompany them.

I find in Didot's *Nouvelle Biographie Générale*, xlv. 678, that Gebhardt married clandestinely Agnes, Countess of Mansfeldt, Canoness of Gersheim, at Bonn, in January 1582, and publicly espoused her on 2d February 1583. The Pope and the Emperor interfered, and the States of Cologne declared that he should be deprived of his functions; the sentence was confirmed by the court at Rome, and he was excommunicated accordingly. Ernest was nominated to the archbishopric. After many troubles, and failing to engage the assistance of the German princes, he retired to Strasburg with his wife, and died in a state approaching to misery on 21st May 1601.

FRANCIS-ARNOLD, BISHOP OF MÜNSTER AND PADERBORN.

A REMARKABLE, and probably a very scarce tract, belonging to my friend the Rev. Walter Begley, printed at Münster in Westphalia in 1710, folio, pp. 38, bears a title to this effect,—The temple of

honour built up with every episcopal virtue to the eternal glory of Francis Arnold, bishop of Münster and Paderborn, etc. etc., Baron of Wolf-Metternich, by the college of the Jesuits at Cosfeld, on the occasion of his dedicating the church of St. Ignatius. The title-page itself is somewhat complex, and concludes with four chronograms. It is in substance thus—

'TEMPLUM HONORIS comportata ex episcopali fundo principalium virtutum materie extructum, et æternæ gloriæ Reverendissimi et celsissimi principis, et domini Domini Francisci Arnoldi episcopi Monasteriensis et Paderbornensis, . . . etc., Liberi Baronis à Wolf-Metternich in Gracht, domini sui clementissimi, In perenne memoris animi Monimentum ab Collegio Cosfeldiensi S. J. consecratum. Quando Celsissimus hic Antistes Templum Ignatianum solenni ritu dedicabat; Nempe,

ISTA FVIT TEMPLO GRATIA DIGNA COLI. = 1710
Die in quem quadrat illud: SANCTIFICAVERITIS DIEM. = 1710
Jeremiæ xvii. 24.
Anno quo
SVBSILIENS T-EMPLO SACRATO BERCVLA[1] FL-VXIT.
VIRTVS EX-EMPLO PRÆCLARO VVOLFIA L-VXIT. } = 1710
Monasterii Westphaliæ: Typis Viduæ Nagel.'

Observe that the title contains no date in figures; also observe the logograph or network arrangement of the words of the last chronogram.

There is an engraved portrait of the bishop, which is subscribed with his titles, and gives the additional information that he was a prince of the Holy Roman Empire, that he was born 9th May 1658, elected coadjutor of Paderborn 15th September 1703, succeeded his uncle in the bishopric of Paderborn 23d May 1704, and elected bishop of Münster 30th September 1706.

The subject of the tract is entirely in Latin. On the back of the title-page there are many complimentary expressions to the bishop, in the form of Scriptural allusions to the Temple of God, which glide into this rhythmic peal,—

Poetica Campanarum Compulsatio, quâ
Respublica latina, Gloriæ Wolff-Metternichicæ studiosa
ad Templum Honoris evocatur.

Epigramma.

HVC LATIVM! POPVLOQVE FREQVENS CONCVRRE SENATVS!
HVC, AVGES SIQVIS CASTRA LATINA, VENI! } = 1710

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[1] The word 'Bercula' frequently occurs. It is the Latin form of Berkel, the name of a small river in Westphalia, which rises at or near Cosfeld above mentioned, and falls into the river Issel.

IaM saCrIs CVnCtos assIstere oportet *honorIs:*
saCra Canet *pLeno* nostra thaLIa *Choro.* = 1710

Ista DICata Deo saCra sInt, sanCtone rogabIs
saCra Canet sanCto nostra thaLIa *LVpo.*[1] = 1710

Admonitio ad Zoilos, epigramma.

Ite proCVL[2] CynICI, gens Carpere nata, *theones:*
torta soLent teMpLI Lora ferIre *Canes.* = 1710

Pages 3 to 7 are occupied by 'Dedicatio Templi Honoris,' and addresses to his 'Highness' both in prose and verse; and at page 8 these chronogrammatic verses commence (the words printed in italics are so in the original)—

Vestibulum Templi honorarii
sive
Poeticus totius operis ingressus.

neVhVsIa, VoLVCrIs qVæ nVnCIa VeXerat, *aVLa*
sIC In *berCVLeos faMa* Canebat agros: = 1710

pLaVDe CeLer totIs, nVnC *berCVLa* pLaVDe, fLVentIs:
te tVVs In pLaVsVs præsVL abIre IVbet. = 1710

VIX ea: pVrgatas IaM *berCVLa* sVrrIgIt aVres;
qVanDo pares resonat VoX Iterata sonos: = 1710

pLaVDe CeLer totIs, nVnC *berCVLa* pLaVDe fLVentIs:
te tVVs In pLaVsVs præsVL abIre IVbet. = 1710

præsVL abIre IVbet? DIC: InqVIt *berCVLa*. DICo,
ILLa LoqVaX retVLIt: præsVL abIre IVbet. = 1710

CVr hIC abIre IVbet? qVæ pLaVsVs CaVsa? reponIt
berCVLa, qVo (DoCeas) gaVDIa fonte fLVVnt? = 1710

eXVrget Vastata noVo hæC *CosfeLDIa* CVLtV?
(qVæ nVnC est, prIsCæ nIL nIsI rVDVs habet:) = 1710

sVaVIter an rVrsVs resonabVnt VrbIs In aVres
sVeta sVIs qVonDaM VaLLa tonare gLobIs? = 1710

qVIn sVperIs IpsIs VIX IVpIter Ista reVeLet
(*faMa* refert) aLIo gaVDIa fonte fLVVnt. = 1710

qVoD sI (*berCLa* rogat) pLaVsVs eXqVIrere CaVsas
haVD sCIo, tV CaVsas sI LIbet, eVge Canas. = 1710

te tVVs Is VVLtV præsVL præsente beabIt:
(*faMa*[3] sVbIt) *IVsto gaVDIa fonte fLVVnt.* = 1710

seqVe tVIs orIs bIno torrente refVnDet
aVLa DVpLeX: *IVsto gaVDIa fonte fLVVnt.* = 1710

Vrbs tVa, qVâ nItVIt, DIVI saCrabItVr æDes
IgnatII; *IVsto gaVDIa fonte fLVVnt.* = 1710

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[1] Alluditur ad Lupum cœlitem et ad insigne Celsissimi, Lupum Metternichicum quid ni Sanctum vocemus. 1 Petri 2. 5, etc.

[2] *Cynici* sive Canini vocantur *Zoili* a *ζωὸς* Canis. *Theones* qui omnia carpunt. Theon poeta fuit petulantissimæ maledicentiæ: inde Prov: '*Theonino dente rodere.*'

[3] *Subire* pro respondere. Cicero.

DIXERAT: ECCE SVOS TOTO DAT GVRGITE PLAVSVS
BERCVLA: TER CVNCTÆ SVBSILVISTIS AQVÆ. } = 1710

AFFREMVERE HILARES PER RVRA PROPINQVA *NAPÆÆ*:
QVISQVIS ADEST PROPIOR, TVNC QVOQVE, *FAVNVS* OVAT. } = 1710

QVIN ADEO SVPERAS, MONS,[1] QVI CONSVRGIT IN AVRAS,
FERTVR BIS TOTIS EXILVISSE IVGIS. } = 1710

SCILICET HOS ABSENS GENERAS FRANCISCE TRIVMPHOS;
PORRO PRÆSENTI CÆTERA *BERCLA* FERET. } = 1710

LÆTITIÆ VIX ILLE SATIS CONSEDERAT ÆSTVS,
STAREQVE VIX PLACIDIS *BERCVLA* CŒPIT AQVIS; } = 1710

QVANDO VENTVRVS DIGNÈ EXCIPIATVR VT HOSPES,
CRESCIT *BERCVLEÆ* CONGRVA CVRA FIBRÆ. } = 1710

ERGO LEVES SENSVS NVNC HVC, NVNC EXERIT ILLVC,
ET TANTVS, QVIDQVID COGITAT, HOSPES ERAT. } = 1710

NVNC HOC, NVNC ILLVD IVSTOS DISQVIRIT IN VSVS,
CRESCAT VT HOSPITIO GLORIA IVSTA SVO. } = 1710

CIRCENSIS SVBIIT LVDVS TVNC PECTORA: LVDVS
PRINCIPIBVS GRATVS, QVI SOLET ESSE VIRIS: } = 1710

QVO SOLITVS VETERES *THYBRIS* RECREARE *QVIRITES*,
DVM PAX EXVTO STABAT IN VRBE SAGO: } = 1710

QVO NVPER MVLTOS RETVLIT *SEPTENTRIO* PLAVSVS,
REGIBVS[2] IPSE TRIBVS QVANDO SVPERBVS ERAT. } = 1710

ET TVA *CIRCENSES* VENIVNT IN PECTORA LVSVS?
CONTRAHE MOX VOTI *BERCVLA* VELA TVI. } = 1710

NAM TIBI *CIRCENSES* QVÆ PVGNET BELLVA LVSVS?
SÆVA SVBEST CAVEIS BELLVA NVLLA TVIS. } = 1710

NON TIBI LVNATIS FAMVLATVR DENTIBVS VRSVS:
NON TORVO PVGNAX PER FVRIT ORE LEO. } = 1710

AT TVVS OBTVLERIT CIRCI. TIBI LVDICRA *TAVRVS*:
AT NEQVEVNT ILLIS LVDICRA *BOBVS* AGI. } = 1710

ERGO MOX TANTOS SVB PECTORE VOLVERE LVSVS
CESSA: VEL CVNCTIS NIL NISI LVSVS ERIS. } = 1710

CESSAVIT: TOTVSQVE FLVIT DE PECTORE CIRCVS:
TENDITVR IN PARTVS CVRAQVE, CORQVE NOVOS. } = 1710

QVIN POTIVS VARIO VENIAT *COMŒDIA* GESTV,
SIQVE POTEST, NOBIS AVXILIETVR, AIT. } = 1710

EXIGVO PRÆERAT TVNC ACTRIX ILLA THEATRO
(NVLLA FIGVRA LOCO, POMPAQVE NVLLA FVIT) } = 1710

VISITAT ACTRICEM PERNIX TVNC *BERCLA*, SVASQVE
CONVENTVS CAVSAS, VT VENIT, ORSA REFERT: } = 1710

PRÆSVL, AIT; MOX HOSPES ERIT: ROGO PRÆSVLE DIGNA,
(E GVSTV LVSVS EXHIBITVRA) PARES. } = 1710

ISTA SVBIT: CÆLVM FAXIT; SIT COPIA LVSVS,
VT LIBET HVIC TALI PERPLACVISSE VIRO. } = 1710

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[1] Mons, qui Cosfeldiam coronat.
[2] Quando convenerant rex Poloniæ, Daniæ, Borusiæ.

AT NEQVEO IVSTIS LVSVS EXTRVDERE SCENIS:
NON SVNT PRO TANTO POMPA, SITVSQVE VIRO. } = 1710

NÔSTI QVIS NOSTRO VVLTVSQVE, STATVSQVE *THEATRO*,
ET QVÂ STET TENVIS FABRICA FIXA DOMO. } = 1710

TOTA RVINOSIS VIX HÆRET MACHINA TIGNIS:[1]
PARS HIAT AB PLVVIO PVTRIDA QVÆQVE IOVE. } = 1710

HOC PERSEPE FEROX LVSVS DAT BRVMA *THEATRO*,
QVA TEGITVR, FRIGENS EX NIVE VESTIS, INEST. } = 1710

LVDITIS HOC TOTIES VENTORVM TVRBA *THEATRO*;
TVRBO VOS QVOTIES, ET NOVA PVGNA IVVAT. } = 1710

HOC QVOQVE NAIADES LVSERVNT SÆPE *THEATRO*;
VBERIVS QVOTIES NIMBVS AB AXE RVIT. } = 1710

NON HOC SE VARIO VERTVNT PROSCENIA VVLTV,
SCENICVS EXILI PEGMATE CVLTVS ABEST. } = 1710

EXVLAT HINC *CANTVS*, PROCVL AVFVGÊRE *CHOREÆ*,
MANSIT IN EXIGVO GRATIA PARVA LOCO. } = 1710

LAXIVS ASSIGNET NOBIS *FORTVNA THEATRVM*,
ET DIGNVS LVSVS, POST BREVE, LVSVS ERIT. } = 1710

DIXERAT: AVDITÆ SVBSCRIBIT *BERCVLA* CAVSÆ,
ET PROCVL EX TOTO PECTORE LVSVS ABIT. } = 1710

ATQVE ALIÒ NVNC VELA VOLANT: NOVA PECTORE GLISCVNT
VOTA: FER AVXILIVM, FER, BONA *PALLAS*! AIT. } = 1710

VIX POSCI BIBVLÂ SE *PALLAS* INAVDIIT, AVRE,
ADVOLAT ATQVE INFIT: CVR TIBI *BERCLA* VOCOR? } = 1710

ILLE REFERT: DEA GRATA SACRAS EN *BERCVLA* POSCO
AVXILIO DEXTRAS, AVXILIOQVE CAPVT. } = 1710

SVNT TIBI, SVNT PLVRES, DOMINOS QVEIS ATTRAHIS, ARTES:
ET CVPIT INGENIO VIVERE QVISQVE TVO. } = 1710

SVAVIA DIVINO TV FERS *EPINICIA* VERSV,
SI QVIS LAVRIGERO FORTÈ TRIVMPHET EQVO. } = 1710

APTAQVE TV QVERVLIS VLVLAS *EPICEDIA* LABRIS,
QVANDO CVI RVPTÂ PVLLA STAT VRNA COLO. } = 1710

PLAVDERE SCIS BELLÈ, BELLÈ SCIS PLANGERE: DOCTA ES,
TRISTIA ORE FLEAS, LÆTIOR ORE SONES. } = 1710

TV QVOQVE TV DIGNIS, RESONAS NOVA DONA, FAVORES,
ADVENTVS, ABITVS, *PALLAS* VBIQVE LYRIS. } = 1710

DVM RATIO EXPOSCIT, QVOSQVIS TE VERTIS IN VSVS,
ET SALIT INGENII VENA PERENNÈ TVI. } = 1710

IN VERSVS (TE QVÆSO) TVAS NVNC EXERE VIRES:
(AVFERET ISTE TVVS PRÆMIA DIGNA LABOR.) } = 1710

MATRIES FRANCISCVS ERIT, CVI *BERCVLA* SERPIT,
LVPIA CVIQVE SVIS, *ALPHAQVE* SERVIT AQVIS. } = 1710

SCILICET HIC PRÆSVL (DVPLEX IVNGETVR ET AVLA)
POST BREVE *BERCVLEOS* VISERE GAVDET AGROS. } = 1710

TVNC SVA, TVNC STRVCTO SVRGENT *ENCÆNIA TEMPLO*;
CVIVS OPVS, CVIVS PRÆSTAT IN VRBE NITOR. } = 1710

[1] Descriptio Theatri Coſeldiensis.

sCILICet hoC VersVs, et VertICIs eXIgIt artes;
eXIgIt hoC, IVstVM, *paLLas*, honorIs opVs. } = 1710

sI præsVL CVræ est, CVræ est sI *berCVLa*; LætI
eXtrVe nVnC IVstVM paLLas honorIs opVs. } = 1710

sIC[1] nIX nVLLa tVos aVsIt DepIngere VVLtVs,
qVæ per hIVLCa sChoLæ teCta freqVenter aDest. } = 1710

sIC non Densa tVos eXtIngVat fIstVLa VIsVs,
Infra qVæ posItIs fVMat In ore VIrIs. } = 1710

sIC neqVe perrosVs te terrItet VnDIqVe tIgnVs,
qVo VetVs eX oMnI parte Laborat opVs: } = 1710

te qVoqVe, te pLVVIVs non VLtra perfLVat aXIs,
qVI *CoMpLVtenses* hIC faCIt esse *sChoLas*. } = 1710

te qVoqVe te soLIto prIVet *LanIena*[2] tVMVLtV:
aVres non qVatIat sVbDIta tVrba tVas. } = 1710

sIC Magnos Donent, et pLVres astra patronos,
qVIqVe IVVent rebVs, qVIqVe faVore IVVent. } = 1710

sIC IVVet Ipse tVos *præsVL CeLsIssIMVs* aVsVs;
totaqVe ConatVs ConCrepet aVLa tVos. } = 1710

sIC tIbI *berCVLea noVa* sVrgat In Vrbe *paLæstra*;
affLVat eXtrVCtæ MVLta IVVenta sChoLæ } = 1710

VIX rVpIt CLaVso DIsCVrsVs *berCVLa* Voto;
Ista[3] CanIt: Voto, Debeo *berCLa* tVo, } = 1710

qVæ tIbI, qVæVe tVo reDDatVr gratIa Voto?
Vt CapVt, est LIbIto, DeXtra parata, tVo. } = 1710

qVIn VLtra IVVat Ire: sVo se peCtore toto
DeVoVet obseqVIo serVa MInerVa tVo. } = 1710

eXpLICVIsse LVbet totas nVnC, *berCVLa*, VIres,
atqVe LVbet totas appLICVIsse ManVs. } = 1710

præsVL VbI DIVertat, opVs, strVXIsse Laboro:
eX teMpLo properI sVrget honorIs opVs. } = 1710

sVrget opVs: nVnC qVaLe Cano; CVI *woLfIa* VIrtVs,
soLaqVe MaterIes, soLaqVe CVLtVs erIt. } = 1710

qVo tItVLo CLarebIt opVs? pLaCet haVstVs honorIs
eX teMpLo: pLaCeant IVnCta VetVsta noVIs. } = 1710

sCILICet In teMpLIs sIt ConseCrator oportet:
hIC reCte In fanIs, præses, honorIs erIs. } = 1710

qVI fLVIt eX teMpLIs ConCeptVs (*berCLa* reponIt)
InfLVXIt *berCLæ* sVaVIter Iste fIbrIs; } = 1710

sVrgat honorIs opVs: LongIs qVoqVe fLoreat æVIs:
seD, IVVat, eXteMpLo sVrgat honorIs opVs. } = 1710

sVrget opVs, sVrgetqVe statIM, tVnC asserIt Ista.
DIXerat, atqVe abItVs apparat VLtro sVos. } = 1710

bIs MoX *berCLa*[4] VaLe! VaLe! Vrge! sVCCInIt, Vrge!
Vrge opVs hoC! abIIt paLLas, et Vrget opVs. } = 1710

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[1] Descriptio scholarum Cosfeldiensium.
[2] Laniena sive domus Lanionia, scholis supposita est. [3] Ista, scilicet Pallas.
[4] Et longum, formose, vale vale inquit Iola. Virgil, Ecl. iii. 79.

Pages 12 to 34 are filled with panegyrics in prose addressed to the bishop, alluding to his genealogy and his armorial bearings, particularly to the Wolf and to his title combining that word; then proceeding in prose and poetry to represent the 'Temple of Honour' in various stages of its construction, comparing them to the virtues possessed by the bishop and to his mental and physical endowments; then passing on to the altar, the pavement, and the tower of the allegorical temple, until it is difficult to say whether the structure or the bishop is most honoured by the comparison. At page 34 we arrive at what here follows, viz. the utterances of Apollo and the nine Muses in chronogram, composed as 'logogryphs,' or network arrangement of the words. It is the longest composition of the kind I have met with throughout a prolonged search into the subject of chronograms. It first gives the finishing touch to the 'temple.' The whole is printed thus—

Templi Honorarii
Coronis sive Finis
Epigramma
ad
Celsissimum

oMne CoronarI prInCeps sCIs fIne: Coronet
annos ILLa, preCor, serò Corona tVos. } = 1710

Ita faxit:

qVI Coronat te In MIserICorDIa:[1] *Psalm* cii. 4. = 1710

Deus optimus maximus Principium nostrum et FINIS.

Syncharma Musarum
Architectæ Palladi consummatum Fabricam gratulantium.
Apollo.

paLLas opVs strVXIt: VerteX CoLophone[2] reLVXIt:
pLaVDIte Cyrrhææ (sIC preCor Ipse) Deæ. } = 1710

LaXo VeLoCes nVnC gVttVre soLVIte VoCes:
sVaVIa nVnC MIræ tangIte fILa Lyræ. } = 1710

Et VobIs tersVs, peragat MoDo IVbILa, VersVs;
qVâ, LIbet, arte fLVat, qVo IVVat ore rVat.[3] } = 1710

Dithyrambus.
Musarum prima.

IgNe torrentIs fLagro DIthyr- aMbI } = 1710
ergo VeLoCes properare I-
ergo se fVnDant Metra per Chor- eos. } = 1710
atqVe troCh-

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[1] Vulgate Version.
[2] *Colophonem rei addere*, prov. Significat summam manum imponere.
[3] Observe these Leonine verses.

ANTIBACCHIOS MEA CRETIC-OSQVE: } = 1710
CONGLOBENT FRATRES LABRA IONIC-OSQVE: } = 1710
ITE SPONDEI CITÒ TRIBRA-CHESQVE. } = 1710
AMPHIBRA-

PÆONES VESTROS PROPERATE P-ASSVS, } = 1710
NEMO STET SANÈ CELERANDO L-ASSVS, } = 1710
ET PEDES TRITI PROPERATE C-VNCTI. } = 1710
AGMINE I-VNCTI.

ENTHEVS NOS IGNIS-VSSIT, }
ORE PHŒBVS QVANDO I-VSSIT, } = 1710
PROPERATVS VT NOV-ENIS }
PLAVSVS EXTET À CAMO-ENIS

TECTA PALLAS FABRIC-AVIT }
ET HONORI CONSECR-AVIT }
IN PRÆALTIS VISA C-ONIS[1] } = 1710
LAVREATA STAT COR-ONIS[1] }
NVNC HON-ORA }
NVNC DEC-ORA }
EXIGVNTVR IVBILA. }
PLAVDITE: PERFECTIS CLANGANT ENCŒNIA TECTIS: } = 1710
HOC AGANIPPÆAS ORAT APOLLO DEAS.[1]

Musa secunda.

INSONET AON-IÂ DIGNVS NVNC PLAVSVS AV-ENÂ. } = 1710
SVAVES PIER-IÂ VERSVS ERVMPITE V-ENÂ. } = 1710
EXVLTENT CLAR-II FESTIVO CARMINE CL-IVI, } = 1710
VIVAQVE CASTAL-II SVRGANT IN IVBILA R-IVI,

RECLANGAT T-OTO PROPERÈ TER BERCVLA-LABRO: } = 1710
LÆTITIÆ M-OTO SIC IGNES CONCITO F-LABRO:

EX VOTO FL-VXIT QVOD OPVS FABRA PALLAS HON-ORIS. } = 1710
ATQVE SVI STR-VXIT PERRARI PIGNVS AM-ORIS.

VTQVE SVPERBIF-ICO TVRGET SVPER ÆTHERA V-VLTV } = 1710
VVOLF-METTERNICH-ICO SIC FVLGET FABRICA C-VLTV
PLAVDITE: PERFECTIS CLANGANT ENCŒNIA TECTIS } = 1710
HOC AGANIPPÆAS ORAT APOLLO DEAS.[2]

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[1] Coronis finem cujuscunque rei significat.
[2] Observe the Leonine construction of these verses.

Musa tertia.

AB ACHIVO NON CAR-
QVEM SBV IPSO FABRA V-ALLO[1]

ARTE PALLAS EXTR-
TANTA FABRÆ LAVS FL-VEBAT
QVANTA PL-
FVSA V-ENIS
AB HONORIS FABRICA

} = 1710

Musa quarta.

AVCTA RARIS TECTA D-
EXTRVEBAT REX SI-ONIS:[2]

TECTA CEDVNT BABYL-
PVRPVRATI NON NER-ONIS,[3]
PRETI-
FASTV-OSA
SIC NITESCIT REGIA:

} = 1710

ECCE SVPERB-
VISVS REG-IFICO STRVCTVRA NITORE TVM-
LVXV REFRACTVS HEB-ESCIT

} = 1710

HIC PVTES AVRI RENITERE M-
AVREOS IVRES FLVITARE F-ONTES
PVLCHRA SIC AVRI RVTILAT VEN-
FABRICA CR-VSTIS.

} = 1710

ILLA SACRIS TECTA D-
QVÆ STRVEBAT REX SI-ONIS;

TOTVS ORBIS QVÆ STVP-
DARE SVPPAR QVEISQVE N-ESCIT
WOLFI-
NEC PROF-ANÆ
POSTFER ORBIS FABRICÆ:

} = 1710

QVIPPE VIRTVS DIGNA L-
VVOLFIANA, PRÆSTAT-AVRO:
PRÆ RVBINIS IVRE T-
ET PYROPIS PRINCIP-ALES
EGO SC-
SIC POL-ITI
IACTO DOTES PRÆSVLIS.

} = 1710

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[1] Pallas Græcos in extruendo equo Trojano adjuvisse a Poetis fingitur.
[2] *Rex Sionis* Salomon.
[3] Nota est aurea Neronis regia.

Musa quinta.

MAGNA NON TR-ISTIS IACET IN PROF-VNDO
FABRICÆ P- BENE STRATA F-
A SPEI FORTIS NITET ILLA D-VRO
FABRICA M-

ET SPEI D-VROS PRETIOSA R-ECTO
CHARITAS M- TEGIT IPSA T-
ET COR ARNOLDI SINE LABE, R-ARAM
IVIT IN-

INSIDENS QV-ANTO FACIES HON-
AFFORIS T- RADIAT DEC-ORE
ESSE NATVRÆ MONEO FAV-
HOSCE DEC-ORES.

EMINENT P-ICTIS ASAROTA S-IGNIS
SPLENDET À F- LAQVARE T-
PRÆSIDIS PINGVNT IBI MAGNA B-ELLÆ.
FACTA TAB-

TVRRIS ORN-ATIS TENET ASTRA C-ONIS[1]
AMBIT HANC GR- HONOR IPSE D-
ANNE PAR ILLI NITET IN ROT-VNDO?
FABRICA M-

Musa sexta.

HORTENSES FLORES, CELERES ADFERTE SORORES:*
AFFER FORMOSAS TVRBA NOVENA ROSAS.
COLLIGE NON ALTAS INCISO STIPITE CALTHAS:
PARS THYMA CARPTA FERAT, PARS CYANOSQVE GERAT.
EXTENSIS SPORTIS,[2] QVIDQVID PVBESCIT IN HORTIS,
INFER; APIS FLAVOS EXTRAHIT VNDE FAVOS;

IN HONORIS NEMPE S-EDE
AC PARATA NVPER A-
FLORA NINGET SPARSILIS.
HVC CVM IONQVILLIS, VIOLAS INFERTE QVASILLIS,[3]
HIC TVLIPÆQVE RVANT, PÆONIÆQVE PLVANT.

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[1] Conus Summus apex est in acuminatam figuram desinens.
[2] *Sportæ* pro corbibus.
[3] *Quasilli* vel calathi corbes sunt ex vimine textæ.
* Observe these Leonine verses.

HYACINTHOS PVRPVR-
TVBEROSAS ALBIC-ANTES
IR- IDESQVE FRONTE LA-
BELL- RORE FO-ETAS
IN COR- ILLA F-
INQVE Z-ONAS ISTA P-LECTAT
PRÆPA-
ATQVE G-RATÆ
SPIRIT-
PRINCIP-ALI
VVOLFIÆ NVNC FABRICÆ. } = 1710

Musa septima.

FAMA TRACTVS PER BOR-
QVAQVE PVLCHER SVRGIT-EOS[1]
QVAQVE PHŒB- ARVA T-
SER-VS VESPER H-ORRET
WOLFI-
LARGA F-ANI
BVCCINET PRÆCONIA. } = 1710

Musa octava.

WOLFIÆ SVRGAT FABRICÆ VEN-
NVLLA STRVCTVRÆ NOCEAT VET- VSTAS
PLVRIBVS, NVLLIS TEMERATA N-
FLOREAT-ÆVIS. } = 1710

Musa nona.

EFFERÆ PARCANT OPERI PROC-
RECTOR HINC IGNES LIPARÆÆ P- ELLÆ,
HOC TVO NOLI TEREBRARE FŒ-
DENTE TERE-DO. } = 1710

Apollo.

IN CANTVS FVSÆ, CANTVS NVNC LINQVITE MVSÆ:
NON FLVXÉRE SCABRIS VOTA PRECESQVE LABRIS. } = 1710
EX VERSV VIVOS SVBITÒ NVNC CLAVDITE RIVOS.[2]
PONITE CYRRHÆÆ, PLECTRA, CHELYNQVE, DEÆ. } = 1710

Ad Lectorem.

Non cum Horatio;
LECTOR LAVDET AMETQVE; *L.* 1. *Ep.* 3 *ad Mæcen. v.* 35. = 1710

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[1] *Tractus Borei.* Septentrio *Eos* pro aurora. *Tres ubi Luciferos veniens præmiserat Eos.* Ovid. L. 3. Fast.

[2] Claudite nunc pueri rivos, sat prata biberunt. Virgil, Ecl. iii. 111.

Sed cum Ovidio; Laudatus abunde
Non fastiditus, si tibi LECTOR ero. *L.* 1. *Tristium eleg.* 6.
Postremùm canens, hic Templum claudo.
Jamque opus exegi. Ovid. L. 15. Metam.

THE ARCHBISHOPRIC OF MAYENCE.

A HISTORY of the affairs of the diocese of Mayence, or Mainz, by various writers, entitled, 'Rerum Mogunticarum, etc. etc.' collected by Georgius Christianus Joannis, printed at Fraukfurt, 1722-1727. 3 vols. folio. (British Museum, press-mark 9325. h.) The archbishops of Mayence (Latin, *Moguntium*) were powerful prelates and princes of the Holy Roman Empire. Chronograms seem not to have flourished in the diocese with the same degree of luxuriance as in the neighbouring dioceses of Bamberg and Würzburg. The work now to be quoted being similar in character to the works by Gropp already noticed, is almost bare of chronograms, when abundance might have been expected, and some other of the local histories which I have searched may be included in the same comparison. The three thick folio volumes have yielded only those which here follow.

Vol. i. p. 987. Lotharius Franciscus, archbishop and elector of Mayence, was elected rector of the University of Erfurt. A medal thereupon bore this inscription—

HIs sVBnIXa thoLIs gerana aCaDeMIa sVrgIt,
rVrsVs et InsIgnI fonte rIgata VIret. } = 1695

Vol. ii. p. 994. Archbishop Lotharius was also Bishop of Bamberg. He consecrated his nephew, John Philip Francis, as Bishop of Würzburg on 9th November 1720. Medals thereupon were inscribed in hexameter verse—

INGENTI MAGNI PATRVI DE LVCE AFVLSIT. = 1720
IN CONSECRATIONE NEPOTIS QVARTO IDVS NOVEMBRIS = 1720
IOAN. PHILIP. FRANC. EP. HERBIPOLENS. S.R.I. PR. DVX. PRÆP. MOG. = 1720
EN SACERDOS MAGNVS VNCTVS A PATRVO NEPOS. = 1720

Vol. ii. p. 905. Archbishop Joannes von Bicken was elected in 1601, and died in 1604. Both dates are contained in his names introduced into these verses—

SICUT ADAM A BICKEN BENE NOMINE DENOTAT ANNUM = 1601
INFULÆ: AD EXEQUIAS NOMEN ITA OMEN HABET.
NAM IOANNIS ADAMI A BICKEN NOMINA RITE = 1604
SI DIRIMAS, OBITUS SIGNA, NOTASQUE GERUNT.

Vol. ii. p. 450. Ambrosius Saibæus was made suffragan of Mayence—

DoCtor aMbrosIVs saIbæVs sVffraganeVs fIebat. = 1723

At the convent of St. Clara at Mayence, these verses were put up in the church to commemorate the date and the names of the benefactors who built it—

qVanDo poLI CLaVes DenVs gregorIVs atLas, = 1272
et Vasto MIChaeL oCtaVVs In orbe gVbernat, = 1272
Virginis in Claræ clarum decus extruit ædem
Humbert de Wider, Francfurti jure senator
Lilienstam dictus, simul adjuvat Elisabetha;
Quam Moguntinus Princeps Wernerus adornat.

Vol. ii. p. 799. The title-page of a catalogue of the abbots of the Benedictine Monastery of St. James, near Mayence, is thus dated by the author's name, etc.—

'Per Joannem Antoni, Witlichium, sæpe dicti cœnobii pro tempore Priorem, quem conventus nomine'

R. patrI VVILheLMo honorIs, obserVantIæqVe ergo offerebat
p. Ioannes antonI VVItLIChIVs prIor s. IaCobI,
anno qVo InaVgVratVr ConseCratVrqVe abbas. } 1628
MogVntIæ eXCVDIt antonIVs stroheker. = 1628

This is followed, on page 802, by six chronograms on the inauguration of Abbot Wilhelm, thus—

Chronographia inaugurationis R. D. Wilhelmi Abbatis S. Jacobi.

1.
præsIDente roMano pontIfICe Vrbano VIII, anno eIVs VI, } = 1628

2.
regnante D. ferDInanDo II, VICtorIoso, anno regnI IpsIVs X, } = 1628

3.
MogVntIno arChIpræsVLe et eLeCtore georgIo frI. greIffenCLa a VoLrats, anno ILLIVs tertIo, } = 1628

4.
sVb saCræ VnIonIs bVrsfeLDensIs præsIDe, R.P. henrICo speICHnageL, sanCtI pantaLeonIs præsVLe, } = 1628

5.
a prIorI fVnDatIone, et noVI CœnobII In CoLLe, Vt aIVnt, speCIoso, eXstrVCtIone, anno DLXXVIII, } = 1623

6.

GVILHELMVS II, ABBAS SANCTI IACOBI, IN IPSIVS SS. TRINITATIS PROFESTO ELECTVS, XXVIIII OCTOBRIS INAVGVRATVR. } = 1628

Vol. ii. p. 842. At the monastery of the Carmelites in Mayence, a statue of the Virgin Mary was placed by Charles Duke of Lorraine in 1689, in commemoration of the victories of the imperial army over the French, with this inscription—

VIRGINI MATRI
DVX LOTHARINGIÆ CIVITATIS SERVATOR
PONEBAT. } = 1689

The Prior of the monastery subsequently added this—

CVLTVS MARIANI SPLENDOR = 1712
EST
DVRATVRA CARMELI GLORIA. = 1712

THE DIOCESE AND BISHOPS OF WÜRZBURG.

ARTAUNUM has been regarded by the older geographers[1] as, according to Ptolemy, the ancient Latin name of Würsburg, and Herbipolis as the 'vulgar' Latin. The latter seems to be a translation of the German name into that language. Wirceburgum, another Latin name, has probably its origin also in the 'vulgar' Latin. Franconia Orientalis is the Latin form of Franconia, the territory in which the city lies; and Eoo-franconia has the same meaning. These names occur often in this present chapter. There is, however, another claimant for the name Artaunum, or Artaunon; the ancient Roman fortress in the Taunus Mountains, a few miles from Homburg in Hesse, known as the Saalberg, has been identified to the satisfaction of some German antiquaries with the place mentioned by Ptolemy; it may be that the two places bore the same or a similar name. I have before remarked that a search for chronogram inscriptions in public places and churches at Würzburg is disappointing, and it is remarkable that the place having been very productive of printed books containing a superabundance of chronograms, so few should now be visible there. It is possible that the restorer and destroyer have been at work, and that chronograms have met with the common fate of being 'improved away.'

A history of the diocese of Würzburg is contained in two thick

[1] See Ortelius, edition 1578.

folio volumes in my possession, consisting together of about 1817 pages, by Ignatius Gropp, of the order of St. Benedict, Prior in the monastery of St. Stephen at Würzburg, professor and librarian, and priest of the Scotch church of St. James. Very many chronograms are therein, which I shall proceed to extract, together with such portions of the narrative as may be needful for their elucidation. The work is replete with interesting and curious historical narrative, both sacred and secular, such as the lives of the bishops who had the rank of princes of the Roman empire and dukes of Franconia, and had supreme jurisdiction within their own territory; the other clerical dignitaries, the public institutions of the city, churches, monuments, epitaphs, shrines in the diocese, and the miracles said to have been wrought at them, copies of documents, liturgies in use in the diocese, forms of blessing the crops and of exorcism, legendary matters in verse, essays on morals, faith, and doctrine, the cause of the Swedish-German war (the Thirty Years' War), notices of civil and local history, and chronicles of events, plague, pestilence, and famine, storms, tempests, and floods, genealogies and memoirs of emperors, princes, and prelates, and, what most concerns my purpose, a harvest of chronograms. This is but an imperfect outline of the contents of these volumes. The whole is in Latin. There are many good engravings of buildings, and of the coins and medals struck by the bishops, and a fine engraved frontispiece to the second volume. The work is compiled in honour of the one thousandth anniversary year of the bishopric. The title-page commences, Collectio novissima scriptorum et rerum Wirceburgensium a saeculo XVI, XVII, et XVIII, hactenus gestarum, pro coronanda decies-saecularia aetate episcopatus Wirceburgensis adornata, etc. (the principal contents are mentioned). Opera et studio P. Ignatii Gropp, Ord. S. Bened., etc. Printed at Frankfort, 1741.[1]

Volume I.

Page 56. The studies at the city of Würzburg were revived by Bishop Frederick at the date thus given—

pLaVDIte Vos IVVenes eXtrVCta est a frIDerICo
herbIpoLI rVrsVs præsVLe faVsta sChoLa. } = 1561

Page 107. A chapter is devoted to a notice of the 'ancient burials of the hearts of some bishops of Würzburg in the church of the monastery of Ebrach,' a town in the diocese. The heart of bishop Julius,

[1] There is a copy of the work in the British Museum.

who died in 1617, was buried there, and subsequently removed to the university church, where it was entombed in a handsome cenotaph, described at page 621, with an inscription commencing 'COR JULII,' and concluding—

HONORATÈ HIC RECONDITVM. = 1707

Page 143. Many persons of distinction were buried at Ebrach. The following chronograms were among the epitaphs:—A pious benefactress, Matilda Teuffel (the name is put in the feminine form, 'Teufelin,' literally she-devil), was buried 19th August 1330. That date was thus given[1]—

LVX PROFESTA FVIT BERNARDO, DESII VT ESSE,
REGIO EBRACENSI TANTA PATRONA LOCO. } = 1330

The death of her son Conrad, on the 23d May of the year 1348, was thus given—

VIGINTI ET TRINOS VERNANTES PROTVLIT AXES
SOL, CADO CONRADVS, SPIRITVS ASTRÆ SVBIT. } = 1348

The remains of Matilda were removed in the year expressed by her name—

MECHTILDIS. = 1652

The abbot Peter, on 27th February, caused this removal when restoring the buildings destroyed by war, and this chronogram, 'complectens diem, mensem et annum translationis, et nomen reverendissimi domini translatoris,' commemorates the event—

TERQVE NOVEM FEBRVVS CLAROS CONSPEXERAT ORTVS,
PRÆSVLE SVB PETRO TRANSLATIO FACTA SEPVLCHRI. } = 1652

An engraving on page 142 represents the original slab of their tomb exhibiting their effigies, and an inscription, but no chronograms; doubtless they were made at a later period.

Page 352. The history of the assassination of Bishop Melchior in 1562, by one Krezerus, who was burnt for the crime. This couplet gives the date—

CRECERI EN! CINERES, NON CORPVS; TVRPIVS ISTHVC
VT FRVERETVR HVMO, TEXIT IN IGNE ROGVS. } = 1562

Page 420. The Franciscan monastery at Würzburg, founded in 1246 (Quadraginta annis et sex post mille, ducentos), was restored by Bishop Julius in the year—

FVNDITVS AC PROPRIO DVX, NI VRAT ÆRE REFVLCIT
CELEBRIORI IVLIVS PRÆCONIO. } = 1604

Page 428. Bishop Julius died on 13th September 1617, at three in the morning, 'Annum mensem et diem ejusdem obitus poeta binis versibus chronicis annotavit'—

SOLIBVS ILLVCET VICENIS VIRGINIS ASTRVM,
IVLIVS VT PRINCEPS VITÆ SVA FATA RESOLVIT. } = 1617

Pages 504-510. The church of the Apostles was built by Bishop Julius, and dedicated by him in 1591. A descriptive poem, entitled,

[1] See also page 284 *infra*, concerning the devil and his mother.

'Encænistica poematia,' terminates with these chronograms, giving the date according to certain modes of computation not completely explained—

Disticha chronologica
ab orbe condito.

PARTHENIAM ACCEPIT TELLVS WIRTZBVRGICVS ALMA
PRÆSVL APOSTOLICVM DVM BEAT ÆDE CHORVM.[1] } = 6790

Ab urbe condita.

SEXTA SEPTEMBREIS SOL LVCE PRÆIVIT VT IDVS,
OBTVLIT HERBIPOLIS REGIA FANA DEO.[2] } = 2343

Ab ortu D. Virginis.

CHRISTIPARÆ INNOCVOS LVX VIRGINIS INCIPIT ORTVS
QVÆ BEAT ECHTERI FANA STVPENDA DVCIS.[3] } = 1606

A nativitate Christi.

QVA GENS LVCE COLVNT CHRISTI NATALE PARENTIS,
ÆDES VVIRTZBVRGI FIT NOVA SACRA DEO. } = 1591

Diem, mensem, annum consecrationis, Patronos
et Fundatorem novi templi Killianei continens.

BIS SENOS PATRES ORNABAT JVLIVS ÆDE,
ANNVVS VT MAGNÆ VIRGINIS ORTVS ERAT. } = 1591

Volume II.

Page 76. Bishop Julius[4] rebuilt the church of the miraculous Virgin (Templum B.V.M. Thaumaturgæ) at Dittelbach, which was consecrated with great solemnity in 1613. Hither came often kings and princes, hither came the bishops of Würzburg, hither came the faithful of every age, and a multitude of both sexes came seeking her benign help. When, in consequence of the length of the journey, or from other causes, people were prevented from coming, they made valuable presents to the church. A splendid altar, with an image of the miraculous virgin made of silver, was given to the church by Prince John Philip of Greiffenclau, bishop of Würzburg. The accompanying facsimile of the engraving represents the throne, and the chronograms above and below it give the date—

IOANNES PHILIPPVS DEI GRATIA EPISCOPVS HERBIPOLENSIS,
E LIBERIS BARONIBVS A GREYFFENCLAV S.R.I. PRINCEPS, } = 1701
FRANCIÆ ORIENTALIS DVX.

EX PVRO ARGENTO TRIBVIT SINE LABE PARENTI
HVNC VIRTVTE THRONVM, STET SINE NVBE DEO. } = 1701

i.e. John Philip, by the grace of God bishop of Würzburg, of the family of free barons of Greiffenclau, prince of the holy Roman empire, and Duke of Franconia, gave this throne of pure silver to the parent without

---

[1] This date from the creation of the world seems not to agree with any authority, Jewish or otherwise.

[2] This date from the building of Rome nearly agrees, thus 753+1591=2344.

[3] This date from the birth of the Virgin Mary is based on tradition, which assigns to her about 16 B.C. Here the age of 15 is assumed, thus 15+1591=1606.

[4] See *Chronograms*, p. 474.

Ioannes Philippus Dei Gratia Epis Cop Vs Herbipo Lē
sis, e Liber Is Baron Ibus
Pr In Ceps Franc Lus
a Greiffenc La V. S. R. I
Orientalis DVX.
Gnadenreiche Virgo
Maria Hilf.

ĒX pVro argento trIbVIt sIne LabeparentI
hVnC VIrtVte thronVM, stet sIne uVIe Deo.

stain (of sin) in excellence, may it remain cloudless before God. (This gift is again alluded to at page 613 of the history.)

Page 91. The church of Lautenbach was restored in the year of the accession of the emperor Leopold I., which was thus indicated in the inscription placed there—

Anno quo
LEOPOLDVS I. FIT IMPERATOR AB ALTO. = 1658

The inscription tells that the restoration was effected through the munificence of two brothers who died—

Anno quo
MORS HOSCE FRATRES DISSOLVIT. = 1657

Page 128. Saint Bilhildis was an abbess some time in the seventh century. She was of a Franconian family. Her relics were brought to the church of Hochem. The year of her birth is thus expressed in verse—

BILHILDIS NATA, INGENVO QVOQVE SANGVINE GRATA. = 625

And the removal of her relics to their native place is dated by this verse—

HÆC, QVOS DIMISIT, PIA NVNC PATRIOTA REVISIT. = 1722

Page 188. In a chapter devoted to the progress of the University of Würzburg, a jubilee to commemorate the foundation is thus dated in an inscription—

APPLAVDE: IVBILÆVM EST VNIVERSITATIS HERBIPOLENSIS. = 1682

And the following appeared over what was called the 'golden gate'—

IVBILA FERT ANNVS; DIVINÆ PALLADIS ÆDES
VISERE FAS NOBIS; AVREA PORTA PATET. } = 1682

And a medal thus marked the year of the jubilee—

ABIT ANNVS CENTESIMVS FVNDATÆ VNIVERSITATIS HERBIPOLENSIS. = 1682

Page 199. An educational institution, called 'Gymnasium Münnerstadiense,' at Würzburg, was opened in 1685; the first commemoration jubilee there was held in 1735, when these chronograms were made, 'in perennem ejusdem jubilaris anni memoriam inter alia, sequentia disticha chronographica ediderunt'—

ORBI QVO AFFLICTO CONCESSIT IVBILA CLEMENS
PAPA, VT PAX FLORENS EFFERA BELLA FVGET; } = 1735
IVBILA FERT ANNVS, REDIENS FERT IVBILA PRINCEPS;
ISTE ERGO NOBIS OPTIMVS ANNVS ERIT. } = 1735

In addition to the date of the jubilee, 1735, the first distich alludes to the peace which followed the war on the Rhine, between the emperor and the king of France; the second alludes to the return of Prince Charles to Vienna after his visit to Würzburg, the three events occurring in the same year.

Page 215. Johannes Godefrides of Aschausen, Duke of Franconia, the sixty-second bishop of Bamberg and Würzburg, from 1617 to 1622.

He is described as a man of austere habits, observing the most severe rule of life to insure the practice of every moral and religious duty; some of the particulars are very curious. He reigned at Bamberg thirteen years, and at Würzburg five years. He died at the age of 47, in the year thus given in his epitaph—

GODEFRIDVS VERVS D. G. EPISCOPVS. = 1622

Another inscription to his memory is thus dated—

GODEFRIDVS DVX FRANCONIÆ. = 1622

And another is dated thus—

PRÆNOBILIS FRANCONIÆ AVLA PIO AFFECTV AC SERIO GEMITV ACCINEBAT. = 1622

Another inscription, alluding to the place of his birth, Aschausen, concludes with these words—

obiit,
e comitiis Germaniæ Ratisbona
abiit,
in cœlum ut speramus;
SIDERI PVRISSIMO SVO ASCHAVSIA TRISTIS. = 1622

Page 228. An elegy relating to his good deeds commences thus—

Godefridus specialissimus Societatis Jesu Benefactor.

VT FVNDATORI SVO VERE BENEFICO PATRES BAMBERGENSES, = 1622
MAGNO DVCI ET FAVTORI WVRTZBVRGENSES, = 1622
AVGVSTÆ ACADEMIÆ SVÆ RESTAVRATORI TREBETÆ, = 1622
PATRONO MAGNO, QVAQVA PATET, DEVOTA IESV SOCIETAS, = 1622
QVARTO KALENDAS IANVARIAS MORTVO LVGEBANT. = 1622

After some allusion to the college at Bamberg founded by him, the elegy proceeds thus—

Lemma Chronologicum.

I.

IOANNES GODEFRIDVS AB ASCHAVSEN BABENBERGENSIS ET WVRTZBVRGENSIS EPISCOPVS IN CONVENTV PVBLICO RATISBONENSI E VIVIS EXCESSIT. = 1622

II.

IOANNES GODEFRIDVS DIGNVS VITA PERENNI PRINCEPS OBIT. = 1622

Lemma Eteologicum.

I.

OBIIT PATER PATRIÆ VICESIMO NONO DIE XBRIS. = 1622

II.

SVRGERE BIS BINO IANI PARAT ANTE KALENDAS PHOSPHOROS, VT PATRIÆ SOL GODEFRIDVS OBIT. = 1622

Page 231. Some memorial verses conclude by stating in chronogram that he died on the festival of St. Thomas of Canterbury (the 29th December)—

IOHANNES GOTFRIDVS FESTO S. THOMÆ CANTVARIENSIS E VITA ABIIT. = 1622

Page 281. Philippus Adolphus of Ehrenberg was the sixty-third

bishop of Würzburg, from 1623 to 1631; the year, month, and day of his election was marked by the following 'chronophænomenon'—

FEBRVA PRÆHEBAT TITAN, ET ADOLPHVS AB EHRENBERG HERBIPOLITANÆ IVS DITIONIS ADIT. } = 1623

PHILIPPVS ADOLPHVS AB EHRENBERG VVIRCEBVRGENSIS EPISCOPVS ET FRANCONIÆ DVX SEXTO FEBRVARII ELECTVS. } = 1623

Page 298. Franciscus von Hatzfeld was the sixty-fourth bishop, from 1631 to 1642. His election is thus dated—

FRANCISCVS AB HATZFELDT SIT DEI GRATIA EPISCOPVS WVRTZIBVRGENSIS ET FRANCIÆ ORIENTALIS PRINCEPS. } = 1631

Page 303. Jodocus Wagenhauber was made suffragan bishop of Würzburg; he was celebrated for his learning. He appears in the historical page as a 'bright star,' 'Annum mensem, diemque, quo per inaugurationem episcopalem ceu Mystica Stella suo splendore primum Franconico solo radiare cœpit, applaudentes sequenti chronodisticho animadvertebant;'

VT BIS SEPTENO OCTOBRES SOL ANTE CALENDAS FVLSERAT, EN FVLGES STELLA, IODOCE, NOVA. } = 1622

GODEFRIDVS DVX FRANCONIÆ = 1622

IODOCVM VVAGENHAVBER TIARA ORNABAT. = 1622

The narrative says that he was admitted to the cathedral chapter in 1618; and was raised to the dignity of suffragan in 1620, and consecrated to the episcopate by bishop Johannes Godefridus, 'propriis manibus,' on 18th September 1622.

Page 457. The accession of Leopold I. to the throne of Germany was thus marked, 'cum jucundo versu, hic opportunè repetendum, quod tale est,'

LEOPOLDVS SOL IMPERII = 1658

Es Leopolde Leo, sed nomine; si tamen et re
Vis esse, esto malis; Agnus at esto bonis.

Page 515. Petrus Philippus was the sixty-seventh bishop, from 1675 to 1683. There are some fine engravings of his coins and medals. One of the latter bears this inscription and device; it marks the university jubilee—

ABIT ANNVS CENTESIMVS FVNDATÆ VNIVERSITATIS HERBIPOLENSIS, = 1682

SUB BINA TRIADE GLORIOSIOR.

In the centre a hand holds by a ribbon two shields, each bearing *three* devices, the first being *three* rings for bishop Julius, the second *three* hearts for bishop Peter. The university was founded by bishop Julius in 1582.

Page 537. Joannes Godefridus of Guttenberg was the sixty-ninth bishop, from 1684 to 1698. On the decease of bishop Conrad in 1684, he was elected as bishop while only in deacon's orders. His election was confirmed by Pope Innocent XI. in 1686, and he was

consecrated to the episcopacy on the day of St. Thomas of England (*i.e.* of Canterbury) the 29th December of that year. The date is thus given—

qVo saCra CVrrebat LVX thoMÆ præsVLIs angLI
ConseCrata *rosa* est nobILIs herbIpoLI. } = 1686

The word rosa in italics alludes to the rose, his armorial device.

Page 547. Here begins a collection of epitaphs of bishops and persons of distinction, occupying about sixty pages: many of them are dated by chronogram. At page 558, the eulogistic epitaph of Christopher Francis von Rosenbach, dean of Würzburg, is thus dated (observe the play on his territorial name)—

sparserat In terrIs raræ VIrtVtIs oDoreM
nVnC VIret ÆthereO nobILIs aXe rosa. } = 1687

Abi viator et bene precare, ut

rosa bonI oDorIs In tVMVLo qVIetIs
sVaVIter reqVIesCat. } = 1687

Page 567. John Sebastian Schenck was a canon of Würzburg. He died in 1649. 'Brother Werner caused an altar to be erected in the cathedral to his memory, with an inscription, In honorem Dei Omnipotentis,' etc., and concluding with—

MoestVs ID aLtare CVrabat. = 1661

Page 573. Vitus Theodoricus von Erthal was a canon of Würzburg. He died in 1686. His epitaph thus concludes—

VaDe VIator Mea VestIgIa parI LVCtV InseqVerIs. = 1686

Page 602. In the parish church of Everdorff the epitaph of an illustrious lady, Joanna Margaret Stadion, is thus dated, and her age, 65, is also mentioned—

Lenta morte extinguretur anno
qVo pIe DefVnCta LIb. baronIssa Ioanna Marg.
seXagInta qVInqVe VItÆ sVÆ annos attIgIsset. } = 1699

The epitaph of another lady in a church at Würzburg, who died on 31st August 1679, thus concludes—

aVtVMno heV! fatIs fLos est DeCerptVs InIqVIs. = 1679

Page 607. John Philip von Grieffenclau[1] was the seventieth bishop of Würzburg, from 1699 to 1719. The year of his election—

Ioannes phILIppVs baro a greIffenCLaV In VoLraths
DeI gratIa epIsCopVs et prInCeps herbIpoLensIs, } = 1699
franCIÆ orIentaLIs DVX.

The gift of the silver image by this bishop, already mentioned at page 274 *ante*, is alluded to again at page 612 of the history. And at page 623, the erection by the bishop of another sacred image is mentioned, which, from pious motives, in the time when war was

[1] See *Chronograms*, p. 475.

carried into the country for safety, to the great distress of the people. This inscription was attached to it—

PROTEGE PRINCIPEM AC SVBDITOS = 1708
ET DA NOBIS TRANQVILLA PACIS TEMPORA. = 1708

Page 629-631. A long 'Elogium Sepulchrale' commemorates the death of Bishop John Philip. He died in the year and on the day marked by these concluding chronograms—

Anno ætatis sexagesimo septimo,
Die, quo Ecclesia invenit S. Stephanum,
Ne felicem dubitaremus mortis excessum,
Quia pius athleta a Divo Stephano invitatus ad coronam,
cum Psalte cecinit;

CORDE ET HVMILES SPIRITV SALVABIT.[1] Psal. xxxiii. 19. = 1719
EXVLTABO ET LÆTABOR IN MISERICORDIA.[1] Psal. xxx. 8. = 1719

Abi nunc viator
PIO PRINCIPI BENE PRECARE;
REQVIESCAT IN SANCTA PACE,
ET RESPIRET IN CONSORTIO SANCTORVM. = 1719

Page 649. The public lamentations of Franconia on the death of the German Emperor, Joseph I., were commemorated with the assistance of Bishop John Philip, by the erection, in the cathedral of Würzburg, of a great funereal structure called 'Theatrum Doloris,' which was loaded with emblematical ornament and inscriptions. Among the latter was the following, arranged in short irregular lines, but which I transcribe in a form more convenient for the reading of the chronograms—

IOSEPHVS I.
EX LEOPOLDO I. FILIVS I.
AVGVSTVS NATVS ANTE AVGVSTVM, = 1711
AN. MDCLXXVIII.
IVLII CÆSARIS MENSE, LEONIS SIDERE, = 1711
GENITRICE ELEONORA IN MAGNÆ AQVILÆ NIDO PATRIO, = 1711
SCEPTIGERA ISTRI DOMINA ET CAPITE VIENNA. = 1711
LEO EX LEONE, AQVILA EX AQVILÂ, ACCRESCENS EX MAGNO
IOSEPHVS A IOVE AVSTRIACO, ALTA PROGENIES. = 1711
ITA NVLLA FVTVRA EXIMIA PRÆLVDENTE, IN PARTV INGENTI,
NATVRA, QVEVNT ESSE PARVA. = 1711
EXCELSAS CVNAS PARIA SECVTA EXCEPERVNT OMINA; FASCIÆ
IN FASCES TRANSIRE; PRÆTEXTA IN PVRPVRAS. = 1711
DECENNIS INSIGNITVS PANNONIÆ ET BOHEMIÆ CORONA. = 1711
AN. MDCLXXXVIII.
AD QVAM IVS HABVIT A SANGVINE, SVFFRAGIA A VIRTVTE,
VNA IN AVREA SOLIA NATA, SOLA IN AVREIS SOLIIS TRABEATA. = 1711

[1] Quotations from the Vulgate Version of the Psalms.

DVoDENNIS, FVSIS DIV TOTIVS ORBIS EXOPTATVS VOTIS
AVGVSTÆ ELECTVS = 1711
PER CONCORDIA APPROBANTIS IMPERII SVFFRAGIA, = 1711
REX ROMANVS
IN IANVARIO
AN. MDCXC. = 1711
AVREAS CLAVES OBTINVIT REGNANDI ORBIS VSVS IN TERRIS
A PATRIS OBITV,
ADEO VIVENDI FINES SVPERGRESSVS, NON ANNIS, SED CORONIS
EXPLEVIT ET BREVI SPATIO IN SE IPSO INGENTIA REGNA, ET
INTEGRAS GENTES FINIVIT. = 1711
SVRROGATVS AD SOLIVM IN PATERNI VENIT BELLI INTESTINI,
ET EXTERNI SÆVOS FVRORES, NIGROSQVE TVRBINES. = 1711
QVOD PRIVS MILES GESSIT TEVTONIÆ TROPHÆIS ATQVE EXVVIIS
INSIGNIS; CÆSAR REXIT, = 1711
GLORIOSAS AQVILAS VBIVIS CIRCVMTVLIT, ITALIÆ VRBES
FERRO RECEPIT AN RECLVSIT? TVRINO AGONIZANTI SVPPETIAS
PRÆSTITIT; = 1711
CERTO DOCVMENTO AVSTRIÆ = 1711
IN SOCIOS FIDEM CVRÆ ESSE, IN HOSTES SORTIS ASSORTIÆ NON
ABESSE. = 1711
NEAPOLIM VENIT, VIDIT, VICIT. IBERIÆ REGIONES SVBIVGAVIT;
BATAVIS SIGNIS AFFINES AGROS OVANS PERAGRAVIT. = 1711
GALLIAS PRO PACIFERA OLIVA SVPPLICES SPECTAVIT;
VNGARIAM EXPVGNAVIT, IVGVLATA REBELLIONIS BESTIA. = 1711
CVPIS PLVRA! HERCVLES FVIT;
NISI SVPERAT.
HVIVS BINAS IN
I°. I°.
COLVMNAS VENERANS, INSCRIBES; = [1]
PLVS VLTRA.
ERRO NON PLVS VLTRA,
STA LECTOR ET
INTVERE SACRO SILENTIO VEL TRISTI IN VRNA
REPENTINAS CÆSARIS VMBRAS; EFFARI COGERIS; = 1711
AVGVSTVS IOSEPHVS ERAT.

The description of the 'Theatrum Doloris' is continued through five more pages, with two or three unimportant chronograms, concluding with this 'Epinicium Chronodistichum'—

AVGVSTVS TANTVM INCREVIT IOSEPHVS, VT IPSA
POST SEX SIDVS OVANS TANGERET ASTRA POLI. = 1711

Page 660. The Emperor Joseph was succeeded by his brother Charles VI. in 1712. The event was celebrated at Würzburg by grand illuminations, exhibited at the command of John Philip, the

[1] This chronogram makes 1716. It is thus in the original, but probably an error.

prince-bishop, on 13th January 1712. Triumphal arches and other decorations, adorned with pictures and statuary, were put up, all having appropriate mottoes in words taken from the Bible and several of the ancient classical authors. A description of the pictures would be tedious, and the inscriptions, when taken alone, are somewhat pointless; but as the latter were chosen to give out a modern date chronogrammatically, they become noteworthy and curious. They are as follows—

sIC DVCIs VRGET aMOR. Claudian, de bell. Get. v. 405. = 1712
CVM gaVDIo faCIant. Hebrews xiii. 17. = 1712
DeDVCIs et reDVCIs. Wisdom xvi. 13. = 1712
MAGNO teLLVs perCVssa trIDentI. Virgil, Georg. i. 13. = 1712
CVI gLorIa LaVDeM. Virgil, ii. Æn. 528 (*sic*). = 1712
LVCeM Densa Inter nVbILa. Virgil, i. Georg. 444. = 1712
generatIo reCtorVM beneDICetVr. Psalm iii. 2 (*sic*). = 1712
CInCtVM assIDVe. Virgil, Æn. iv. 248. = 1712
CIrCVMData VarIetate. Psalm xliv. 10. = 1712
Vt aCIes CastrorVM orDInata. Canticles vi. 9. = 1712
CaroLo IMperatorI a Deo eXaLtato. = 1712
aCCIpIt Vna DoMVs. Claudian in Ruff. i. 194. = 1712
taLIs est DILeCtVs MeVs. Canticles v. 16. = 1712
aDMIrabILIs, ConsILIarIVs fortIs. Isaiah ix. 6. = 1712
In CatheDra sapIentIssIMVs prInCeps,
Ipse est Inter tres. 2 Sam. xxiii. 8. = 1712
MVLtIpLICanDVs. = 1712

Page 664. John Philip Francis of Schönborn was the seventy-first bishop, from 1719 to 1724. A memoir of his life mentions his munificent acts, and concludes with this sentence, 'Sublevandæ pauperum miseriæ intentus, pro infirmis militibus curandis multa florenorum millia (*florins*) proprio ex ærario expendit,' in the year thus indicated—

MagnVs saCerDos VnCtVs a patrVo nepos. = 1720

He is described as 'Princeps magnarum virtutum, magnæ sapientiæ, magni animi.' His reign was short. He died, according to the concluding words of his epitaph—

DeCIMa oCtaVa InfaVstI aVgVstI. = 1724
IoannES phILIppVs franCIsCVs D. G. epIsCopVs et DVX artaVnIæ reqVIesCat, et LVX perpetVa LVCeat IpsI. } = 1724

Chronograms appear on the obverse of two of his medals as bishop of Würzburg and head of the college at Mayence—

IOANNES PHILIP. FRANC. EP. HERBIPOLEN. S. R. I. PR. FR. OR. DVX. PRÆPO. MOG. = 1720

Page 706. Fridericus Carolus von Schönborn was the seventy-third bishop from 1729. He seems to have resigned the office of vice-chancellor, and again resumed it. Some one made this epigram thereon—

CaroLe, qVIs CaroLI te CæsarIs eXtVLIt aVLa?
nonne fLagrans patrIæ peCtore soLVs aMor? } = 1735

ÆGRÆ VT sVBVENIAS, seXCENTOS spernIS honores,
VERE patrIÆ aMANS DICERIS esse pater. } = 1735

Several sets of eulogistic verses were addressed to him, in which a few chronograms[1] are mingled, such as—

nVNqVID eLeVabIs In nebVLa VoCeM! Job xxxviii. 34. = 1728
prIMa nVLLI VIrtVte seCVnDVs. = 1728
et a seDVCtorIbVs tVtaVIt ILLVM. Wisdom x. 12. = 1728
CVIVs partICIpatIo eIVs In IDIpsVM. Psalm cxxi. 3. = 1728
tVnC aCCeptabIs saCrIfICIVM IVstItIÆ, obLatIones et hoLoCaVsta. Psalm l. 21. = 1728

Votum Chronologicum.

CaroLe LongInqVos In annos sIDera tenDe per annos;
sano, qVo patrVVs, tV peDe perge nepos. } = 1728

Vive!
Æternum vive
Friderice Carole

tV CVRÆ reqVIes, tV MeDICIna VenIs = 1729
CaroLe franConIÆ prInCeps CeLsIssIMe VIVe,
et fLVe In artaVnIs[2] fons speCIose pLagIs. } = 1729

Ovid. l. 3. Ex Pon.

The reader may infer from these two chronograms that the bishop was still in the land of the living when the writer of the chronicle reached this portion of his literary work.

Page 793. A funeral panegyric on Prince Wenceslaus Lobkowitz, who died at Würzburg at the early age of sixteen, ends with this chronogram—

qVasI fLos egreDItVr, et ConterItVr, et fVgIt VeLVt VMbra. Job xiv. 2. = 1739

Page 793. The epitaphs of the cathedral dignitaries are given; some are dated by chronograms, thus—

CoMpLeVIt DIes sVos In bono et annos VItÆ totIVs In gLorIa. = 1727
DeVs ÆterNo sanCtorVM Vere Coronat. = 1715

A canon named Philippus Ludovicus à Rosenbach has this in allusion to his name—

arIDÆ CVM rIVo rosÆ eLoreant et saLIant In VItÂ ÆternÂ. = 1720

Another epitaph concludes—'Cui vivere Christus erat et mori lucrum, eidem vitam animæ donet sempiternam.

o hoMo . . . a ChrIsto, DIsCe ab eo bene VIVere.'

(The chronogram makes 1713; probably a word is missing where the dots, as in the original print, occur. The inscription contains the date 1714.)

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[1] The quotations are taken from the Vulgate Version of the Bible.
[2] Artaunum, the ancient Latin name of Würzburg.

Another—

sVbsIstE, LEgE, CorDE tENE MortaLIs VIator. = 1713

Another. Anno 1727, 10 Septembris horâ 10 vesperti obIIt pIEtatE Et annIs pLenVs IgnatIVs theobaLDVs hartMannVs à reInaCh, etc. The concluding words are, hoc desiderium animæ ut tribuat ei Dominus DVo pater et aVe oreMVs, Vt reqVIesCat In paCe. = 1727 = 1727

Another, to the memory of two brothers—Nunquid rara est hæc fratrum concordia? hoc precor, non raram illis precare requiem. hanC preCatVr pIIs fraternIs ManIbVs In VIta et fVnere DeVotVs. Frater uterque superstes Casimirus et Ferdinandus de Sickengen. = 1636

Another epitaph commences—Sta viator, da molles lachrymas duro lapidi Hartmanni Friderici à Fegenbach . . . qui natus est anno qVo hartMannVs à rosenbaCh prInCeps eoo-franCICVs eLeCtVs est;[1] and further on it proceeds thus—

Ad sacerdotium et capitulum adornatus

qVanDo eVropæ terras beLLa CreMabant, = 1710

aC IaM reDIVIVa patrIæ paCe, = 1714

23 Maii denatus.

Requiescat in pace. Cui viator precare, Amen.

Another begins and ends thus—

Sub hoc lapide quiescunt cineres Jodoci Bernardi; sIt eI a DoMInI benIgnItate reqVIes, et LVX perpetVa LVCeat eI. = 1738

Another epitaph ends thus—

Siste gradum viator

Die, requiescat in pace precator.

Ista LeX est VnIVersaLIs, hoDIe MIhI, Cras tIbI. = 1728

IgItVr VIgILate, oMnIbVs DICo VIgILate. = 1728

Page 816. The death of Lotharius Franciscus, Archbishop of Mayence, is commemorated in three pages of elegiac verses, commencing with this chronogram—

LotharIVs franCIsCVs
MogVntInensIs arChI-et-papebergensIs epIsCopVs,
prInCeps eLeCtor obIt. } = 1729

Page 823. The epitaphs and memorials of noble and renowned persons in the eighteenth century collected from various churches, are given in a separate chapter. The following chronograms occur:—

At Dalberg, Anselm Francis Wolffgang, Baron of Dalberg, died in the year thus given in the Leonine verse—

Mors Certa, seD hora InCerta. = 1701

VnICa LVX MatrIs, soL, fLos e peCtore patrIs,
IngenVVsqVe taCet, fLorILegVsqVe IaCet. } = 1701

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1 This chronogram is defective, it makes 1572; according to the figures in the inscription he was born 13th April 1673.

LILIa CreVerVnt DaLbergICa, neXa steterVnt
baLthea, CrVX DonIs CLarVIt atra bonIs. } = 1701

LILIa MarCesCVnt, heV baLthea neXa tabesCVnt,
InstrVIt Ignotas CrVX speCIosa rotas } = 1701

sVb graVe post fVnVs præstat pro fœnere MVnVs,
LVX erepta soLo gaVDet Inesse poLo. } = 1701

At Fechenbach, the lady Maria Salome de Gebsattel died in 1708, she is described as the flower of all virtues—

VaDe et Lapsæ fLoræ pIe reMInIsCere. = 1708

At Hatzfeld, there is a memorial to the Count Hatzfeld-Rosenberg, who recast a cracked bell in the year

gLorIæ aC honorI ChrIstIparæ, neCnon VeneratIonI
ss. IoannIs nepoMVCenI et CaroLI epIsCopI } = 1722

hoc æs campanum ruptura fissum refundi fecit
anno
qVo
stIrpIs hazfeLDIano-rosenbergICæ hæres
VLtIMVs obIIt, } = 1722
et
CoMItatVs reLICtVs abs IVrgIo LIneæ
aCCessIt traChenbergICæ. } = 1722
oMnes gentes VenIent et aDorabVnt
In ConspeCtV tVo. } = 1722
Apoc. xv. 4.

At Stauffenberg, a Latin inscription to the family of Schenck is followed by one in German with these chronograms—

hIer rVhet aVf erDen VVas sterbLICheS IM Leben, etc. = 1723
so Last Vns Dero VnsterbLICHe tVgent zVM eInzIgen trost hoffen. = 1723

Another epitaph at Würzburg—

I VIator et pIe DefVnCto reqVIeM preCare. = 1719

Another epitaph commences—

Orbe numerante Sæcula oCtoDeCIM, = 1701

and concludes—preCare eI a Deo paCeM. = 1701

Another epitaph, in hexameter verse, concludes thus—

hæC aMor aDsCrIbI natI patrIs optat honorI. = 1705

There are no more chronograms in these interesting volumes. Not the least remarkable feature in the work are the copious indexes; they direct the reader's attention to a great many curious circumstances, and are a pattern for any one having to make that highly important appendage to a book.

Note on 'the Devil and his Mother.'

THE serio-jocose narrative at a preceding page (273) is further elucidated in another work by Gropp (the author of the two volumes we have had under our notice), a copy whereof is in the British

Museum (press-mark 200. a. 17. 4°.) The title-page is, Monumenta sepulchralia ecclesiæ Ebracensis, *Imprimis* Cordium episcoporum Wirceburgensium. *Deinde* Gertrudis Augustæ, et ejusdem filii Friderici ducis Suevorum; Irenes item Augustæ et aliorum quorundam nobilium, Figuris æneis illustrata. Accedunt alia quædam monumenta historica. *Colligit et edidit* P. Ignatius Gropp, Ord. S. Ben. ad. S. Stephanum Wirceburgi Professus et Bibliothecarius. Wirceburgi, 1730.

The work is principally an account of the sepulchral monuments in the church of the monastery of Eborach in Franconia. At page 40 is mentioned the burial there, of the heart of Bishop Julius, and the subsequent removal and second entombment of it, at Würzburg already noticed. Among the burials of members of noble and distinguished families at the monastery at Eborach, we find at page 81 that of a benefactor, 'Nobilis Conradus Teufel cum matre;' the narrative goes on to say, Among the many benefactors of the monastery whose remains the church has received, are those of not the least of the Würzburg nobles, named 'the Devil' ('die Teuffel dicti'); this singular name is treated quite seriously; these members of the family of the Würzburg Devils ('Diabolorum Herbipolensium') repose under a handsome monument, an engraving of which exhibits them in full proportions of life-size in the costume of their period; 'they both lie buried here' ('die Teuffel und sein Mutter') Conrad and Matilda, they are described as good and benevolent people, and he was one of the poor brethren of the monastery. The fame of this monument was widely spread through the surrounding country, and crowds of people were attracted to come and see where the Devil was buried in a church. One of the abbots of Eborach made some verses and chronograms about them, which our author here 'opportunely' repeats.

Lector ad Auctorem.

Qui prima Ebraci Claustri monumenta recenses,
Quæque mihi nullo tempore nota refers,
Dic, ut quid mortem Dæmon cum Matre subiisse,
Dicitur Ebraci, cur tumulatus ibi?

Auctor ad Lectorem.

Sic est, fama tuas olim percussit ut aures.
Noveris ut causam, Nænia facta lege.

Nænia.

Piissimæ ac devotissimæ in Christo matronæ et benfactricis monasterii Ebracensis meritissimæ Mechtildis dictæ Teuffelin de Herbipoli, quæ post plurima collata beneficia cum filio suo Conrado Fratre Converso hujus monasterii ante sacristiæ ostium seperliri voluit et obtinuit, illa anno MCCCXXX. die xix. Augusti, hic vero MCCCXLVIII. die xxiii. Maii.

Then follow the chronograms already given at a former page (273),

and then some complimentary verses concerning these renowned persons ending with this couplet—

Ergo sub hoc tumulo pauper requiescit humatus
DÆMON (non Stygius) cum genitrice suâ.

The monastery having been desolated during a war, was restored 'even beyond its pristine splendour' by Peter the forty-first abbot; the bones of the 'Devil and his mother' were exhumed, and deposited in wooden chests at the high altar of the Virgin, on 27th February 1652, as alluded to in the last of the chronograms concerning them at page 273 *ante*. Eborach is not mentioned in the ordinary guide-books (Murray or Baedeker), but in Zedler's Universal Lexicon, viii. 83, it appears that Eborach, Ebrach, Eberaw, Eborau,—Latin, *Eboracum*, *Ebracum*,—is a Cistercian monastery in Franconia in the vicinity of Bamberg.

THE Würzburg Chronicle, 'Würzburgische Chronick,' also by Ignatius Gropp, Würzburg, 1748-50. 2 vols. folio. In volume ii. p. 337, relating to the history of John Philip, the seventieth bishop, there are some verses in German on some great injury in 1658 by lightning to the Rath-haus, which was afterwards rebuilt by the council. This chronogram, said to have been inscribed on the dome of the tower, precedes the verses—

HÆC qVÆ fortè, Leges, præstans ConCepta senatVs
sCrIbere CVrabat, posterItatIs aMans. } = 1568

Page 535. A festival was held at Würzburg on the birth of a prince Archduke of Austria; this chronogram appeared among the public decorations of the town—

ALMa proLe fVnDastI VaCVos penates; = 1716
neo-nate arChIDVX reCreas orbeM. = 1716

This prince was Leopold, the son of Charles VI.; he lived only a few months. At another place in this volume I have transcribed numerous chronograms composed in honour of this infant.

Page 629. Anselm Francis was the seventy-fourth Bishop of Würzburg; he is thus greeted on his election—

Io VIVat anseLMVs franCIsCVs
orIentaLIs franCIæ prInCeps aC epIsCopVs } = 1746
VrbIs et totIVs patrIæ pater.

CHRISTOPHER FRANCIS, BISHOP OF WÜRZBURG.

A rare tract belonging to the Rev. Walter Begley, pp. 8. folio, contains a congratulation to Christopher Francis,[1] of the noble family of Hutten, who was elected Bishop of Würzburg in 1725. The

[1] The reader is referred to my former book on *Chronograms* for notices of other similar congratulations, particularly that one at page 478 addressed to the same bishop.

subject is treated, firstly, in a series of eight poetical stanzas in Latin, with German versions printed side by side, the first of which is preceded by a 'programma' in chronogram, and then each stanza in succession is preceded by a chronogram which is an anagram on the 'programma,' and is also the theme of the verses which accompany it; this is a notable instance of eight chron-anagrams composed with the letters of the same original words. Secondly, some 'cabbala' lines give the date 1725, and some conversational chronograms draw a moral from the wet weather which happened on the occasion. Thirdly, the event is applauded in a chronogrammatic ode in Sapphic metre. And lastly, there is a curious feature, viz., a long conversation between two men of Franconia, one of whom asks the questions or makes the remarks, the other answers in chronograms; the first eight of his replies are in 'pure' chronogram, *i.e.* every letter counts as a numeral; occasionally, however, the sense is somewhat sacrificed to the exigency of the chronogram. The remaining replies are made in appropriate quotations from the Bible, Vulgate Version. The subjects under their discussion are various, such as the character and disposition of the new bishop, the circumstances and ceremony in the cathedral of Würzburg, the chattering and laughing of some of the female spectators there present, the architect of the new palace and what he said to the sculptor employed in the ornamentation of it, the soldiers with beards two feet in length, the people who quarrelled after drinking too freely, the conversation is concluded by the two worthy Franconians drinking the bishop's health and going forth to see the illuminations. I have given a full transcript of this amusing colloquy. It appears from the last line of the tract that the authors were certain brethren of the Franciscan monastery at Würzburg; it commences thus—

EUCHARISTICON.

Franconiam, Novum Phoebum
Suspirantem, Echo solatur.

Then follows a set of echo verses, during the recital of which Phoebus is supposed to be present; Franconia then pronounces the

Programma

IO! BIS, TER IO!
VIVAT
CHRISTOPHORVS FRANCISCVS,
FRANCIÆ-ORIENTALIS DVX, ET DEI GRATIA
NOVA LVX,
NEO-EPISCOPVS HERBIPOLENSIS
PATER PATRIÆ! } = 1725

i.e. Hurrah! twice and thrice hurrah! long live Christopher-Francis, Duke of Franconia, and by the grace of God the new light, the new bishop of Würzburg, the father of his country!

Then comes the first anagram on the foregoing chronogram [1]—

HIC VIR SVA VI SPIRITV, VERÈ EXCELSVS PONTIFEX EST, PRO TE O! BONA STIRPS, GLORIA HVTTENIANA, AC PRO TE O! HERBIPOLIS DEO IN DIVÂ ARÂ SACRIFICANS. = 1725

i.e. This man by his own force and spirit is truly an exalted prelate, for thee O good branch is the glory of the Hutten family, for thee O Würzburg is he sacrificing to God on the holy altar.

The second anagram.

IS NOVVS PONTIFEX, ABRAHÆ PVRO SPIRITV, IN EXCELSO HOREB, AC GRANDI SION CLIVO, IPSI DEO LITAT: IESVS HOSTIA PERPVRA ET TENERA SACRIFICATVR. = 1725

The third anagram.

BONVS PONTIFEX È GRAVI THVRIS NVBE, AC PVRO RORE, SACRIFICANDO COR, EXCELSO ELIÆ SPIRITV HAS ARÂ PANIS ET VINI HOSTIAS SACRIFICAT. (This makes 1369, no explanation.)

The fourth anagram.

PONTIFEX, VIR DEI, VTI ABEL IN ARA EX PLENO RORE, SPIRITVS IGNE, PVRAS BONI SVI RVRIS HOSTIAS PACIFICAS, HOLOCAVSTA, ET THVRA DEO PIÈ CONSECRAT. = 1725

The fifth anagram.

PONTIFEX IN RE! EXCELSO SPIRITV, GLORIÂ, IN THVRE, VT DIVINVS PERENNIS IACOB IPSI VERO DEO AB ARA, HOLOCAVSTA, ET PERPVRAS HOSTIAS SACRIFICAT. = 1725

The sixth anagram.

PONTIFEX IN SPIRITVS RELIGIONE, HOLOCAVSTA È PLENO RVRIS ET THVRIS VERI BONO, AB ARA, VT REX DAVID, HOSTIAS PACIFICAS PVRAS PIÈ CONSECRAT. (This makes 1724.)

The seventh anagram.

GLORIARE BONA HERBIPOLIS, VIDES TVVS SPIRITV PONTIFEX, RORE VNCTVS AARON FACTVS PVRA DEI PACIS HOSTIA, HONORI EXCELSI IN PIETATE SACRA. (This makes 1724.)

The eighth anagram.

HEVS Ô! BONA, PIA, Ô! DEO PRONA STIRPS HVTTENIANA HIC TIBI EST PONTIFEX, VARIO AC GRAVI SPIRITV EXCELLENS, VERÈ RARVS PRO TE ILLI DEO SACRIFICANS.

(This chronogram is *sic* in original and must be wrong. It makes 1770.)

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[1] I am under the necessity of remarking that on testing the accuracy of the eight anagrams, each is found to be imperfect to the extent of one to six or eight letters, a matter for which the printer of the original is by no means responsible. The number of letters to be used is 112, and it would have been a triumph of ingenuity if the anagrams had been faultless by using every letter of the 'programma' throughout the series; all anagrams should be thus strictly composed, but as the rule is not so carefully followed here the anagrams must be condemned, in that respect, as exceptionally bad. Some are also faulty as chronograms. It will be seen, on translating the anagrams, that they draw a comparison between the bishop and the Jewish priestly characters in the Old Testament.

The author's fancy then runs wild in praise of the new bishop in a threefold set of questions and answers to account for the gentle rain which happened on the occasion, the answers are given in 'cabbala' sentences which contain the date, and by chronograms composed on appropriate Biblical quotations giving also the same date.

Quæstio.

Cur in die Consecrationis aura mitissima, ac vere verna pluvia fuit?

Responsio.

Ver Veris[1] sobolem, sacer O! te Præsul, adorat.

Responsio secunda Cabalistico-Leonina:

Læta redit chloris, viget in te pignus amoris.[2]

126. 198. 260. 321. 49. 105. 406. 260. = 1725

Quæstio.

An ex hoc paternam Præsulis curam, et ex illa benedictionem Patriæ ominamur?

Responsio Cabalistica.

Signa parit veris: cura indicat omina terris.[2]

147. 250. 384. 284. 166. 130. 364. = 1725

Key to the Cabbala.

a	b	c	d	e	f	g	h	i	k	l	m	n	o	p	q	r	s	t	u	x	y	z
1	2	3	4	5	6	7	8	9	10	20	30	40	50	60	70	80	90	100	200	300	400	500

Quæstio.

Quid dixerat sincera corda inter ipsam pluviam Diei consecrationis?

Responsio: Chrono-scripturistica pura.

AQVÆ OMNES, QVÆ SVPER CŒLOS SVNT: LAVDENT. = 1725

Psalm cxlviii. 4.

Quæstio.

Est sanè res mirabilis! an non omni orbi denuncianda?

Responsio: Chrono-scripturistica pura.

ANNVNCIATE IN GENTIBVS ET AVDITVM FACITE. Jeremiah l. 2. = 1725

Quæstio.

An non fuit summè frugifera illa pluvia, jamque terra amænè rutilat, et germinat?

Responsio: Chrono-scripturistica pura.

RVTILAT, ET SICVT PLVVIIS GERMINAT HERBA DE TERRA. = 1725

2 Samuel xxiii. 4.

The author then takes as his subject the noble family of the bishop, Hutten of Stolzenberg, and their armorial bearings, and gives this

Epigramma Emblematicum.

Masculus Hatteniani gentilitii (est sine brachiis) capite infulam gerens pingitur. (There is no engraving of the armorial shield.)

NON OPEROSA MANVS, NON FORTIA BRACHIA FERRE POSSVNT; EN! VEGETO QVOD GERIT IN CAPITE. = 1725

[1] The bishop was born in the spring season, the 19th May.

[2] Observe these Leonine hexameter verses.

Votum totius nobilissimæ familiæ, cujus Celsissimus tertium infulatum caput est.

Chronodystichon eo numeri ordine, quo legitur.

EN! MENTES PRO TE GRANDES ET PECTORA POSCENT! } = 1725
EX VOTO, VT SORS FIT TER TIBI PROPITIA.

CLAREANT CŒLI, FAVEANT ET ASTRA,
TERRA LÆTETVR, RESONENT ET ÆTHRA,
MVLCEANT LENES ZEPHYRI; VIRESCAT } = 1725
FLORIGER ORBIS.

CVNCTA SOLENNES REFERANT HONORES,
GLORIAS SACRAS REPETANT ET ALTAS;
VT DIES DIGNÈ CELEBRETVR ISTE, } = 1725
RITÈ SACRATVS.

SCILICET NVPER (DEVS ANNVBEAT)
DVX, PATER, PRINCEPS, BENE NVNCVPATVS
INTEREST, VITTÂ VT SIT ET INFVLATVS } = 1725
PONTIFICALI.

ISTA LVX FERIS CELEBRETVR ANNIS:
VIVAT! EST VINCTVS MITRÂ EPISCOPALI
PRINCIPIS VERTEX! ITA GLORIATVR } = 1725
HERBIPOLENSIS.

Disticon verbaliter retrogradum, ad plausum insculpit Genius familiæ Monti-superbæ. [Mons-superbus, Stolzenberg, or Proud-hill.] This distich is retrograde to this extent. The words, as may be seen, are in hexameter and pentameter verse. The same words, when read backwards, are the same in metre, the lines dividing at the word 'digna.'

Est satis: Angelicus, Stolzenberg marmore digna
Nomina das Præsul, das bona cœligenûm.

Vivas!

IMPERII PRÆSTANS PRINCEPS, ET EPISCOPVS ET DVX, = 1725
TV MIHI FAX POST HÆC: QVI BENEDICTE NITES. = 1725

PRINCEPS À HVTTEN, TIBI SVNT PIA CORDA TRIBVTVM: = 1725

HÆC PLEBIS, SIMVL ET VOX ERIT IPSA DEI. = 1725

The conversation between the two Franconian gentlemen named Kilian[1] and Conrad then commences—

[1] These names are closely connected with the early history of Würzburg. Kilian is the patron saint. He was a holy Irish monk of noble Scotch extraction. With two zealous companions he travelled to Rome in 686, and obtained from Pope Conon a commission to

Inter festivissimos plausus, duo veri, et verè germani Francones, unus *Kilianus*, alter *Conradus* est, et de electione, et de consecratione colloquuntur.

Conradus. Dum Princeps adhuc Decanus erat, nonne in vita exemplari luxit, nosque quàm multum juvit, et vicit etiam. Quid potest de hoc dicere?

Kilian. DVM VIXI, LVXI: IVVI, VI IVVI, VICI.[1] = 1725

Con. At nunc, nonne civium inopiam consideravit, et vidit? est lux, est dux, juvit, etc., quid potest ad hoc dicere?

Kil. ID VI VIDI, LVX, DVX VI IVVI, VI VICI.[1] = 1725

Con. Quid amplius dicere potest de sublevata civium inopia?

Kil. ID LVX VIDI, IVVI, IVVI, CVI DVX IVI.[1] = 1725

Con. Vix illuxit Princeps, nonne severam (ut necesse erat) justitiam exercuit. Quid de hoc?

Kil. VIX LVX: VIM VIVI IVDICII VIXI.[1] = 1725

Con. At nunquid ex hoc civium delicium fuit? quid de hoc dicet?

Kil. ILLICIVM ILLVXI, ILLI LVXI CIVI CVI IVI, IVVI.[1] = 1725

Con. Sed vix res civiles exorsus est, jam fuit civi levamen. Quid de hoc?

Kil. VIX LVX MICVI, VLLI CIVILI LVCI ILLVXI.[1] = 1725
CVI VLLI LVXI, ILLVVIVM ILLVXI, CVI VICI.[1] = 1725

Con. An non in Stoltzenberg lilium benedictum est cui primo illuxit, quid dicit?

Kil. LILII VIXI CLIVI LILIVM, ILLI, VIX VLLI ILLVXI.[1] = 1725

Con. Quid denique ejus merita etiam apud seram posteritatem dicent? qualiter illuxerit Ecclesiæ Cathedrali, Herbipoli, Franconiæ, et civibus?

Kil. ILLI VIXI: ILLI LVXI: ILLI ILLVXI: VI VLLI MICVI.[1] = 1725

Con. Jam mi auree Kiliane age de festivitate narra: imprimis cum quâ pompâ processit noster Dominus ad Ecclesiam Cathedralem?

Kil. sVNT IpsI MILLe qVaDrINGENTI CVrrVs. 3 Kings x. 26.[2] = 1725

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preach the gospel to the German idolaters in Franconia. These missionaries converted and baptized great numbers at Würzburg, and, among others, Gosbert, the duke of that name, who had married his deceased brother's widow, and being reminded by Kilian that such a marriage was condemned, and void by law, he promised to dismiss her. She, in revenge, sent assassins, who privately murdered the missionaries in 688. Their remains were translated to Würzburg Cathedral by Bishop Boniface in the following century. The murderers are said to have perished miserably. Several authorities are quoted for these and other facts, in Butler's *Lives of the Saints*, under the calendar date of 8th July.

There was Conrad I., Count of Franconia and King of Germany in 912; Conrad II., Duke of Franconia and King in 1024; and five bishops Conrad, at the respective dates 1197, 1266, 1519, 1540, and 1683.

[1] These are all called 'pure chronograms.' Perhaps there are not more than thirty Latin words that could be so used.

[2] The quotations are made from the Vulgate Version of the Bible. The places are the same as in the English translation, with but few exceptions.

Con. At nonne tunc non vidisti Principem quia nimis multi Domini erant circa eum, sed quando sperabas eum videre?

Kil. sI ABLATA fVERIT MVLTITVDo ILLIVs. Ezekiel xxx. 4. = 1725

Con. Nunquid ex omnibus pagis et oppidis aderant Rustici os oculosque diruentes et dicentes: ecce! ecce!

Kil. ITA PETRVs CVM IOANNE DIXIT: RESPICE. Acts iii. 4. = 1725

Con. Quid ergo impedivit ne procedentem ad templum Principem videres? ni fallor ante te stabant pueri Scholares cum moderatore suo, quid tu ei?

Kil. qVARE HI DISCIPVLI TVI NON AMBVLANT? Mark vii. 5. = 1725

Con. Quinam sunt Scholares, qui proximè ante te steterunt?

Kil. Is sIMON, PETRVs ET ALIVs DISCIPVLVs. John viii. 15 = 1725

Con. Vidisti tamen satellites, et viros cum amplis hastis, quid putabas id voluisse indicare?

Kil. ERIT qVONIAM CAPTIVI DVCTI sVNT. Micah i. 16. = 1725

Con. Desipis: in tanta pompa nemo ducitur captivus. Sed nunquid etiam vidisti qualiter exceperint Principem ad limen summi templi?

Kil. SACERDOS STABAT ANTE OSTIVM IN SEXCENTIS VIRIS. Judges xviii. 17. = 1725

Con. Dein templum intromissus te magnis dominis associâste, quæso quid cogitabas?

Kil. EROQVE INTER EOS SICVT CÆTERI HOMINES VIDENSQVE. Judges xvi. 17. = 1725

Con. Sed et tuus affinis ex itinere accurrens de pago videndi anhelus, vix non prope suffraganeum se locavit.

Kil. ITER FACIENS VENIT SECVS EVM ET VIDIT. Luke x. 33. = 1725

Con. Et alter quoque ejus vicinus Joannes sinè crux sinè lux subitò in templum irrupit (*sic*).

Kil. NESCIENS qVID FACTVM FVERAT, INTROIVIT. Acts v. 7. = 1725

Con. Sed nunquid omnem actum exactè videre poteras, quis fecit tibi videndi locum?

Kil. IPSE VIR, qVI DERELIQVIT LOCVM. Prov. xxvii. 8. = 1725

Con. Intellexistis solemnes ceremonias sacræ inaugurationis? vix credo, quod aliquid ejus, quod locuti sunt intellexeris.

Kil. qVIA Is HEBREÂ LINGVÂ LOQVERETVR AD ILLOS MAGIS. Acts xxii. 2. = 1725

Con. Falleris; non loquuntur Hebræâ linguâ; et nonne ad modum veteris testamenti cornu olei habuit summus Episcopus, et unxit eum, et multas orationes dicebat?

Kil. Is HABEBAT CORNVA DVO sIMILIA AGNI: ET LOQVEBATVR. Apoc. xiii. 11. = 1725

Con. Ergo semel legi in aliquo Germanico libro *dii estis vos*. Forsan tales dii sunt Episcopi, vidisti quales habuerint pulchras vittas?

Kil. HI AVREAS HABENT sVPER CAPITA sVA DII ILLORVM. Baruch vi. 9. = 1725

Con. Observâsti etiam musicam? nonne audisti cantantes viros, qui tamen tam tenerè cantant uti pueri parvuli, quales hi?

Kil. HI EVNVCHI, QVI DE VTERO MATRIS SIC. Matt. xix. 12. = 1725

Con. Unum vidi magnum dominum, qui habebat vestem auream, qualis ille?

Kil. DE TRIBV ISACHAR, QVORVM PRINCEPS IS FVIT. Num. ii. 5. = 1725

Con. Vidisti quàm devotè, quàm piè, quàm sanctè noster Princeps sacram mitram acceperit, nonne est vir innocentissimus?

Kil. NEQVE CARO IPSIVS VIDIT CORRVPTIONEM. Acts ii. 31. = 1725

Con. Ego flebam tacitè dum vidi tantum Principem ibi coram suo suffraganeo flectere, et ungui, et accipere pedum, et cogitavi eum esse humillimum dominum; et qui ad tam sacram dignitatem evehuntur?

Kil. QVI TRIBVLATO CORDE, ET HVMILES SPIRITV. Psalm xxxiii. 19. = 1725

Con. Dum ipse noster celsissimus Princeps ita se haberet in suâ humilitate, vidi dominas et domicellas flere, quid tacitè Princeps penes se dicebat?

Kil. NOLITE FLERE SVPER ME, SED SVPER VOS IPSAS ITA FLETE, ET SVPER FILIOS. Luke xxiii. 28. = 1725

Con. Sed turba quædam mulierum ex adverso continuò garrivit et risit et nescio quid inepti lusus egit, ad quos vir gravis quidam, excitans eas ad gratiarum actionem pro hoc optimo Principe Deo faciendam, quid aiebat?

Kil. SORDIBVS GENERATIO PRAVA ATQVE PERVERSA, HÆCCINE REDDIS EI? Deut. xxxii. 5, 6. = 1725

Con. O! utinam mihi Dominus Parochus meus explicaret, quid omnis ceremonia, et totus sacerrimus inaugurationis ritus significet!

Kil. SVADE IPSI, VT INDICET TIBI, QVID SIGNIFICET. Judges xiv. 15. = 1725

Con. Quid putas Principem orâsse ad Deum in suâ humilitate?

Kil. BENIGNÈ FAC, ET IN VIRTVTE TVA IVDICA ME. Psalm liii. 3. = 1725

Con. Vidisti? monetam cudit Princeps, in quâ: *melius est dare quam accipere.* ita est: avarus non est. Quid sentit de avaro?

Kil. PERIIT, ITA ET DIVES IN ITINERIBVS SVIS MARCESCIT. James i. 11. = 1725

Con. O! quam felix est stirps Hutteniana, quæ in tanto Principe universo mundo clarescit, nonne omnes hujus antiquissimæ domus à Deo Benedicti sunt, et acceperunt nomen Principale?

Kil. BENEDIXIT ILLIS ET VOCAVIT NOMEN. Genesis v. 2. = 1725

Con. Tanta est festivitas Herbipoli, et tam pauci ex nostro pago aderant, quis fuit aliorum sensus, quæ cogitatio?

Kil. ADMIRANTVR NON CONCVRRENTIBVS VOBIS IN IPSA. 1 Peter iv. 4. = 1725

Con. An vester Dominus Parochus non denuntiavit vobis diem consecrationis, vel non scivistis?

Kil. In qVoD, VeL qVaLe teMpVs sIgnIfICaret nobIs. 1 Peter i. 11. = 1725

Con. Sed quare non adfuerunt patrini tui; nunquid affinis tuus Felix eos detinuit?

Kil. Ita, DIstVLIt aVteM ILLos feLIX. Acts xxiv. 22. = 1725

Con. Quis ergo ex vestris aderat?

Kil. Ipse est gaaL fILIVs ebeD CVM fratrIbVs sVIs. Judges ix. 26. = 1725

Con. Dum Princeps post consecrationem in suum palatium rediit, qui fuit ei honor, quæ reverentia?

Kil. foRIbVs paLatII VersabantVr, fLeCtebant genVa et aDorabant antIstIteM. Esther iii. 2. = 1725

Con. Quæ pulchra vidisti in palatio Principis? an et hortum?

Kil. sI CVCVrrIt VnVs aD ostIa poMarII. Dan. xiii. 25. = 1725

Con. Nonne affinis tui Felicis et mater, et fratres aderant, quid ei nunciatum est?

Kil. eCCe! Mater tVa et fratres tVI forIs qVærVnt te, et responDens aIt eIs: hI fratres. Mark iii. 32, 33. = 1725

Con. Nonne omnes Francones hæc solemnitas piè exhilaravit?

Kil. LætIfICaVIt eos LætItIa Magna, seD et VXores. 2 Esdras xii. 42. = 1725

Con. Vidisti etiam in civitate novum Principis palatium et architectum?

Kil. IntrInseCVs Ipse MensVs est In fronte portæ DVos CVbItos. Ezekiel xli. 3. = 1725

Con. Quid præcepit architectus statuario?

Kil. faCIat sCVLptILe atqVe ConfLatILe, et nVnC traDe ILLVD eI. Judges xvii. 3. = 1725

Con. Vidistine etiam satellites et milites ante palatium cum bipedali barba?

Kil. hI CVstoDIebant VestIbVLVM paLatII. 2 Chron. xii. 10. = 1725

Con. Cur non moratus es tota die in civitate, an forsan tui vicini etiam abierunt?

Kil. eXeVntes De CIVItate ILLI etIaM. Luke ix. 5. = 1725

Con. Quæso quid audivisti in Civitate? quid optant subditi nostro Principi? dicunt:

Kil. Vt MVLtIpLICentVr DIes tVI et annI. Deut. xi. 21. = 1725

Con. Utique est Dominus perfectè justus, et quid pro nobis solicitè curat?

Kil. VtIqVe faCere IVDICIVM gregI. Micah vi. 8. = 1725

Con. Quid paternè precatur omnibus suis?

Kil. Vt In oMnIbVs LoCVpLetatI Ita abVnDetIs. 2 Cor. ix. 11. = 1725

Con. Quid potest dici de eo, quod nihil de subditis suis extorqueat?

Kil. non tVLIstI De ManV aLICVIVs egenI. 1 Kings xviii. 12 (*sic*). = 1725

Con. O! utinam nostri judices etiam sic essent! hic dictum: ut sunt quandoque nostri, etc.?

Kil. HI PERVERTVNT IVDICIVM CONGREGATI. 1 Kings viii. 3, 4. = 1725

Con. Putas, in quod totâ Franconiâ sub hoc tam pio Principe habituri simus benedictionem?

Kil. NON PERIBVNT VALLES, ET NON DISSIPABVNTVR CAMPESTRIA IN TE. Jeremiah xlviii. 8. = 1725

Con. Nuper (ipse vidi) aliqua paupercula muliercula porrexit ei memoriale, et Princeps ipse legit illud, et quidem suis oculis legit. Ego dixi O! tu es bonus Princeps: cur?

Kil. QVIA IVDICAVIT CAVSAM EGENI. 1 Kings xxv. 39. = 1725

Con. Vidisti etiam Judæos baptizatos? duo jam sub hoc Principe transierunt ad veram Ecclesiam, putas, quod plures illuminabuntur sub nostro Pastore?

Kil. HI: RVBEN, SIMEON, LEVI, IVDAS, ISACHAR ET ZABVLON. 1 Chron. ii. 1. = 1725

Con. An omnes simul à Deo habebunt gratiam?

Kil. IPSE RVBEN, ET SIMEON, ET LEVI, ET IVDAS, ET ISACHAR, ET ZABVLON. Genesis xxxv. 23. = 1725

Con. An optas, ut omnes viri totius Judaismi ad nostram fidem transirent?

Kil. VIDVAS EIVS MVLTIPLICABIS. Ezekiel xxii. 25. = 1725

Con. Nunquid vestri domum reduces omnia, quæ viderunt, narraverant?

Kil. NARRAVERVNT IIS OMNIA, QVÆ ACCIDERANT, FRATRIBVS. 1 Maccabees v. 25. = 1725

Con. An et insigniter lætati estis in vestro pago, quid fecit prætor vester?

Kil. IS FACIENS GRANDE CONVIVIVM PVERIS. Gen. xl. 20. = 1725

Con. Quomodo vocatur vester prætor, ni fallor Joioda? an et invitavit ad convivium primarias pagi mulieres?

Kil. ACCEPIT AVTEM EI IOIADA VXORES IPSAS. 2 Chron. xxiv. 3. = 1725

Con. Cum quo lætatus est vester servus Joannes?

Kil. ILLE IPSE INVENIT VNVM DE CONSERVIS. Matt. xviii. 28. = 1725

Con. Audivi hos socios post haustum generosè vinum rixatos esse, quid adhoc D. Parochus?

Kil. NOMINIBVS VOCABANTVR, ET PRÆDICAVIT EIS. 1 Esdras viii. 20, 21. = 1725

Con. Quid dixit servo Joanni, quod sit tam luridus et omnia consumat?

Kil. AIT: NON CONGREGÂSTI QVOMODO IN SENECTVTE TVA INVENIES? Ecclesiasticus xxx. 5. = 1725

Con. Nonne et prætor eos vocavit ad se?

Kil. IPSE IN IRACVNDIA MAGNA VOCAVITQVE. Judith v. 2. = 1725

Con. Linquamus hæc. At certè noster Princeps piissimus est, quid dicit Patriæ observandum?

Kil. qVÆ præCepI tIbI et IVstItIas Meas, IVDICIa Ista. 2 Chron. vii. 17. = 1725

Con. Nonne jussit ex sancto justitiæ punitivæ zelo quosdam suspendi, vel auffugerunt?

Kil. abIerVnt VIaM qVÆ DVCIt In gaLgaLIs. 1 Maccabees ix. 2. = 1725

Con. Vale mi Kiliane, pota adhuc semel nostri Domini Principis sanitatem, et abi, jam enim profunda nox est. Nonne erunt illuminationes Herbipoli hâc nocte?

Kil. noX sICVt DIes ILLVMInabIt. Psalm cxxxviii. 12. = 1725

Con. En! potavi in sanitatem Principis, jam vale!

Kil. tV VerÈ DeVotVs franCo es, profICIat tIbI aMbrosIa! = 1725

Uterque Patriota conclamat;

VIVat Io! sanVs IanI hIC aD teMpora CanVs! = 1725

Votum devotissimum Minorum

præsVL VIVe DIV: feLIX te patrIa, feLIX est stIrps, estqVe MInor, qVI tIbI faVsta VoVet. } = 1725

The last page is filled with a quintuple acrostic in hexameter verses, on the names of the bishop Christophorus Franciscus; and last of all are these lines, and the monastic title of the authors—

antIstes præstans, festIVos Inter honores te eXIMet À nostro peCtore nVLLa DIes. } = 1725

Conventus devotissimus et subjectissimus

FF. Min. S. P. Francisci Conventualium ad sanctam Crucem Herbipoli.

FREDERIC CHARLES, BISHOP OF WÜRZBURG AND BAMBERG.

SOME tracts contained in a volume in the British Museum (press-mark 1230. i.), relating to the Bishops of Würzburg and Bamberg, similar in character and purpose to those mentioned in my former volume on *Chronograms*, page 473. Würzburg,[1] in the province of Franconia, one of the most ancient and historically important towns of Germany, has for upwards of 1000 years been the capital of an episcopal see, over which 82 bishops have successively presided.

Tract 2 has this title, 'Illustrissima Domus Schönborniana Infulâ et Pileo Ducali jam tertio gloriosa . . . quando . . . D. Fridericus Carolus S. R. I. princeps et episcopus Bambergensis,' etc. (was elected bishop of Bamberg on 18th May 1729. It is a congratulation by the Society of Jesuits there, in a series of Latin odes and epic poems, concluding at page 27 with this chronogram—

[1] The name of Würzburg in Latin is Herbipolis or Artaunum.

Vive ! æternùm vive Friderice Carole
tV CVRÆ REQVIES, tV MeDICINa VeNIs. = 1729
Ovid l. 3. de Pon.
CaroLe franConIÆ prInCeps CeLsIssIMe VIVe,
et fLVe In artaVnIs fons speCIose pLagIs. } = 1729

Tract 3 has this title, 'Beschreibung deren illuminationen und Freuden-feuren,' etc. A description of the illuminations on the occasion of the festival held in honour of Friedrich Carl, Bishop of Würzburg, on 18th May 1729. All in German, about 24 pages.

Among the public decorations of the streets of the town there were many Latin and German inscriptions, and these chronograms—

fRIDerICo CaroLo
prInCIpI pIo, sapIentI, paCIfICo,
VIta, et DIVtVrna feLICItas. } = 1729

His illuminated portrait bore this inscription—

fRIDerICo CaroLo
epIsCopo babenbergensI et herbIpoLensI
franCIÆ orIentaLIs DVCI,
pIo, gLorIoso, sapIentI,
ter eXoptato. } = 1729

And underneath the portrait was this inscription—

perpetVos sVos In Igne aMores,
et perennIa obseqVIa
aCCenDVnt et offerVnt :
J. M. H. J. H. F. J. P. L.
(These are the initials of the donors of the work.) } = 1729

A representation of a fountain bore this inscription—

fons saCer In CœLIs, hesterno soLe CorVsCat.
And another fountain bore this, alluding to the bishop—
qVanDo noVo terrIs hoDIe fons pVLCher honore } = 1729
effVLget.

A picture representing his portrait and coat-of-arms was inscribed thus—

saCrIs hIs CoMItIbVs, IVstItIa atqVe prVDentIa regnabIt. = 1729
qVare LaVDate eVM In sono tVbÆ, In psaLterIo atqVe
CIthará. = 1729

A statue of Mercury greeted him with this verse—

ICh brInge DIr aVs gVten MVth
sICher gebVrthen herzogs hVth. } = 1729

This complimentary inscription was conspicuous—

es erLebe DoCh Vnser grosse fVrst frIDerICh CarL
Von gott hoChst-begLVCkte Lange regIerVngs Iahr. } = 1729

The picture of the imperial eagle was inscribed—

DeI gratIá, et faVentIbVs aqVILIs
IMperatorIs CaroLI VI. } = 1729

And a portrait of the bishop accompanying it had this bilingual inscription—

VIta LonGa et feLIX frIDerICo CaroLo,
epIsCopo herbIpoLensI, franCIæ eoæ DVCI. } = 1729

Lang VnD begLVCkt Lebe frIDrICh CarL,
bIsChoff zV wVrtzbVrg, hertzog In franCken. } = 1729

A lion in an emblematical picture was inscribed—

Leo DVX InVICtIssIMe saLVe! = 1729

A picture of a stag at a water-brook was inscribed with words adapted from Psalm xlii. 1—

sICVt CerVVs sItIens festInat aD fontes aqVarVM. = 1729

Another emblematical picture was inscribed—

I! Leo DVX feLIX, In franCos pergIto Montes. = 1729

Another picture, an emblematical representation of the sun, was inscribed—

VIVat LongæVas frIDerICVs Vt IMpLeat horas. = 1729

Some other emblematical decorations bore this inscription—

præCIpVVM VIrtVte tIbI DeCVs. = 1729

An illuminated picture was inscribed in Spanish and Latin—

Don frIDerICo CarLos sVs IgLesIas Con s'Verte bIengo VIerne Con bIenes Corone e eternIze s' VLoor e gLorIa. = 1729

Los CIeLos pornVeVo obIspo Ij prInCIpe oIj Congozo Ij LegrIa eLegIDo Â nobLe franConIa toDo eLbIen osorgVen.[1] = 1729

assI nos otras s' VIetas o VIetas a VVestro seÑorIo en nVestros CóraCone s' DesseaMos. = 1729

se nobIs offert LVX IVCVnDIssIMa ab aLto. = 1729

frIDerICVs CaroLVs sChonborn et reICheLsberg DeI gratIÂ epIsCopVs herbIpoLensIs gLorIosÈ et faVstÈ regnet! = 1729

Deo aVspICe ILLVstrIssIMa stIrps Ista absqVe fIne VIrebIt. = 1729

eX noMIne sChonbornIano Larga ostenDVntVr nobIs gratIæ fLVenta. = 1729

DIgna ab aXe CepIt ILLVstrIs et Veræ pIetatIs In terrIs præMIa. = 1729

seCVnDI annorVM CVrsVs non InterItVrI pergant! = 1729

Some emblematical pictures, put up by a certain physician, representing flowers and a botanic garden, bore these inscriptions, wishing long life to the bishop—

Vt serVs In CœLos reDeas! DIVqVe aDsIs In terra popVLo. = 1729

VIgILans CVstos, In aMore tVenDo non VIoLat sVos. = 1729

fons speCIosVs IrrIgat sItIentes, hVMeCtat arIDas, erIgIt herbas VIresqVe. = 1729

The words printed Ij count as Y = 2.

Lucem redde Tuæ Dux bone Patriæ!
Instar Veris enim vultus ubi Tuus

AFFVLGET POPVLO, PVRIOR EST DIES,
ET SOLES MELIVS NITEBVNT. } = 1729

Some illuminated decorations, put up by a certain goldsmith, bore these chronograms among other inscriptions—

TVTA PER HOC OMNIBVS ATQVE INDVBITATA SECVRITAS. = 1729
SCHVTZ VND GEVVISSE SICHERHEIT VOR DEN FEINDEN. = 1729
ECCE GRATIA INSIGNIS CAROLVS VNANIMI VOCE FACTVS EST HERBIPOLI PRINCEPS. = 1729
IO POPVLI PATRIÂ VOCE REGNABIS FRIDERICE CAROLE DE EXCELLENTI SCHÖNBORNIANA STIRPE. = 1729

A picture illuminated, representing a flower which blossoms in May, out of which proceed a bishop's cap and a ducal hat, the head-gear of the Prince Bishop of Würzburg, and alluding to the month of May, when this festival was held. It bore this inscription—

INTEREA TIBI DIVINABO, OPTATVS CAROLI FLOS IN MAIO EXISTENS. = 1729

A picture shield, on which were painted a lion and a submissive lamb. The lion in this and some of the foregoing decorations seems to be connected with the bishop's dignity of a duke, and no doubt it was well understood by the people of Franconia and Würzburg. It bore this inscription—

EGO SVM PASTOR BONVS, FONS LENIS, DICTVSQVE PATER PATRIÆ GLORIOSVS. = 1729

Some decorations represented fountains as the sources of rivers—the rivers Main and Regnitz, which flow through Würzburg and Bamberg. They were thus inscribed with words adapted from the Book of Esther, x. verse 6, and made in allusion to the bishop as the fountain of the gifts and graces of the Spirit—

Fons, qui crevit in fluvium, et in Lucem Solemque conversus est, et in aquas plurimas redundavit. Esther x. 6.

FONS FLVVIVS FACTVS, FLVVIVS SOL, SOLQVE REDVNDANS
ILLE IN AQVAS PLVRES EX PVLCHRO FONTE FLVEBAT. } = 1729

EIN BRONN IN EINEN FLVTZ VERKEHRT
ZV EINER SONNEN VVORDEN,
SO DAS GANZE LAND SEHR EHRT,
ERHEBET ALLER ORTHEN. } = 1729

The verses extend further, but not in the form of chronograms; they are followed by this inscription, which was placed under the ducal arms—

ES LEBE EIN LANGES LEBEN FRIDERICH CARL GEBORNER GRAF VON SCHONBORN, VVVRTZBVRGER BISCHOFF, HERTZOG DEREN FRANCKEN. = 1729

This was followed by a picture of a fountain and flowers inscribed, in allusion to the vivifying influence of the bishop—

QVI HIC HAVRIS AQVAS, VIDE, VT FONTEM CORONES. = 1729

EIN IEDVVEDER ER SO HIER VVASSER SCHOPFFET CRONE DIESEN BRVNNEN. = 1729

Komm Ober-Unter-Franckenland
Crone diesen brunnen,
Dann das gute euch wohl bekant,
So daraus geronnen.

There were some decorations inscribed with many quotations from the Old Testament, relating to Solomon, the throne of David, and the attributes of mercy and judgment, and applying all more particularly to Würzburg and Bamberg, and to the bishop—

ER SATZ AVF DEN THRON SEINES VATTERS DAVIDS, SEIN REICH WAR VBERAVS STARCK BEFESTET. 3 Reg. 2 Cap. v. 12. (= 1 Kings ii. 12.) = 1729

ICH WILL SEINEN THRON BEFESTEN EWIGLICH, ICH WILL SEIN VATTER SEIN, ER SOLL MEIN SOHN SEIN. 1. Paral. xii.

This reference is to Paralipomena, *i.e.* the Book of Chronicles. The subject of the chapter here mentioned does not apply; it is possibly intended for 1 Chron. xxii. and xxiii.; or more likely for 2 Samuel vii. 13 and 14—'He shall build an house for my name; and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son.' See also 1 Kings v. 5, 1 Chron. xxii. 10, and xxviii. 6. The chronogram makes 1666, and probably in that respect is erroneous, and I cannot explain or rectify it. That year is not that of the bishop's birth; he was born in 1674. See my former book on *Chronograms*, page 499.

The next inscription invokes the blessing of long life for the Franconian bishop—

ES LEBE FRIDERICVS CAROLVS, BISCHOFF ZV WIRTZBVRG, HERTZOG ZV FRANCKEN LANGES LEBEN DER FRANCKEN! = 1729

Among other decorations the following inscriptions were put up—

SVRREXIT LEO FORTIS EX NOBILI DOMO SCHONBORN. = 1729

ESTO PRINCEPS NOSTER
POPVLVS TVVS SALVTARI SPERAT IN TE DOMINE. } = 1729

FRIDERICVS CAROLVS À SCHONBORN FRANCONIÆ DVX
CŒLO CONSENTIENTE,
PROSPERÈ REGAT! } = 1729

The remaining two pages of the tract are full of compliment, eulogy, and praise of the bishop, but not in chronogram. This anagram occurs, on his name, which is made to represent the aspiration that he may flourish in Franconia—

Fridericus Carolus.

Anagram.

Circa rus (puta Franconiæ) flores diu.

JOHN, BISHOP OF CRACOW IN POLAND.

AN applauding poem was addressed to John, Bishop of Cracow, by Michael Glosowicz. The following is a transcript of the entire tract in the Bodleian Library (the present press-mark, Libb. Polon.—pp. 4, size 7 × 6 inches). It is probably a very rare one, and I know of no other copy. Owing to the peculiar arrangement of the words of the Latin title, it is difficult to render it precisely in English; but its intention may be expressed in the following translation, and I place it before the original, so that it shall not interfere with the continuity of the Latin composition. Poetical gratulations of this sort were frequent in Flanders, and in many parts of Germany (examples are given in this, and in my former volume on *Chronograms*), addressed to the Austrian and Spanish governors of the Netherlands, and to some of the German Emperors, the rectors of universities, the bishops in Franconia, and other persons of note; but this is the only one that I know of belonging to Poland, and it may be presumed that the author of it was a native of that country. A long search among works relating to the bishops of Cracow has not disclosed to me any similar effusion. At the period of the composition, the Latin was, and had been for a long time, the language of the Court and of the higher literature of the nation.

It will be noticed that the author 'sings' his chronograms in hexameter and pentameter Leonine verses, each couplet making the year 1742; and that he introduces another conceit after the fashion of German writers, in the nature of an acrostic. The initial letters of the hexameter lines of the acrostic on page 304 *infra* form the words IOANNES VIVE DIU—(*i.e. O John live long*), by reading such letters

down the columns as arranged, five times repeated; and he concludes with an apology in hexameter and pentameter verse. The notes are from the original. Now for the translation of the title—

The applause of trumpeting Fame,
the daring (act) of a jubilant Muse,
Who
to the honour and worship
of the most Eminent and Exalted
Prince of the Holy Roman Empire, Priest
Cardinal
JOHN À LIPE LIPSKY,
Bishop of Cracow
Most gracious Lord Duke of Severina
is entirely devoted
amongst the joyfully kindled fires of enlightened Parnassus
in the revolving orbit of illustrious light,
the poet in feeble verses (or weak on his feet)
commends it to be most respectfully sung.
TO HIS EMINENCE.
[*Signed*] The most humble of clients, etc. etc.
Michael Glosowicz

Plausus
Famæ Buccinantis,
Ausus
Musæ Jubilantis,
Quam
Honori, et Venerationi
Eminentissimi, ac Celsissimi
Principis S. R. E. Presbyteri
Cardinalis
JOANNIS
À LIPE LIPSKY,
Episcopi Cracoviensis,
Severinæ Ducis,
Domini Domini Gratiosissimi,
Ex asse dicatam
Inter festivè excitatos Parnassi illustrati ignes
revolutâ Lucis onomasticæ orbitâ,
Observantissimè modulari,
Jubet poëta debilis pedibus.
EMINENTIÆ SUÆ.
Clientum minimus Theologus Speculativus
et digestista absolutus J. P.
Michael Glosowicz.

PRINCEPS INSIGNES REVIDES IN MONTIBVS IGNES,
IPSA VOVET PLENIS GLORIA VIVE! GENIS. } = 1742

DANDO TVBÂ PARVA CRESCENTIA SIGNA PER ARVA,
VVLT TIBI TESTA* COLI NVNCIA CVLTA POLI. } = 1742

CVRRO, CITVS FLANTI PLANTA TITVBANTE VOCANTI,
EX NVNC STANS ET IENS MENTE LIBENTE CLIENS. } = 1742

DIRIS SOPITÆ TENEBRIS, PRODITE, VENITE,
VOS QVOQVE RITÈ CITÆ DICITE: VIVE, NITE! } = 1742

NOSTRAQVE CVM VERNIS, CITÒ CŒCIS TECTA CAVERNIS
EX LATEBRA NIGRA SVRGE THALIA PIGRA. } = 1742

PARCE, FAVE CLAVDE, NEQVE PRINCEPS OSTIA CLAVDE,
PARVVLA FVLGORES VT CANAT ANTE FORES. } = 1742

SCVTIS VIRTVTIS SI SPES SIT CINCTA SALVTIS
CLARET VBIQVE SOLI, DIGNA PROINDE COLI. } = 1742

VIX ENISA FORAS PARTVS TVA STELLA SVB ORAS.
CONVENÊRE PII SIGNA DEDÊRE DII. } = 1742

QVÒD SIS SPES[1] ARCIS, TVA MOX INSIGNIA PARCIS
INVITIS ATRIS INTONVÊRE PATRIS. } = 1742

MONTIBVS[2] EX TERNIS, PATET, È [3]RASTORISQVE PATERNIS
QVÆ TV CHARA SOLI SPES IOVE DANTE POLI. } = 1742

CVNCTIS CONCITIS LIS, QVÆSTIO MOTA PERITIS?
HÆC QVI SCVTA GERIT, PVSIO QVALIS ERIT? } = 1742

AST VISIS MVTIS NIHIL AD QVÆSITA LOCVTIS,
RISIT NOTA TRIAS STERNERE VISA VIAS, } = 1742

QVEIS AD MAIORES FELIX ENISE VIGORES
SIC VALEAS PRONVS FERRE REGENTIS ONVS. } = 1742

NVTV DICTANTIS SVNT VERIFICATA TONANTIS,
SIGNA, QVEIS MIRI TE PRÆIÊRE VIRI. } = 1742

DVX ALTVS [4]TRINO GENVINO MONTE, PETRINO
PRATA GREGI QVÆRIS, SPECTRA LVPINA FERIS. } = 1742

TV STIJGIS À STAGNIS VIGIL IS BALANTIBVS AGNIS,
HISQVE MINANDO FOVES, TER BENE PASCIS OVES. } = 1742

RASTRA (INDEX MESSIS) TVA SVNT, RECREATIO PRESSIS,
QVEIS NOVÊRE LEGI PABVLA SANA GREGI. } = 1742

VBERTAS CRESCIT MESSISQVE CVPITA VIRESCIT;
FLOS, LAVS CHARA CHORI, FAVSTAQVE FATA FORI. } = 1742

HINC VICE PLAVDENTIS CANO GENTIS LAVTA VOVENTIS:
CONSTANS VIVE, PRECOR, NOSTER IN ORBE DECOR. } = 1742

CVM PRÆSIS GENTI, FERT [5]ENSES IVNO REGENTI,
VT FERIAS DIROS EX GREGE, CAVTE, VIROS. } = 1742

HIS VERÆ SIGNIS NEMESIS BENE NOSCITVR IGNIS.
QVO SECTAS SOPIS, DIGNE VIR AXIS OPIS, } = 1742

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* In original 'festa' is altered with the pen into 'testa.'

1. (The hope) of the renowned family of Lipsky.
2. 3. The devices in the armorial shield of the family.
4. Trina eminente dignitate, *scil.* Prince, Cardinal, Bishop.
5. Jus gladii ùt Duci competens.

seD neC abest sIgnIs bonItas eXpressa benIgnIs,
qVa tV fLos, DegIs, pLaVsV faVenDo regIs, } = 1742

æqVIVaLet tVo, pIa Dos, [6]patIentIa sCVto,
est nota sanCta CrVCIs portIo pVLChra DVCIs. } = 1742

ergo Cano, rarIs, tV DVX Donate tIarIs,
qVòd præsIs arIs Vt genVIna CharIs. } = 1742

bVCCIna sVnt pronIs tVa [7]teMpora CInCta poLonIs,
qVanta et qVæ LegIs CaVtIo, CVra gregIs. } = 1742

hoC sCIo, sI qVæro: CVr rVbro CInCta gaLero?
VVLt spes VIVa MorI pro pIetate ChorI. } = 1742

ergo parate MorI, qVIa nostro VIVIs honorI,
Verna! resqVe ChorI, spesqVe DeCorqVe forI. } = 1742

His à me poëta minimo in primo limine dictis ulterius submissa Musa humillimè progreditur ad jussum meum labiis in sequentia solutis.

Inchoo	Justitiam	Jovis	Invulgare	Juvantis,
Ocyus	Observans	Oculis	Observor	Ovantis
Applausus	Addant	Applausibus	Axis	Amœnæ
Nomina	Notificent	Narrata	Nitore	Novenæ,
Nunquam	Noscatur	Nubes	Numerâsse	Nocentes,
Ethnarcha	Excellens,	Eja!	Exoptetis	Egentes,
Sideribus,	Superet	Solennia	Sæcla	Serenis
Vernent	Viventi	Validis	Vitalia	Venis
Insimul	Incipiant	Innubila	Jubila	Justo
Vulgato	Veraque	Viro	Virtute	Vesuisto,
Eminet	Excellens	Exercitus	Ethicus,	Extra!
Designatque	Ducem	Dextrum	Dominatio	Dextra
Infernis	Igitur	Jubeantur	Inesse	Jacentes
Urgentes[8]	Vetulæ	Vitam	Violare	Volentes.

Plura de signis gentilitiis dicere volens carmine cancrino jubetur à me [9]litem è re hac orituram metuente[10] in angustiis constituto scientèque eam proposito suo satisfacere non posse observantissime obmutescere.

---

6. Per signum crucis cardinalitiæ designata, congenita Duci subditis scutum contra justum rigorem Ducis.
7. Caput Tiaris decoratum.
8. Tres Parcæ.
9. E re lis.

10. angis, si non is signa silere,
Malo canas: animo nomina *sana colam.

* Epithetum musæ idem significans quòd prudens.

Carmen Excusatorium ad Quæstionem: cur serò, Camœna?

Quæstio si forsan fuerit tibi mota canenti
  Tardigrado motu cur tua vota feras?
Dic: furiosa nimis strepuit Bellona, Gradivi
  Alta mihi claudos tardat arena pedes.
Bis properans ad vota, novo terrente tumultu
  Sub primum fueram jussa redire specum.
Ast postquam licuit claudæ titubare per oras
  Parce, per incœptum vado laboris iter.

GERMAN MONASTERIES.

UNDER this title in my former book on *Chronograms*, at page 235, several monasteries are mentioned with only a few associated chronograms, and at page 244 the monastery of Olmütz with quite a harvest of them; at other places in the same book, chronograms originating at monasteries, and having some special historical or local allusion, are arranged with the panegyrics and pageants. The present chapter will contain chronograms from some other monastic institutions which my extended researches have led me to observe.

THE MONASTERY OF AMORBACH.

THE commemoration, on 12th to 19th September 1734, of the completion of 1000 years since the foundation of this Benedictine monastery[1] in the archbishopric of Mayence, is related in a folio volume in my possession entitled 'Ætas mille annorum antiquissimi et regalis monasterii B.M.V. in Amorbach, Ord. s. Bened. in archi-diocesi Mogunt,' etc. By Ignatius Gropp.[2] Printed at Frankfort, 1736. There is a handsome engraved frontispiece, representing the Virgin Mary above in glory, accompanied by four saints, from whom proceed rays of light shining downwards on the model of the monastery church, supported by the hands of two kings,[3] one prince and a saint, who had been patrons and benefactors, standing in the foreground; the well of Saint Amor, 'Amors-brunn,' giving its name to the place, is also represented in the left-hand corner of the engraving. Among the groups of figures are seen inscriptions on scrolls, floating about as it were in mid-air; one of them is in chronogram, thus—

IstIs sVb patronIs eXtat MILLe annIs. = 1120

[1] The Monastery of Amorbach is in the vicinity of the village of that name in the Odenwald, near Michelstadt, and some distance north-east of Heidelberg. It is now suppressed; it once contained a fine library.

[2] See pages 272 to 286 *ante*, other monastic histories by the same author. A copy of this work is in the British Museum.

[3] An explanatory note states the names: Carolus Martell, Pippinus Franciæ rex, Ruthardus comes a Frankenberg, and S. Pirminius, O.S.B.

At this time the monastery was ruled by prior Engelbert; his portrait is accompanied by a special dedication to him on the occasion of the jubilee, signed thus by the author—

hIsCe, pIo eX CorDe
serVVs gratabatVr InfIMVs } = 1734

F. Anselmus Gropp.

Ord. Erem. S. P. Aug. presbyter indignus.

Five pages of complimentary verses in hexameter and pentameter metre next follow, accompanied by acrostics on the name Engelbert, with the following intervening chronograms connected with the subject.

bLanDIor at pro te sors, engeLberte, refVLsIt
eX IstIs etenIM bIs tIbI qVInqVe Leges. } = 1734

He is addressed as the new Samson, more powerful than Samson the son of Manoah. The verses include this chronogram, in which he is addressed as 'Manuade,' *i.e.* O son of Manoah—

aC tot, Io pæan! tot, Io! annI nonne sVbaCtI
sVnt tIbI, ManVaDe qVot perIere VIrI. } = 1734

The angelic sound of his name is alluded to in the next verses, concluding thus—

CLarIor hIC Vt te, sIt In hoC LongæVIor orbe:
CVnCta InIMICa terat, qVæqVe benIgna ferat. } = 1734

His similitude to Samson is further shown by declaring that sweetness comes from his strength; the verses conclude with—

qVos CoLIs antIstes seD, o engeLberte, penates
DIrVere ID neqVIIt, segnIVs hIsq: fVIt. } = 1734

The series of verses are followed by a wish by the author that he may enjoy uncommon happiness for many years, concluding with—

Isto breVI CarMIne
gratVLarI qVo aVsVs et appLaVDere } = 1734

The next verses, still alluding to Samson, include these lines—

qVare agItas DIgnIs soLennIa festa trIVMphIs
fasqVe IVbet Lætos IntonVIsse Choros. } = 1734

The last set of verses are addressed to the author, Ignatius Gropp, by one of his admiring brethren. Allusion is made to the name of the monastery, Amorbach, derived from that of the first Abbot Saint Amor, and to the fountain of healing water flowing at the place. This is the concluding chronogram—

hæC noVa sVnt ergo gVstantI raraqVe MVnDo
sI poterIs, frater, taLIa pLVra refert. } = 1734

The history now commences. At page 1 of the book an engraving represents the monastery enclosed within walls, with young and full-grown angels floating in the air above, the former bearing the armorial shields of benefactors, inscribed respectively—

fVnDatVr ab IstIs. = 512
LoCVpLetatVr eX IstIs. = 222 } = 734

The latter are blowing trumpets with banners attached, inscribed—

ENGELBERTVS ABBAS IVBILÆA MILLENARIA, =1214
FESTIVIS RITIBVS ADORNAVIT. = 520 } = 1734

The first chapter says that the monastery is situated in the Odenwald (ad Sylvam Odonicam) between the rivers Nicer and Main, on the boundary of the dioceses of Mayence and Würzburg, seven miles from Würzburg, five from Aschaffenburg, fourteen from Mayence, and one from Amorbach (*i.e.* German miles). The date 734 is assigned to the foundation, and St. Boniface and other early preachers of Christianity in Germany first attracted the high patronage which led to the establishment of the monastery. The narrative gives many interesting particulars of its varied fortunes; it was greatly damaged by various wars, and by accidental fires and lightning; and at the time of the jubilee it was again threatened by the French, who were carrying on war in the country. Passing over the history of the long line of abbots, we come, at page 123, to the epitaph of the sixty-first abbot, Joseph Haberkorn, containing these chronograms—

EN MANIPVLOS PARITER IOSEPHINOS
QVOS ISTE SEPVLCHRO DIVES INFERT! } = 1727

DEFVNCTVS PERFRVATVR PACE, ET REQVIE SEMPITERNA. = 1727

The next abbot is Engelbert himself; he was elected in 1727, as thus expressed—

APOSTOLI HI DIVISI CONVENIVNT IN ENGELBERTVM. = 1727

A congratulation was offered in this 'very elegant' chronogram[1]—

CVR ENGELBERTO VENIT INFVLA *AMORIS* APERTO
RIVO; HABET ABBATIS DONA PETITA SATIS. } = 1727

ANGELVS ES TOTVS, PIETATIS NOMINE NOTVS
TE REPLET RARIS DOTIBVS IPSA CHARIS } = 1727

OPTO REGAS CANOS NEO-ABBAS SANVS AD ANNOS,
RIVVS AMORE FLVAT, GRATIA RORE PLVAT. } = 1727

The epitaph of John Francis Sebastian, free-baron of Ostein, 'Satrapiæ Amorbacensis supremum præfectum,' is dated thus—

VIATOR PIE DEFVNCTO REQVIEM PRECARE. = 1718

The jubilee festival was marked by these chronograms, among other inscriptions which were put up on the occasion—

DEI SVB AVSPICIIS,
ISTIS SVB PATRONIS,
EXTAT MILLE ANNIS. } = 1734

SANCTO SANCTORVM SANGVINE
IN TERRIS FVNDATA SVRREXIT. } = 1734

AT the conclusion of the British Museum copy of the foregoing work [Press-mark, 488. i. 4.], viz. after the History of the Monastery of Amorbach, there is a collection of tracts, essays, preachings, etc., at the festival, to commemorate the completion of 1000 years since the foundation of the monastery. At page 91 this one

[1] Observe the Leonine construction of the verses.

occurs, 'Tausend-jähriges Gloria der unerschaffenen Drey-einigkeit in einer erschaffenen Dreyfaltigkeit abgestattet von einem hochloblichen nun tausendjährigen Königl. Closter Amorbach,' etc., a preaching on 15th September 1734, by Richalmus Bechtold, sub-prior of the monastery, 'B. Mariæ V. de Speciosa Valle, ord. Cisterciensis.' It commences thus—

aVspICe Deo benIgno, CoMIte VerItate,
faVente IVstItIa æqVItate et ratIone. } = 1734

Thema.

Gloria Patri, et Filio, et Spiritui Sancto, sicut in Principio, et nunc et semper, et in sæcula sæculorum. Amen.

Synopsis.

gLorIa sanCtæ trInItatIs InCreatæ eX
trInItate Creata feLICIter resVLtans
In MILLenarIo IVbILæo. } = 1734

At page 94 this chronogram forms part of a sentence—

IVbILæVM InsIgne DeCet IVbILVs In festIVItate tanta. = 1734

At page 101 is this chronogrammatic Trisagion, in the words of the above *Thema*, with a slight alteration at the end—

gLorIa patrI, et fILLIo, et spIrItVI sanCto,
sICVt erat In prInCIpIo, et nVnC, et seMper,
et In sæCVLa. fIat. } = 1734

And at page 102 the preaching thus concludes, alluding to the fountain, Saint Amor's well, the river of love—

rIVVs aMorIs fLVat, et DIVIna
gratIa perennet In InfInIta seCVLa. } = 1734

eIn LIbs-baCh, so g'fLossen taVsenD Iahr aLLbereIt
soLL fLIessen fort DVrCh gottLICh gVnst In eVVIgkeIt. } = 1734

responDeat oMnIs popVLVs, fIat fIat,
fLVat fLVat! In InfInIta IVbILæa. } = 1734

so VVVnsCht aLLes VoLCk MIt sCönthaL
LIebsbaCh rInn fort In gottes VVahL. } = 1734

gott gebe! DIeses VVerDe VVahr,
Leb noCh In taVsenD IVbeL Iahr, } = 1734

Amen.

At page 141 another preaching in 1734 concludes thus—

Jubilæi Millenarii Anno, quo vovimus:

gLorIa In eXCeLsIs Deo, et In terra paX hoMInIbVs
regnet, et perennet
per te et In te
o beata, et æterna trInItas! } = 1734

Das ist:

In dem Jahr, da wir wünschen:

ehr seI Je gott In Der hohe eInIgkeIt
aVff erDen! VersChaffe es: o heILIgste,
eVVIge, groste DreI J-eInIgkeIt! Amen. } = 1734

BERG MONASTERY NEAR MAGDEBURG.

AT the end of the volume last quoted there are some tracts relating to Petrus Ulner, who held the office of Abbot at the monastery of Berg near Magdeburg. The last one contains the services and preachings at his funeral on 6th September 1595, and on page 27 are the following chronograms, showing the foundation of the school and library at Berg ('Monte Parthenopolitano'), its destruction during the Peasants' War ('seditio'), the restoration of the school in a more humble building by Bishop Peter, his rebuilding of the library, and lastly his death.

Brevis Chronologia Phrontisterii in Monte Parthenopolitano.

Fundatur extra muros civitatis.

qVÆ pIVs otto LoCat fVnDans hIC bergICa teCta, = 968
gentIs VIX sanÆ DIrIpIt atra ManVs. = 1525

Devastatur tempore seditionis rusticæ.

VIrgInea atqVe VbI gens DestrVXIt MœnIa fIXa, = 1546
en reparat petrVs præsVL aMore DeI. = 1561

Tempore obsidii Magdeburgensis restauratio.

InstItVIt fratres Vt sIt pIa ManDra Laborans, = 1565
ConVoCat hVC pVeros et faCIt esse sChoLaM. = 1566

Institutio collegii, scholæ, bibliothecæ, Mors.

CoLLIgIt InstItVIt, refICIt tVnC bIbLIotheCaM = 1569
Seque parat hinc θανάτῳ, dum pia fata vocant.

The last page is filled with lamentation verses for the death of the before-mentioned Petrus Ulnerus, 'archimandrite' of Parthenopolis (Magdeburg), concluding with this memorial of his death—

In memoriâ æternâ erit Justus ab auditione malâ non timebit.

tertIa septeMbrIs CœLo bIs LVX erat orta
præsVL Vt VLnerVs CœLICa regna sVbIt. } = 1595

Item alia ex Isaiah lvii. 1, 2.

VIrI sanCtI et pII Morte CoLLIgVntVr, et reqVIesCVnt In CVbILI sVo. = 1595

The writer of the memorial goes on to express his true sorrow, and gives the date of the year, month, and day of the death of Peter Ulner in this 'distich,' which makes playful use of his name.

CIVIs, petre VLnere, poLo VenerabILIs abbas,
seXta Vt septeMber LVCe reLVCet, orbIs. } = 1595
Petro petra fuit Christus, dat petra quietem,
Petro petra trahIt, sidera Petrus adit.

THE MONASTERY OF OBER-ALT-AICH.

A BOOK in my possession (4° pp. 628), procured at Frankfort-on-Main, bears this title: 'Historischer Entwurff Der im Jahr tausend siben hundert ein und dreyssig tausend-jährichen Obern Alten Aich,' etc. etc.; or, in plain English, 'Historical Sketch made in 1731, the thousandth year of Ober-Alt-Aich; or a short chronicle of the ancient free Bavarian Benedictine congregation, under the title of the holy angel keepers, the incorporated college and abbey of Ober-Alt-Aich (Upper-old-oak), in Lower Bavaria, in the Bishopric of Regensburg, wherein are set forth in five parts, not only the founders, restorers, and abbots, and their traditions, rights, and privileges, but also the miraculous image of the Virgin Mary being brought to the sacred Bogenberg; . . . besides other wonderful things which have happened there in the last 1000 years. By Æmilianus Hemmauer, Ord. S. B., Professor of the College, and Prior in 1731. Printed at Straubing.' This verbose title renders needless any further description of the book, except to mention that there are some chronograms incidentally mingled with the narrative, wherein will be seen some punning allusions to the Oak or Oak-tree (the name of the monastery); there are also two examples of the numerical power of letters, in the cabalistic use of them, to signify the date of certain events. The whole work is in German, with occasional passages in Latin.

The introduction is in the form of a praise to the Trinity, and to God the 'Alpha et Omega,' the 'Principium et Finis,' the Beginning and the End; and it leads to this chronogram verse, marking the 1031st year of the existence of the monastery—

PRINCIPIA AC MEDIA EN TVA SVNT, VN-TRINE TRIVNVS. = 1731
OMNIA NÆ TVA SVNT, CLAVSVLA QVANDO TVA EST. = 1731

i.e. Lo! the beginning and the middle are thine, O thou One in three, Three in one! All things truly are thine when the end is thine.

'And all voices continually proclaim'—

GLORIA PATRI, ET FILIO, ET SPIRITVI SANCTO, SICVT ERAT IN PRINCIPIO, ET NVNC, ET SEMPER, ET IN SÆCLA LONGÈ INFINITA. = 1731

i.e. Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, so it is now, always, and for endless ages.

This is followed by an address to the reader by the author, concluding with these words—

VT IN IIS OMNIBVS SOLVS
GLORIFICETVR DEVS. } = 1731

i.e. So that in all these things God alone may be glorified.

At page 19, the history, after having touched on the pristine condition of the locality, and noticed the foundation of the monastery in the year 731, arrives at the one-thousandth year from that period, viz. 1731, and goes on thus (the italics are, of course, interpolations)—

Zwar heftig offt sausen und prausen die Wind,
Doch sich unbeweglich die Aichen noch findt.
Semper enim Quercus, quæ quantum vertice ad Auras
Ætherias, tantum Radice ad Tartara tendit.

i.e. '*As the Alpine north winds by their blasts strive to overturn a sturdy ancient oak, the tree itself cleaves fast to the rocks, and as high as it shoots up to the top in the ethereal regions, so deep it descends with its root towards Tartarus.*'—Virgil, *Æn.* iv. 444.

Therefore confess with David in all humility, DASS TAVSENDIAHR IN OBER-ALT-AICH VOR GOTT, ALS VVIE GESTRIGER TAG, DER VORIBER GANGEN. = 1751

MILLE ANNI QVERCVS VETERIS, VT DIES HESTERNA, QVÆ PRÆTERIIT. = 1731

i.e. A thousand years at Ober-alt-aich before God are in truth but as yesterday past and gone.

A thousand years of the old-oak are but as yesterday which has passed.

The same is expressed by a double Cabala of the year 1731, composed of the following hexameter and pentameter lines—

Sæcula signarem Centum? quid Numine Coram?
O! velut hesternus, præteriêre, dies!

This is the key: observe that each letter has its numerical value—

A	B	C	D	E	F	G	H	I	K	L	M	N	O	P	Q	R	S	T	U	W	X	Y	Z
1	2	3	4	5	6	7	8	9	10	20	30	40	50	60	70	80	90	100	200	300	400	500	600

Examen.

s 90 æ 6 c 3 u 200 l 20 a 1	s 90 i 9 g 7 n 40 a 1 r 80 e 5 m 30	c 3 e 5 n 40 t 100 u 200 m 30	Q 70 u 200 i 9 d 4	N 40 u 200 m 30 i 9 n 40 e 5	c 3 o 50 r 80 a 1 m 30	O 50	V 200 e 5 l 20 u 200 t 100	H 8 e 5 s 90 t 100 e 5 r 80 n 40 u 200 s 90	P 60 r 80 æ 6 t 100 e 5 r 80 i 9 e 5 r 80 e 5	D 4 l 9 e 5 s 90
320	262	378	283	324	164	50	525	618	430	108

Summa.

320	50
262	525
378	618
283	430
324	108
164	

Summa Summarum.

1731 || 1731

At page 32 the fifth chapter concludes with this exclamation—

fIAT reX sæCVLorVM, DeVs soLVs! = 1731

At page 201 it is related that in the year 1315 (and in the preceding year), by reason of excessive wet weather, all the corn in Germany was thoroughly spoilt, causing great famine, sickness, and death, and it was feared that a third part of Germany would be abandoned by the remaining inhabitants. The particular year was marked by this rhyming hexameter line, the last word containing the date, every letter being a numeral—

Ut lateat nullum tempus famis, ecce CVCVLLVM. = 1315

i.e. So that the time of the famine may not be forgotten, behold the date in the word cucullum.

The word literally means 'a hood,' or 'a monk's hood.' It has no connection with the event. The line is merely epigrammatic and memorial, having a single word in the form of a chronogram, to be used as such to the exclusion of a similar use of all the other words in the line. The line, therefore, is not a chronogram; it is only a line containing a word to aid the memory. On this point the reader is referred to my book on *Chronograms*, preface, p. ix, and to p. 12, where a similar use of 'cucullum' is noticed.

At page 413 it is related at the end of the chronicle of Abbot Benedictus, who was the forty-eighth in succession, that on 13th August 1699 Marcus, a Capucin monk, died. He was a friend of the abbot, and was noted for his piety and miraculous powers; the 'Emperor Leopold honoured him with these chronograms'—

patrI Marco De aVIano Vero IesV serVo reqVIes et LVX perpetVa. = 1699

patrI MarCo ab aVIano CapVCINo ConCIonatorI eVangeLICIs VIrtVtIbVs eXornato. = 1699

VIennæ aVstrIæ In oCVLo DoMInI sVI sVaVIter eXpIrantI = 1699

LeopoLDVs aVgVstVs, aVgVsta sVa, fILIIqVe MœstI posVere. = 1699

i.e. To father Marcus of Aviano, a true servant of Jesus, be rest and eternal light. To father Marcus of Aviano, a Capucin orator adorned with evangelical virtues, dying calmly under the eye of his God, at Vienna in Austria, the august Leopold, his august (spouse), and his sorrowing sons, have placed (this memorial).

At page 426 it is mentioned that, in the year 1719, the Electress of Bavaria erected a church in honour of St. Clara, and it is remarked that doubtless she would follow the footsteps of that saint, and of St. Barbara and other holy women. Such a hope is expressed in this chronogram verse—

qVo peDe CœpIt IbI, sIC qVoqVe seMper eat. = 1719

i.e. By what step she began there, so by that may she always go!

At page 433. In the year 1729 the holy and costly relics which from time out of mind had been collected in the church were placed

in a new reliquary adorned with silver; the number of them in 1630 was 100, but they were subsequently augmented to the number indicated by this verse—

qVotqVot sInt qVærVnt saCra In aLtha LIpsana, tot sVnt hIs qVotqVot Cernent, VersIbVs esse Legant. } = 400

The increased number was thus expressed by another writer—

VVas Vor heILLIge Verehret Vnser aLte aICh, In zVVen Versen hast es zVgLeICh. } = 450

i.e. They ask how many sacred relics there are at Alt; there are as many as they may perceive and read to be in these verses.

The holy things that our 'Old-Oak' reveres are set forth in two verses.

At page 437. In the year 1731 the church was restored, the towers repaired, and all the altars, sculptures, and decorations were renovated, as shown by this sentence[1]—

reCeDant Vetera: noVa sInt oMnIa In sVperIorI Ista qVerCV. } = 1731

i.e. Let old things pass away; let all things be new in this 'Upper-Oak.'

'Any person observing this monastery within and without would truly say'—

aLLes Ist nVn neV oDer DoCh VerneVet VVorDen. } = 1731

i.e. All is now new, or else has been renewed.

The writer of the chronicle concludes the subject with this remark, 'We and our descendants will be able to say, as in old days,'—

eX eo beneDIXIt eI. Genesis xxvi. 4. and Inter beneDICtos beneDICetVr. Ecclesiasticus xxiv. 4. } = 1731

At page 514 the chronicler acknowledges that the Benedictines enjoy God's gifts and graces, and he attributes to the favour of the Virgin Mary much of their prosperity, and offers to her this prayer—

VVIr bItten VerbLeIbe Vnser LIebste aLLergnäDIgIste MVtter! } = 1731

i.e. We entreat thee, abide our most beloved and all gracious mother!

At page 532 a chapter of descriptive panegyric to the miraculous image of the Virgin contains this verse from an ancient hymn—

VIrgo sIngVLarIs LVCens hIC ab arIs CVLpâ nos soLVtos, MItes faC, et Castos. } = 1731

i.e. O singular (or extraordinary) Virgin shining here from thine altars, make us free from sin, mild, and pure.

At page 547 we arrive at another cabala. It relates to 'Albertus,' whose history is given in several chapters, and we learn that after having

[1] The first line of the chronogram is an unacknowledged adaptation of the words in Revelation xxi. 4, 5—'The former things are passed away. Behold I make all things new.'

passed many years in extravagant expenditure and riotous living, he became converted, and was received into the monastery by the good Abbot Poppo, who reigned from the year 1260 to 1282. Albert had been compared, on account of his bad life, to a raven, a black bird; the writer of the chronicle, taking this as his theme, composed the following cabalistic epigram, the words of which make the date of the current year 1731 (not the date of Albert's conversion), according to the usual key, which is given at page 312 *ante*.

En subitò monachum, Veneris, Bacchique Philekma![1]
O jam mollis olor, qui modò corvus erat!

i.e. Behold! suddenly he is a monk, who was a companion of Venus and Bacchus! O what a delightful odour from him who but just now was a raven.[2]

Examen.

E 5 n 40	s 90 u 200 b 2 i 9 t 100 o 50	M 30 o 50 n 40 a 1 c 3 h 8 u 200 m 30	V 200 e 5 n 40 e 5 r 80 i 9 s 90	B 2 a 1 c 3 c 3 h 8 i 9 q 70 u 200 e 5	P 60 h 8 i 9 l 20 e 5 k 10 m 30 a 1	o 50 i 9 a 1 m 30	M 30 o 50 l 20 l 20 i 9 s 90	o 50 l 20 o 50 r 80	Q 70 u 200 i 9	M 30 o 50 d 4 o 50	C 3 o 50 r 80 v 200 u 200 s 90	E 5 r 80 a 1 t 100
45	451	362	429	301	143	90	219	200	279	134	623	186

Summa.

45	90
451	219
362	200
429	279
301	134
143	623
	186

Summa Summarum.

1731 || 1731

[1] There is no such word as 'Philekma;' it is an expression constructed by the chronicler, meaning φίλημα = osculum, and which is sufficiently translated here as 'companion.' The letter K is inserted ingeniously enough to get the required numeral, 10.

[2] The word 'olor' has a double signification; in the translation I have taken the meaning to be the 'odour of sanctity' attributed to Albertus; the word also means 'a swan,' whose white colour may be typical of the purity of conduct of this reformed monk, in comparison with that of his earlier life.

Some short verses follow in the German language, concluding with this chronogram—

nVn
DIse VeränderVng aLbertI
Ist Ia eIn VVerk göttLICher
hände?
} = 1731

i.e. Now is not this conversion of Albert certainly a work of the divine hand?

According to the narrative, which fills the remainder of the book, prodigies happened, and miracles were wrought by Albert, or through the influence of his relics, after he died.

At page 557 this wholesome maxim, adapted from the words of Ovid, is introduced with reference to the career of Albert—

prInCIpIIs nI obsIs, tIbI VIX MeDICIna paratVr. = 1731

i.e. Unless you resist the first advances, hardly is there any remedy provided for you.

There are no more chronograms to demand any further extracts from this curious chronicle.

UNIVERSITIES.

SOME of the universities on the continent of Europe commemorated their foundation, and the conferring of academical honours and degrees on their deserving members, by elaborate compositions in chronogram. To almost every cathedral and monastery of Europe there had been, from a very early period, attached schools, in which all candidates for priestly orders, and such laymen as could afford it, were educated. These institutions, in the course of several centuries, acquired for themselves fixed privileges, and under the assistance rendered by influential personages developed into independent universities. Their growth throughout Europe was rapid, and especially so in Germany, where they became numerous; and it is probably owing to the literary tastes fostered in the Germanic universities, that we are indebted for the contents of this chapter; not that the talents of the members were confined only to the particular compositions here to be noticed, but we are led by them and similar works to recognise their influence in the greater part of the chronogrammatic literature which fills my two volumes.

WÜRZBURG UNIVERSITY.

A TRACT, folio size, in my possession[1] relating to the University of Würzburg, on the occasion when the Reverend Georgius Haan, of the Society of Jesus, 'crowned' four members thereof, or, as we should say, conferred on them the degree of Doctor, on 26th June 1691. The title commences, 'DOMUS SAPIENTIÆ quatuor nobilissimis Columnis recenter aucta, solidata, illustrata, quando reverendus in

[1] I do not know of any other copy.

Christo pater P. Georgius Haan e societate Jesu . . . coronavit,' etc. etc. 26 Junii MDCLXXXXI. Printed at Würzburg. The merits of the four Doctors are set forth in Latin poems, accompanied by poems in short metre, the lines of which are arranged so as to form the shape of four columns, or pillars with capital and base. All the printing is more or less in fancifully arranged lines, and allusions to the pillars of Hercules are obviously introduced.

The only chronograms occur at the end of the tract, where it concludes with 'Lusus chronogrammaticus.' This consists of addresses in epigram to the 'Promotor' by name, and in like manner to each of the new 'Doctors' under their figurative position as the four pillars of the university. Playful use is made of all their names in the epigrams, and the chronograms are reserved to do playful honour to the 'Promotor' and to all the Doctors in one group. I transcribe the epigrams.

To the Promotor George Haan. (*Alias* Gallus, a Cock)—
Pergere *plus ultra* poteras de jure *Georgi*,
Sed te stare loco *fixa trophæa* jubent.

To the Doctor Philip Braun—
Cur tibi *Thejosophum* placet ultima gloria, *Epomis*?
Illa super cunctos *eminuisse* facit.

To the Doctor Peter Scharpff. (*Alias* a Shaft or Pillar)—
Si *petrosa* domus *quatuor* stat fixa *columnis*;
Quæ supra *Petram* hanc esse *Columna* potest?

To the Doctor John Vogel. (*Alias* a Bird, or Cock)—
Cantavit *Gallus*; certas cantando *Joannes*;
Si fuit hic Doctor, tu quoque *Doctor* eris.

To the Doctor John Nicolas Schmidt. (*Alias* a Smith)—
Non sum *Marmor*, ais; verùm aurea lamina *Fabri*;
Credo; sub *hoc* radiant aurea tecta *Fabro*.

Epigraphe chronologica.

To the reverend 'Promotor Haan'—

sVrreXIt petrVs, gaLLo Cantante, CoLVMna:
hIs gaLLVs CeCInIt, sVnt In honore petrI. } = 1691

To all the Doctors together—

tVta stat hIs qVatVor sapIentIa nIXa CoLVMnIs,
qVas non posterItas perDere sera potest. } = 1691

FINIS.

A TRACT in my possession,[1] printed at Würzburg in 1700, may be called in English 'May-wreaths placed on learned heads,' on the occasion when Philip Braun, Doctor of Divinity, etc. etc., at the University of Würzburg, crowned four distinguished members thereof,

[1] Probably rare; I do not know of any other copy.

conferring upon them the degree of Doctor. This Philip Braun was, doubtless, the same who took his degree, as we are told in the foregoing extract, and now conferred the same degree on others. The tract consists of twenty-four pages folio, and contains Latin poems and odes such as the 'Muses of Rhetoric' of the university were wont to put forth in print on similar festive occasions, and with such remarkable variety of poetic imagery; in this instance they are mostly composed in chronogram, coupled with the allegory of 'Wreaths,' as appropriate to May, a month sacred to the goddess Flora. The title commences and concludes thus—

'*COROLLÆ MAJALES* doctis verticibus impositæ . . . oblatæ A Musis Rhetoricæ Herbipolensis 5° die Maii, Anno 1700.'

The work commences with a poetical address to the goddess Flora in plain hexameters, with this chronogrammatic rhyming conclusion—

eIa VIrgo beLLa LaVro,
tInnVLoqVe sVaVIs aVro,
e Canoro nata Monte,
garrVLoqVe Lota fonte,
Carpe pLeCtro barbIton! = 1700

Lude Prosphoneticon ad Divam. Gratulare votis meis!

Musa Floram invitat.

VIta VernIs spIrat hortIs,
fLore tortIs panDa portIs
terra sVrgIt; pVrIores
faVsta fVnDIt aVra rores. = 1700
fLora nobIs aDVoLa!

CVrsItant per arVa DaVnI,
spIssa per VItrea faVnI;
pars ConIsCat fronte beLLa; = 1700
fVste pars InIt DVeLLa;
fICta pVgnant præLIa.

CarMInatos Ipsa VILLos,
et poLItVLos CapILLos
naIs ornat, sVeta gerrIs, = 1700
fabVLosIs sæpe qVerrIs
pLana VeXat LIttora.

tVrba ponti, qVæ profVnDas
tVnsa pInnIs Inter VnDas
hæsItans et branChIata = 1700
Lenè repIt, apparata
eXhIbet trIpVDIa.

LIberaLIs fLorVLentâ
sIstIt annVs In IVVenta.
Ipse steLLas CLarIore = 1700
phœbVs osCVLatVr ore;
festa sVnt MaIaLIa!

Flora nobis advola.

Next follow the 'May-wreaths,' with poetry addressed to the 'Promotor' and to the Doctors who are crowned.

The first is the Hyacinth wreath, 'Corolla Majalis prima, Jacinthina,' for the 'Promotor,' Dr. Philippus Braun. This one contains no chronograms.

The second is the Lily wreath, 'Corolla Majalis secunda, Liliata,' for Dr. Joannes Bernardus Mayer. This one contains no chronograms.

The third is the Tulip wreath, 'Corolla Majalis tertia, variegata, ex Tulipis,' for Dr. Joannes Georgius Fries, commencing thus in rhyme—

Hesperetusa laudat corollam suam.

BELLA TIMANTIS FVERIT PATELLA:
BELLIOR ZEVXIS FVERIT TABELLÀ:
NON PLACENT: LONGÈ TVLIPÆ PRÆIBVNT:
ISTA PERIBVNT. = 1700

EN, VT EFFVLGENT PATVLO NITORE!
EN, VT EXCVLTO VARIANT COLORE!
QVIS POTEST FAMÂ FOLICATA FERRE
PALLIA TERRÆ? = 1700

SPORTVLÆ RORIS, SITVLÆQVE LONGÆ;
ET TIGRES MAII, ZEPHYRIQVE CONCHÆ;
VERIS EXPANSÆ TRABEÆ; TENELLI
RVRIS OCELLI! = 1700

PAVO PRÆLONGIS VIBRET IN SPECILLIS;
FVLGEAT PICTIS VENVS IN CAPILLIS,
VOS NOVI FLORES MIHI RARIORES
ESTIS HONORES! = 1700

The fourth is the Stellaria, or Stitchwort wreath, 'Corolla Majalis quarta stellea, ex herbis Stellariis,' for Dr. Adamus Conradus Reibelt. Commencing thus in rhyme—

Flora æmulam cœli corollam laudat.

LVNA SE VELAT, FVGIVNT ET ASTRA;
PVLSA SVNT CŒLO TVA PHŒBE, CASTRA,
QVANDO NVNC TERRIS RENITENT DECORES
NOBILIORES. = 1700

STELLVLÆ PRATI, VIRIDES PLANETÆ,
INTER HORTENSES SOCIAS VIGETE!
BLANDIVS CRISPÂ REVIRETE LAVRO,
CLARIVS AVRO! = 1700

TERRA VOS VERNIS GENERAVIT ANNIS;
FLORA FORMAVIT, TENEROSQVE PANNIS
SEPSIT, ET GRATI DEA SPONSA PARTVS
VINCIIT ARTVS. = 1700

O QVIS, O QVANTVS VIROR EST IN ORE!
PHŒBE, NON AVDES FIDIBVS CANORE
ASSEQVI FRONTIS LEPIDOS NITORES,
VERIS HONORES! = 1700

The fifth is the Rose wreath, 'Corolla Majalis quinta, regia, ex rosa regina florum,' for Dr. Joannes Casparus Christianus Papius. Commencing thus (observe, the rose of Pæstum is mentioned)—

Zephyrus Reginam suam laudat.

LVX soLI, fLoræ DeCVs, et Corona
te pIo nVtV, faCIeqVe pronâ
DIVa gens hortI CoLIt! o beatI
fILIa pratI! } = 1700

phosphorVs sVDâ VenIens qVaDrIgâ
VILet, et fessâ Vaga LVna bIgâ
sqVaLLet, et præstans rVtILante CoLLo
paLLet apoLLo. } = 1700

et tarentInIs sVa sInt VIreta;
sIntqVe pæstanIs sVa LILIeta;
soLa Me segreX satIas tVo re-
-gIna pVDore. } = 1700

o bonI præstent genII, poLVsqVe;
Vt tener fLos sIt tIbI bVLbVLVsqVe,
Chara, qVI patrIs reCreet geMeLLIs
ora LabeLLIs. } = 1700

The tract concludes at page twenty-four with a Greek chronogram, and a Latin translation thereof, also in chronogram—

Votum Græcochronometricum.

τHν ΔoΞαν KεΦαΛH ΠαIΔEντῶν ΔHν ΔIατHPHI.
Πᾶν τE ἄEI XΛoάHI τῶIΔE ΔIΔοντI ΔII. } = 1700

Idem Latinè redditum.

DoCtoraLe CapVt VIrIDes hos serVet honores;
CVnCtaqVe sIC VIreat LVstra VoLente IoVe! } = 1700

The same done into English—

May the Doctorial head preserve these verdant honours; so, God willing, may it flourish through all time!

This Greek chronogram cannot be put on the same level of merit with any good Latin chronogram, for this reason: all the letters of the Greek alphabet being numerals, it is needful to omit from the reckoning several of the letters contained in the chronogram sentence, and to use only sufficient of them to make the intended date. The original, moreover, is incorrectly printed; the large letters therein make only 940, I have therefore ventured to make the needful correction, by printing more capital letters to make the intended date 1700.

I have added the Greek alphabet numerals so far as they are within the compass of this chronogram, so that the reader may test it without trouble.

α	β	γ	δ	ε	ϛ	ζ	η	θ	ι	κ	λ	μ	ν	ξ	ο	π	ϟ	ρ	σ	τ	υ	φ	χ	ψ	ω
1	2	3	4	5	6	7	8	9	10	20	30	40	50	60	70	80	90	100	200	300	400	500	600	700	800

It must be obvious to a careful observer, that a Greek chronogram cannot be constructed on the same basis as a Latin one, where only certain well-ascertained letters *can* be used, and all such letters in the

sentence *must* be used. The sum-total required for the above Greek chronogram might be arrived at by some other selection of letters in the same sentence, but there would be no defined means for detecting error of intended date by misprint or otherwise. The same remarks will apply to chronograms in the Hebrew or Arabic languages.

A TRACT in my possession,[1] printed at Würzburg in 1703, may be called, in English, 'The new year of the great Emperor Leopold, happy and glorious for the three laureated men, when the most noble and reverend John Blasius Weigandt, professor at the university of Würzburg, bestowed upon them the degree of Doctor of both laws,' etc. . . . in the year 1703. The title-page is long and complex. It contains chronograms, and commences and concludes thus—

'*NOVUS ANNUS*

LEOPOLDI MAGNI CÆSARIS = 1703

in triumviris laureatis ter felix et gloriosus, quando nobilissimus . . . Joannes Blasius Weigandt . . . [here are the names and titles of the 'triumvirs'], in alma Herbipolensium universitate ritu majorum solenni Juris utriusque

DOCTORALI STRENÂ LÆTÉ IMPERTIEBAT, = 1703

Festo carmine decantatus a Rhetorica Herbipolensi tempore, quo Romano Imperio, gravissimus post Orbem conditum bellis implicito,

MAGNÆ MOLIS ERIT, ROMANAM CONDERE GENTEM = 5652

[the next line explains this date],

Est annus à Mundo condito quinquies millesimus sexcentesimus, quinquagesimus secundus, juxta computum calendarii.' [*i.e. Anno mundi* 5652, *according to one mode of computation*].

It may be inferred from the poems which fill the tract that the year 1703 was one of good omen to the German Emperor (Emperor of the Holy Roman Empire), and through him to the university of Würzburg. The day and month of that year are not mentioned; but it may be gathered from the first words of the title-page, and the use of the word 'strena' (meaning a new year's gift) in the second chronogram, that the time was the month of January. The writers of the tract have carefully avoided the mention of any date in simple figures. That the year was 1703 is evident from the chronograms. The period is enigmatically indicated in the following epigram, which occupies the back of the title-page. The reader has to discover it by reference to the Roman Calendar and the rules for finding the Golden Number of the year.

[1] I believe a rare one; for, unfortunately, as will presently appear, I do not know of any other copy.

Epigramma ad Lectorem
de die et anno in quem promotio trium Doctorum incidit.

Octavam sequitur, decimâ prior, illa Calendis
Lux triplici melior nomine Jane, tuis,
Quâ tres Phœbeiâ decerpet ab arbore Lauros
Jam novies* simili dives honore manus,
Imponetque Tribus,** quêis si superadditur unus,
Aureus est Anni, quem canimus, *Numerus.*
Omnia cùm tria sint, anno, quo promovet unus,
Aureus et felix hic Tribus Annus erit.

[*This puzzle tells us that the 'Promotor' has promoted* 9 *times. He has now promoted* 3 *doctors, and* 1 *year added makes* 13. *That number is the Golden Number of the year* 1703. *The number, so called from its having been formerly written in golden letters in the almanacs, is the year of the cycle of* 19 *years in which the current year falls. To find it, add* 1 *to the year of the Christian era, and divide by* 19; *the remainder is the Golden Number of the year; but if there be no remainder, then* 19 *is the Golden Number. The subject is a complex one. See* Handy Book of Rules for verifying Dates. *By John Bond.* pp. 114-124.]

The first poem is an address by Janus (January) to Phœbus in Latin hexameters, the last line being a chronogram.

tVM sVper aXe noVVs feLIX DesCrIbItVr annVs. = 1703

The Roman emperor, Julius Cæsar,[1] is, in imagination, brought into the scene in an epigram. He is mixed up with the German emperor, with the 'Promotor' on the present ceremonial occasion, and with the three new doctors in a chronogrammatic address, which I transcribe as it stands in the original. This title precedes the address—

C. Julius Cæsar post triumphos innumeros et lustratum victoriis Orbem, hinc laboribus, inde viginti tribus conjuratorum telis confectus suæ se involvit purpuræ, et quiescit, succedentibus in Imperio Triumviris.

orItVr, qVanDo oCCIDIt,
ConfeCtVs beLLIs,
et hostILI senatVs INFENSI ferro = 1703
IVLIVs!
feLIX honorIs hostIa.

IaCens aD araM gLorIæ
In ostro Latet, = 1703
Vt In VItæ oCCasV

CroCeos noVæ aVroræ CoLores pIngeret,
è qVIbVs serenIorIs noMInIs = 1703
horæ aVreæ nasCerentVr.

---

[1] Cæsar is the ordinary Latin word in these and other similar compositions to signify the Emperor = 'Kaiser' or 'Czar,' etc.

NON ENIM SERÒ RVBENS ÆTHER
AVT PLVVIAS,
AVT INDECORAS HEROINIS VIRTVTIBVS NVBES PARIT. = 1703

SÆPÈ TALIS COLOR EST GRANDE MAIESTATIS = 1703

AMPLIFICANDÆ PARELION. = 1703

HANC REFLEXO IN TRIVMVIROS RADIO SPARSIT.
POST FATA IN TRIBVS
TERRÆ FRÆNA REGENS,
QVÆ VIVENS VNO ROBORE GESSERAT = 1703

TANTO QVIPPE ATLANTI
TRES SVCCEDERE HERCVLES OPORTEBAT,
VT QVIA PRO TRIBVS
SOLVS DICTATOR STETIT CÆSAR,
TRES PRO VNO
ORBIS REGNA SVSTINERENT. = 1703

PVRPVRÆ SVÆ IMPLICITVS
DVX INSIGNIS QVIEVIT, = 1703

IMÒ TVNC EXPLICAVIT
SIGNA ROSEA;
SVB QVÆ LAVREATA TRIAS
ET TRIPARTITA TELLVS
LEGES REGNIS ACCEPTVRA PROPERARET. = 1703

CÆSAREM FINIS ISTE DECEBAT: = 1703

VIVERE, ET SEMPER VINCERE IN PVRPVRÂ,
IN QVÂ EXPIRANDO,
AB IPSO FVNERE GLORIOSÈ RESPIRARET. = 1703

NON VLTRÀ SVB ROSIS LATERE LICEBIT:
NAM LVCIS EXPERS NON EST
VERNANTIS OSTRI ILLVSTRIS LVCVS; = 1703

ISTO DVM INTER SPINOSOS ICTVS
IVLIVS TEGITVR,
NOVI HONORIS INSIGNIA RETEXIT. = 1703

O NOBILE INVOLVCRVM TRABEA!
CVI SOLI SESE INVOLVVNT PRINCIPES,
ORBIS SCEPTRA VOLVENTES! = 1703

O FORTVNATA IN OSTRO REGALI OTIA!
QVÆ DII ET HONOR PARIVNT!
FERIÆ TALES POST FATA ATQVE FACTA
IVCVNDÆ SVNT,
LAVREIS CÆSAREIS FERTILES,
PERENNIS GLORIÆ FERACES = 1703

NE MIRARE, DE PRINCIPE, CÆSARE, = 1703

MAGNIFICO DOCTORI, = 1703

ET PROMOTORI
TER CLARO, TER GLORIOSO
TANTA DEFERRI. = 1703

HÆC MEA FIGITO DICTA. Virgil, Æn. x. 103. = 1703

CÆSAR ES
NON È SOLIO LEGES ET IMPERIA FERRE, SED = 1703

È CoDICe IMperatorIo : = 1703
aCaDeMICIs sapIenter = 1703
È CatheDra proferre soLItVs
annorVM trIgInta qVatVor spatIo
In professVrâ = 1703
anno tertIo
3qVe 4qVe beatVs.

Cæsar es, non ense LethIfero,
seD LIbro eMInens = 1703
eX VtroqVe enIM sIgno hoC,
VeL CertÈ eX aLterVtro,
et prIsCâ, et haC ætate nostrâ = 1703
Cæsares saLVtantVr.

IVLIVs es
ab VnIVersItate IVLIo-DVCaLI
eoæ franCIÆ[1] = 1703
bIna In ea sæCVLa aperIens
et sCholÆ* et orbIs fVnDatI.

Ita
aLterâ C. LIttÂ aD noMen posItâ : = 1703
C. I. Cæsar
est proMotor trIaDIs. = 1703
CVI neC sVa pVrpVra,
neC VVLnera DesVnt, = 1703
qVIbVs LIteratI Cæsares DoCtor soLent InsIgnIrI.
sI taMen VVLnera VoCare LICebIt,
qVÆ sI saVCIant,
CLara reLInqVVnt tIbI = 1703
aLtIorIs honorIs VestIgIa.

aDaMas non InsCItÈ apeLLaberIs, = 1703
qVI sCaLpro artIfICIs sæpIVs LæsVs et poLItVs, = 1703
eX sIgILLI IMagIne pVLChrIor gLorIatVr.

IDeo LaborIbVs
pro Deo, prInCIpIbVs, et franConIÆ patrIa
CeV teLIs = 1703
ICtVs fVIstI IVrIs-ConsVLtVs.

sæpe CopIosa CeLebrIs eLoqVentIÆ Vena
In herbIpoLensI theatro gLorIÆ IngenIosa
tIbI pLagâ, aperta stetIt = 1703
È qVa tyrII sangVInIs gVttÆ DestILLârVnt,
Vt DoCtores pIngeres.

VIgIntI**
Chara hÆC negotIa faCessIVerant :
hIs neCte = 1703
trIVMVIros,
et In VIgIntI trIbVs Cæsarea*** VVLnera reCenses.

---

[1] *i.e.* Franciæ Orientalis = Franconia.

eX hIs fontIbVs
sI tantVM In aLIos pVrpVreI spLenDorIs fLVXIt. } = 1703

qVanto LVMIne, non eXtIngVenDo
soL noster IVLI,
ter et VIgesIes pVrpVrate
respIrabIs? } = 1703

In epoMIDIs ConChâ = 1703

eLeCta Deges et LegerIs posterIs
MargarIta. } = 1703

non In ostro eLegante ConDIta LatebIt faMa, = 1703

LarÈ CeLebrabItVr,
et Cæsar
post Coronatos trIVMVIros
noVos annos
pVrpVra sCrIbere,
et orIentIs Instar phœbI VIVere
InCIpIet gLorIosos. } = 1703

Ita proMotorI, DoCtorI preCor. = 1703

At page 14 the 'Annus Novus' is made to do honour in epigram, chronogram, and odes, to Andreas Hoffman, the first of the three crowned doctors; an epigram to Augustus on his closing the doors of the belligerent god Janus, at the return of universal peace to the world; followed by a symbolic allusion to the three suns which were seen at Rome in the time of the Emperor Augustus, and were regarded as a thrice happy omen; and this motto 'Tres portendunt aurea soles Tempora.' The chronograms then follow, alluding to all these subjects—

aVt CœLVM patItVr
phœbos DVos
et paterno non VnVs phaëton
VehItVr qVIetVs throno; } = 1703

aVt bIfrons IanVs
In soLIs InnoVatI spLenDoreM
VVLtV VtroqVe transIVIt. } = 1703

erro
trIsMegIstVs tItan est:
aVgVsto, portentI Ignaro, VIsVs,
In DoCtore aVgVsto
raro IVbare refVLgens. } = 1703

sIC geMInant raDIosas faCes. = 1703

VIrtVs, sCIentIa, et gLorIa,
trIpLICIs soLIs
In LaVreato VertICe
ter feLIX phœnoMenon
Læto aVgVrIo fertILe. } = 1703

nITEBAS IN IPSA SORTIS TVÆ AVRORA
LVCE ITA PERFECTA,
VT AQVILINOS,
GRYPHI CELSISSIMI PATRIAS TERRAS LVSTRANTIS
OCVLOS NON EFFVGERES. = 1703

TVNC QVIPPE INTER VITIFERA TERRÆ FRONDENTIS JVGA
NOVO FVLGORE EXERENS MENTIS JVBAR = 1703

ET ORIEBARIS APOLLO,
ET, NON STELLEOS SED ANIMATOS GREGES = 1703

ÆTHEREO DOCTRINÆ RORE
PER MŒNI[1] ET GRATIÆ FONTES PASCEBAS* = 1703

ALTER, EXIN, ATQVE ALTIOR
IN ARCE FRANCONIÆ PRINCIPE
SVB** MARIANO REGINÆ ILLVSTRIS ASTRO
SOL ILLVXISTI. = 1703

QVI LVMEN RARÆ VIRTVTIS, SPARGIT:
(HOC PLANETÆ EST)
QVI ORACVLA
INTER SACRI CONSILII ANGELOS
ENVNTIAT
(ISTA PHŒBI SVNT) = 1703

IO!
TERTIVS IN TE SOL À SAPIENTIA PINGITVR,
RENOVANTVRQVE PRODIGIA
HERBIPOLI,[2]
QVÆ SOLIVS ROMÆ ESSE
NE VANÈ OPINARE
TRISMEGISTO CONSECRAT HODIE = 1703

DEBITAS PHŒBÆÆ ARBORIS COROLLAS
THEMIS = 1703

ITA
EX LAVREATO ORTV ET PROGRESSV
IBIS
IN PLENO GLORIÆ TVÆ MERIDIE
VSQVE IN AVGE = 1703

ASPIRET ALPHA
ET OMEGA DEVS SPIRITV SVO LENI
VT EÒ TITAN ELEVERIS,
QVO TVA TE VIRTVS TRAHIT. = 1703

TVNC VENIENT ANNI AVGVSTI,
QVOS EX TERNI SIDERIS AVREO FVLGORE
OPTO SERENISSIMOS. = 1703

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[1] The river Main, which flows through Würzburg.
[2] Herbipolis, *i.e.* Würzburg.

NON RVITVROS IN OCCASVM.
AVGVSTI SVNT
AVGEBVNTVR ET CRESCENT ILLI } = 1703
ITA FELICITER,
VT CVM STATIO
EX TRIPODE SVA LÆTO EVENTV } = 1703
POSSIT VOVERE VATES:
FINEM NESTORIÆ, PRECOR, EGREDIARE SENECTÆ[1] = 1703

Hiatus valdè deflendus!! My copy of this remarkable tract is here defective. Pages 19 to 28 were torn out before ever I saw it. I know not what they contained, and I am unable to supply the absent odes and chronograms (?) because I know of no other copy. The torn inner margins of the pages testify to their former presence in their right place. By way of consolation, however, I am tempted to declare that the foregoing extracts are quite long enough. The next extract, from page 29, almost says so—

IO! FLOREAT SEMPER DOCTORALIS TRIAS TER BEATA, = 1703
Jam
TRIADEM[2] CECINISSE SAT EST. = 1703

The tract concludes thus at page 30. The words of the chronogram are literally those in the Vulgate Version of Psalm xviii. 2 (English Version xix. 1)—

Omnia ad Majorem,
Quam
CŒLI enarrant GLORIAM DEI. = 1703

A TRACT in my possession, printed at Würzburg in 1716, and which will bear the English appellation of 'The Olympiad formerly in Greece,' on the occasion when the Doctor's degree was conferred on four members of the University of Würzburg, on the 12th May A.D. 1616. The title-page is long and involved; it begins and concludes thus—

[1] This line is marked as a quotation from 'Statius, *lib.* I. *Sylv. in Tiburtin. M. Vopisci V., ultimo.*'

[2] From this it may be inferred that there were two other sets of chronograms, one each for the second and third crowned doctors.

'*OLYMPIAS OLIM IN GRÆCIA*
Ab Hercule Idæo quatuor germanis fratribus ad exercendas corporum vires instituta,
hodie
in Francia-Orientali[1] ad coronandos quatuor invictorum in Stadio Juridico heroum agones renovata, quando, etc. (*i.e.* when the contest and coronation took place.) . . . Applaudente rhetorica Herbipolensi Die xii. Maii Anno Christi MDCCXVI. Fundatæ Universitatis CXXXIV. Celebratæ ibidem primæ Olympiadis Juridicæ, CXXXI.'

The occasion is thus likened to a contest at the Olympian games in ancient Greece. The tract consists of thirty folio pages full of Latin odes, epigrams, etc., and only a few chronograms, which are put as mottoes to the poems; they are quotations mostly from the Bible and some classic writers, and exhibiting much ingenuity in their application to modern dates.

ERITIS SICVT DII, SCIENTES BONVM. *Genesis* iii. 5. = 1716
GAVDENT IN CVRVA AGNOSCERE META. *Statius, Theb.* 5. = 1716
SI QVOD ES, APPARES CVLPA SOLVTA MEA EST. *Ovid.* = 1716
IPSI INFIRMATI SVNT, ET CECIDERVNT. *Psalm* xxvi. 3. *Vulgate.* = 1716
NON GALEAS QVASSAT, NON TERRAM CVSPIDE PVLSAT. (*sic.*) = 1716
Juv. Sat. ii. 130.
ACCIPE, QVOD NVNQVAM. *Horace, Sat. lib.* 2. ii. 66. = 1716
CEDAT IN VSVM NVNC. (*sic.*) *Horace, Sat. lib.* 2. ii. 134. = 1716
HOC OPVS HOC STVDIVM. *Horace,* 1 *Epist.* iii. 28. = 1716
SED LICET, SVPERBVS AMBVLES. *Hor. Epod.* iv. 5. = 1716
SIGNA DVCES ET CASTRA MOVEBVNT. *Juvenal, Sat.* viii. 13. = 1716
TOLLVNT INNVMERAS AD ASTRA VOCES. = 1716
ECHO NYMPHA, EA QVÆ DICVNTVR, RESONAT. = 1716

These last two lines precede an epigram, and do not appear as quotations. The epigram contains some quaint echo verses.

MAYENCE UNIVERSITY.

A TRACT (folio) in my possession,[2] relating to the University of Mayence on the occasion when degrees were conferred on certain members thereof, under the happy rule of the Archbishop Lotharius Franciscus, on the 11th July 1713. The title commences—'*Aula Honoris* . . . novo triumpho consecrata;' etc. Published by the Society of Jesus at Mayence (Moguntium).

The only chronograms are at p. 13, in the 'Consecratio et descriptio aulæ honoris.' I transcribe them as examples of the

[1] *i.e.* At Würzburg in Franconia.
[2] I do not know of any other copy.

ingenious application of the words of the ancient Latin authors to form modern dates; the chronograms read as part of the original text—

COMITATVS ILLO DIGNVS. *Senec. in Œdip.* = 1713
QVALEM CREDIBILE EST ORE FVISSE. *Ovid, Trist.* III. iv. 38. = 1713
PRIMO AVVLSO NON DEFICIT ALTER. *Virg. Æn.* vi. 143. = 1713

This was over the door in golden letters—

HONORI ACADEMICO VOTIVA. = 1713

One of the candidates for the Doctor's degree was—

HENRICVS MENSHENGEN DE SOCIETATE IESV. = 1713

These also occur—

HIC LAVROS TENDAT AVITAS PIMPLÆA. *Claudi. lib.* 3. *ad Ruffin.* = 1713
ÆTERNVM SIC TRAHIT ISTA DECVS? = 1713
ID GERERE BELLVM CVPITIS. *Sen. in Theb.* 4. *v.* 49. = 1713
TE IVDICE VINCAM. *Hor. Sat.* I. ii. 134. = 1713
REGIVM CAPITI DECVS. *Sen. in Agam. v.* 8. = 1713
DIES, QVÆ MAGNI CONSCIA PARTVS. *Martial. l.* 17. *Ep.* 18. *v.* 1. = 1713

ALTORF UNIVERSITY.

A FOLIO volume of academical tracts in prose and poetry, emanating from the University of Altorf (British Museum, press-mark 732. l. 1) bears this title—

ACTA SACRORUM SÆCULARIUM

quæ favente Deo immortali sub auspicatissimo . . . imperio Caroli VI. . . . senatus Norimbergensis . . . celebravit Academia Altorfiana.—1723.

There is an engraved emblematical frontispiece, and at page 32 there are portraits of certain of the 'Curators,' who are afterwards mentioned in the chronograms, also many other engravings. There is a narrative of the founding of the university, with chronograms on the year 1723, when the first commemorative jubilee festival was held, and a list of the names of the curators and professors of the university, with complimentary remarks, all in chronogram of the same year.

At page 160 a pretty engraving shows a figure standing at an altar, emblematical of the 'Noricum' Muse, or Learning, in the province of that name, inscribed—

IVBILA LAETA DEO NORICA MVSA VOVET. = 1723

At page 189 are described medals commemorative of the jubilee, bearing these chronograms—

GEDAECHTNVS DES ERSTEN IVBEL-FESTS DER VNIVERSITAET ALTORF. = 1723
IVBILAEO PRIMO VNIVERSITATIS ALTDORFINO-NORICAE. = 1723
SVBLAPSO VEGETIS MVSIS PER GAVDIA SAECLO. = 1723

A medal representing the university buildings bears these mottoes, which are explained at page 194 of the volume—

QVOD TE PER SVPEROS PER CONSCIA NVMINA VERI = 1723

IVBILA VNIVERSITATIS ALTDORFINAE CENTENARIA PRIMA. = 1723
QVOD MARE NON NOVIT, QVAE NESCIT ARIONA TELLVS? = 1723

A large engraving of the portal of a building, with a dedication to the Emperor Charles VI., bears several inscriptions and this chronogram—

DEO SERVATORI VOTA SÆCVLARIA PRÆSTANT
MVSÆ ALTORFINAE. } = 1723

At page 309, after passing over all the intermediate pages, full of university orations and descriptions of ceremonials, we come to some gratulations in poetry and prose; and the names of the Emperor Charles VI. and of the several dignitaries of the university, in chronogram as follows—

Sectio VIIII.

qua proferuntur gratulationes
quorundam Norimbergensium

I.

ΤΡΙΑΚΑΣ.

Chronosticum
IN
SACRA
VNIVERSITATIS ALTDORFINAE } = 1723
IVBILAEA PRIMA,

INVENTORE
IOACHIMO NEGELINO
AEDIS BEATAE VIRGINIS PASTORE } = 1723
ET POETA LAVREATO.

IMPERANTE CAROLO NORIDIS PARNASSVS EXSVLTAT. = 1723
PERILLVSTRIS SENATVS NORIMBERGENSIS SAPIENTI DECRETO
ET FAVORE POPITIO, } = 1723
AGIT FESTVM SAECVLARE ALTDORF: VNIVERSITAS. = 1723
ALTORFINA ACADEMIA INTER PIA VOTA ET SVSPIRIA IVBILAT. = 1723
MVSA ALTDORFI VNO TRANSACTO IVBILAT AEVO. = 1723
LAETATVR[1] TETZELIO, IMHOF, GRVNDHERRO, EBNERO, CVRATORIBVS. = 1723
IOHANNES IACOBVS BAIER, RECTOR MAGNIFICVS FASCES HELICONIS NORICI GERIT ET REGIT NON SINE GLORIA. = 1723
SPLENDET PARNASSVS ALTDORFINVS PROCANCELLARIO GEORGIO CAROLO VVOELCKERO. = 1723
CHRISTOPHORVS ELIAS OELHAFEN A SCHOELLENBACH GENEROSVS OPPIDI NOBILIS ALTDORFINI EST PRAEFECTVS. = 1723
GVSTAV GEORG ZELTNER THEOLOGIAE PROFESSOR PRIMARIVS, DECANVS ET PASTOR. = 1723
IOHANNES VVILHELMVS BAIERVS DOCTOR. = 1723
IOHANNES IACOBVS PFITZERVS, NORIBERGENSIS, DOCTOR ET VERBI MINISTER. = 1723

[1] The names of the four persons whose portraits appear in an earlier part of the volume.

HEINRICVS HILDEBRAND, ALTDORFINAE VNIVERSITATIS SENIOR. = 1723
IOHANNES GEORG FICHTNER, IVRIS INTERPRES ET VENERANDI ORDINIS DECANVS. = 1723
EVCHARIVS GOTTLIEB RINK MAGNAE ERVDITIONIS POLIHISTOR. = 1723
GEORG HEINRICH LINCK ALTDORFINVS PATRIS HEINRICI ICTI ET ANTECESSORIS HÆRES, IVRIS DOCTOR ET PROFESSOR. = 1723
IOHANNES IODOCVS BECK, NORIMBERGENSIS IVRIS INTERPRES EGREGIVS. = 1723
IOHANNES IACOBVS IANTKIVS, MEDICVS INSIGNIS. = 1723
IOHANNES HEINRICH SCHVLTZE, GRATIOSAE FACVLTATIS IATRICAE ALTDORFINAE SOLERS DECANVS. = 1723
CHRISTIAN GOTTLIEB SCHVVARZ, PHILOSOPHIAE MORALIS PROFESSOR, ORATOR AC POETA NEC NON FACVLTATIS SENIOR. = 1723
IOHANNES HEINRICH MVLLER, CELEBRIS FACVLTATIS PHILOSOPHICAE ALTORFINAE BRABEVTA. = 1723
IOHANNES DAVID KOELER, HISTORIAE PROFESSOR ET FIDVS BIBLIOTHECARIVS. = 1723
IACOB GVLIELM FEVERLEIN, LOGICES AC ALTIORIS PHILOSOPHIAE PROFESSOR SPECTATVS. = 1723
IOHANNES CAROLVS BEHEIM, AL: ET OECON: IN LICEO ALTORFINO RITE CONSTITVTVS INSPECTOR. = 1723
HEINRICH CHRISTOPH BITTNER, VNIVERSITATIS MODO NOTARIVS. = 1723

*
* *

STASQVE, PALAECOME, VIGINTI LVSTRAQVE ADORNAS! = 1723
INCREMENTA TVI DECORIS PAX TVTA SERENET. = 1723
EXSVRGAT SEMPER PER SECVLA GLORIA PINDI. = 1723
LAETA ALTORFINAE MVSAE DEVS OCIA FAXIT. = 1723
SALVA SIT ALMA PARENS, DVRET QVOQVE FILIA LAETA! = 1723

Some verses follow, in which the exploits of the German emperors are praised, concluding with a summary of the names of the beforementioned four 'Curatores' of the university, as follows—

	Anno quo	
TETZELIVS	56	
IMHOFIVS	1007	
GRVNDHERRVS	510	
EBNERVS	5	
CVRATORES	105	
VNIVERSITATIS	13	
VIRENTES	6	= 1723
PATRESQVE	5	
PATRIAE	1	
EX	10	
VOTO	5	
	1723	

The remaining gratulations do not contain chronograms.

At the end of the volume are two separately printed tracts, addressed to the Austrian princes, with title-pages commencing with chronograms to give their date.

1st. IVstItIa CaCVMIne InsIDens. = 1716

It is addressed to the Archduke Leopold, son of Charles VI., born in 1716. The author is Jacobus Narzymski, a noble of Poland.

2d. JosephVs haVD oCCVMbens. = 1716

This relates to Joseph, the late emperor, brother of Charles VI. The author is Fridericus Guillelmus Ponikau, a knight of Silesia.

This university again appears in one of a set of seven volumes, noticed again at page 335, *infra;* in volume i. Tract 2 is entitled—'Actus promulgationis privilegiorum,' etc., at Altdorf in 1697, on the occasion of the Emperor Leopold having raised the university up from its previous condition of a school. At page 22 is this anagram and verse containing the words of the anagram, highly complimentary to him—

Leopoldus Caesar;
Deus Apollo, creas!

Omni jure Deus meritoque vocaris Apollo,
Per nos, Doctores tot, Leopolde, creans!

There is also an engraving of the medals struck on the occasion, but not showing any chronograms. At page 159 and following pages we find the programme of the ceremonial in bold print, and these chronograms—

PROGRAMMA PHILOSOPHICUM.

Succrevit olim Altdorfii
eX aCaDeMIa VnIVersItas, = 1623
nunc autem
In VnIVersItate prIMI theoLogIae
DoCtores noVa sVa eXerVnt } = 1697
IVra.

i.e. The Philosophical programme. The University of Altdorf has grown out of what was formerly the school. Now indeed the first Doctors of theology in the university put forth their own new regulations.

WITTEBERG UNIVERSITY.

A volume of tracts (British Museum, press-mark 525. d. 5, 1-44.) contains a collection of Disputations at the University of Witteberg, in Latin, by various members there. Anno 1607. No. 25 is between Jacobus Martinus, Professor of Logic, and Petrus Gædicus.

It concludes with some Latin verses addressed by the former to the latter, and subscribed thus—

Ετεοστιχον Ejusdem ad Eundem.

ILLe tVVs feLIX Labor: hæC Mea sVnt tIbI Vota:
sIs LVCens patrIæ faX, preCor Ipse, tVæ. } = 1607

Matthias Joannis f. Medelfardensis Danus.

i.e. This is thy successful labour: these are my vows to thee: mayest thou, I pray, be a shining light to thy country.

HALLE UNIVERSITY.

A thick quarto volume (British Museum, press-mark 823. e. 1.) of tracts describing the festivals held in 1740 at many of the German universities to celebrate the 300th anniversary of the discovery of the art of printing, labelled 'Hilaria typographica,' and catalogued in 'Academies, Erfurt University.' Tract No. 5 relates to Halle University, and at p. 285 there are some verses preceded by this title—

typographIæ DIVInItorIs enCoMIa
VtpotE qVæ IVre IpsI ConVenIVnt. } = 1740

The rectors of this university, for ten years in succession, were commemorated in chronogram, giving the dates 1694 to 1703. The reader is referred to my former book on *Chronograms*, page 374, where these rectors are so mentioned.

DANTZIG UNIVERSITY.

TRACT No. 6 in the foregoing volume describes the proceedings at Dantzig University when the commemoration of the invention of printing was held. There is no pagination, but in sheet N this bilingual chronogram occurs—

DatVr eX Voto artI tIIpographICae
LaetItIa Magna In IVbILaeo tertIo faVsto } = 1740
Ietzo Ist Der bVChDrVkker kVnst DrIttes
IVbeLfest In VerganVegen zV haLten. } = 1740

i.e. It is given as an offering to the art of printing with great joy at the third propitious jubilee.—Now is the third jubilee festival kept, of the art of printing.

The commemoration by chronograms of the invention of printing will be seen also in my former book on *Chronograms*, pages 293, 294, where the festival held by the printers of Augsburg is described.

A small book (British Museum, press-mark 273. a. 16.), entitled 'Athenæ Gedanenses,' etc., by Ephraim Prætorius, printed at Leipzig in 1713, contains an account in Latin of the origin of the University

of Dantzig, the names of many of the rectors, professors, and others belonging thereto, with a list of the works written and published by them. I gather the following chronograms from its pages.

At page 8, a medal gives the date of the first foundation jubilee—

ANNO GYMNASIO GEDANENSI SECVLARI. = 1658

And at page 9, there are two couplets on the same occasion, written by Doctor John Maukischius (or Maukisch)—

ARTIS AMOR LVCET: NOBIS ACCVRRE BENIGNO
AVXILIO EXCELSI IESVLE (*sic*) SVBVENIENS. } = 1658

Also

ARTES ACCERSES? LEGES NON ASPERA BELLA
ACCEPTAMVS? EROS ISTE SATISFACIET. } = 1658

It is explained that the numeral, and certain others, of letters printed large *in the original*, are the initial letters of the names of the scholars. An anagram on the names and title of the same writer is given at page 102, and the title of one of his works is thus given—

FAMA LAVRENTII EICHSTADII. 1660, folio. = 1660

At page 37 Joannes Kittelius, a pastor and preacher, is said to have died, in the year given by this quotation from Matth. xxiv. 13, Vulgate Version—

QVI PERSEVERAVERIT VSQVE AD FINEM, IS SALVVS ERIT. = 1590

At page 189 it is mentioned that one of the schools was established in the year thus inscribed over the door,—Anno quo VLADISLAVS QVARTVS BINOS REGNI HOSTES BARBAROS VIDENDO SVPERAT. = 1634

At page 194, another school was established in 1640, and the date was given in the last couplet of some verses inscribed over the door—

HIC EST VIRTVTI NOVA FABRICA APERTA, POLITOS
HINC CAPIVNT PATRIÆ CVRIA TEMPLA VIROS. } = 1640

The reader is referred to my former book on *Chronograms*, pages 184, 185, for some further chronograms relating to this university.

BASLE UNIVERSITY.

A COLLECTION of tracts in seven volumes, relating to a considerable number of German and other universities, as to their foundation ceremonies, jubilee commemorations, the conferring of degrees, disputations, appointment and death of rectors, etc. etc. (British Museum, press-mark, 731. e. 1-7.) Chronograms are found only in those tracts relating to the universities under German influences.

Vol. 2. Tract 1 is a 'secular oration,' at the commemoration jubilee in 1660 at the University of Basle, the 200th year from its foundation, which was in 1460. The title-page is as follows:—

'*ORATIO SECULARIS*, de academiæ Basiliensis ortu et progressu; In publicis ejusdem comitiis, pro felici seculi terti (*sic*) auspicio, pridie

nonas Aprilis Anni CIↃ IↃC LX. Illustri et frequentissimâ Panegyre in æstivâ theologorum aulâ, dicta a Luca Gernlero, rectore.'

The oration is in Latin, it occupies 57 pages and concludes, according to the customary form, with the word DIXI.

It is followed by several sets of verses, etc. 'Carmina secularia,' contributed by various members of the university, in praise of the institution and of the various eminent men who had been educated there. The first verses are associated with this chronogram—

ACADEMIA BASILIENSIS VIGEAT! = 1660

At page 69 is a 'Carmen reticulatum,' in twelve hexameter lines. At page 70 is a 'Carmen mathematicum de voce ACADEMIA, in quinquaginta voces resolutâ;' in every line there is introduced a fragment of the word or some transposition of the letters, so as to make proper Latin words in the 54 hexameter and pentameter lines which compose the 'Carmen.' On page 73 there is 'Carmina Acrostícho-Tautogrammaton,' a set of 19 hexameter lines of five words each, the initial letters of which when read down the columns as the words are arranged, make the words Academia Basiliensis, but they have no chronogrammatic meaning. On page 73 there is the 'VOTUM CHRONOLOGICUM,' the facsimile of which, taken from the original, is given on the opposite page.

The words in the circle are a chronogram, and read thus—

AB INITIO ACADEMIA VIRET FLORERE PERGAT. = 1660

The radiating lines are hexameters, and read thus—

Arceat à nostris oris **A**ltissimus arm**A**.
Irradiet nostris pi**A** mentes Gratia Christ**I**.
Optima Pax vire**A**t Musis nostroque Lyce**O**.
Exulet à Patri**A** tristi mors noxia falc**E**.

The chronodistichon beneath the circle reads thus—

NASCITVR AMBROSII LÆTO HIC SCOLA PATRIA SOLE, = 1460
AMBROSII CANTAT IVBILA GRATA DIE. = 1660

Explanation.

In the above ingenious lines the initial and the terminal letters are the same, and they are found also in their proper place in the circular chronogram, whilst the great **A** in the centre of the circle is also the central letter of these lines. The whole may be translated thus—

The academy is full of strength from its beginning, may it continue to flourish.—May the Most High keep war at a distance from our land. May the pious favour of Christ enlighten our minds. May the best peace be prosperous to the 'Muses' and our Lyceum. And may death with his hurtful scythe be exiled from our country.

These peaceful aspirations are not to be wondered at, when we remember how much central Europe had suffered from the desolating Thirty Years' War. The chronogram below the circle has this meaning—

Here rises under a happy sun the paternal school of Ambrose. Grateful thanks it sings on the day of Ambrose in 1660.

Now we arrive at the meaning of the great **A** in the centre of the

VOTUM CHRONOLOGICUM.

A B I N I T I O A C V D E M I A V I R E T F L O R E R E P E R G A T.
rcear à noſtris oris
xulet à Patri
ptima Pax vire
t Muſis noſtroq; Lyce
A
mente Gratia Chriſti
Iris ſum
criſti mors noxia falc

CHRONOSTICHON.

NasCItVr a MbrosII Læto hIC sCoLa patrIa foLc,
a MbrosII CantatIVbILa grata DIe.

An. introduct. univers. An. Jubil.

applaudebat

M. HENRICUS KISSELBACHIUS,
in Acad. Basil. Physices Prof. ord.

circle. Saint Ambrose, here indicated by his initial letter, must be regarded as the patron saint of the school; his day in the calendar is the 4th of April. The title of this tract tells us that the jubilee was held 'pridie nonas Aprilis,' which in the Latin calendar is equivalent to the 4th day of April as we now express it.

At page 78 we come to the the last chronogram in this tract—

ACADEMIA BASILIENSIS SIT VIRENS! = 1660

GIESSEN UNIVERSITY.

VOLUME III. of the series mentioned at page 335 *supra*, in Tracts 4 and 5, there is an account of the ceremony and proceedings at the University of Giessen on the occasion of its reconstitution by George II., Landgrave of Hesse, with the orations, congratulatory verses, and votive poems. Written by Johannes Tachius, one of the professors there, and published at Darmstadt in 1650. There is also an engraved title-page. The verses commence at page 153 under the title of 'Carmina votiva,' and are addressed to George, the then reigning Landgrave of Hesse, who is praised throughout as a munificent benefactor and patron of learning; the Latin verses conclude with this 'Eteostichon continens, cum pio voto, annum restaurationis'—

CHRISTE SCHOLAM EXAVGE, PRINCEPS HANC GEORGVS HONORI,
NVNC PLANTAT GISSÂ RVRSVS IN VRBE, TVO. } = 1650

i.e. O Christ, increase the school exceedingly, the Prince George now replants it in the city of Giessen to thy honour.

At page 164 the sixth set of verses concludes with this 'chronodistichon'—

O PATER, VT VIGEAT GISSENA ACADEMIA, FAXIS
VIRIBVS EGREGIIS, PERPETVISQVE BONIS. } = 1650

i.e. O father, thou wilt bring it to pass that the academy of Giessen shall flourish with surpassing strength, and perpetual good fortune.

At page 175 various sets of verses are addressed to the Landgrave, commencing as follows—

Ad serenissimum et celsissimum Principem ac
Dominum, Dn. Georgium II. Hassiæ Landgravium, etc.
Academiæ hujus Instauratorem.

QVIS GISSÆ REFOVET MVSAS? VAH TVTE GEORGI
HAS REVOCAS, AT TE QVIS FOVET? IPSE DEVS. } = 1650

i.e. Who cherishes again the Muses of Giessen? Ah, it is thyself, O George, who recallest them, but who cherishes thee? God himself.

Palindromon incluso Eteosticho.

Thespiades, duce Te, conscendunt pulpita Gissæ,
Vindice Te, redeunt Pallas et Eunomia.
Cattigenæ mera laus gentis, Dux Inclyte, surgit,
Postera laudabit Te pia progenies.

PERFVGIVM TIBI SIT IESVS, PAX, ANCHORA, VITÆ,
INTEGRA STIRPS SVBITÒ NE TVA DISPEREAT. } = 1650

i.e. The Muses, thou being their guide, ascend the platform at Giessen; thou being their guide, Pallas and Eunomia return. The genuine praise of the people of the nation of the Catti (Hesse), O renowned prince, is lifted up. A future pious offspring will praise thee. May Jesus be the refuge, the peace, the anchor of thy life, may thy whole offspring not be lost suddenly.

Then follows an anagram and chronogram combined, a somewhat difficult sort of composition; the name, etc., of the Landgrave is the

Programma.

Georgius II. Hessiæ Landgravius, instaurator lumenque universitatis Gissenae.

And the distich chronogram, indicating the date of the university, is the

Anagramma.

OH ES LAVS ATAVIS INSIGNIS, VIRQVE SVAVIS,
GLORIA GERMANÆ GENTIS VIRTVTE RENIDES. } = 1650

i.e. George II., Landgrave of Hesse, the restorer and the light of the University of Giessen.—Oh, thou art an illustrious fame to thine ancestors, a delightful man, the glory of the German nation, thou art resplendent with virtue.

A simple anagram then follows, exhibiting much ingenuity in adapting the same 64 letters to a double use, and to a twofold meaning, as will appear in the epigram—

Programma.

Academia Gissensis purè restaurata.

Anagramma.

Ara resignata es Musis ac edita rupes.

Then follows the hexameter and pentameter epigram, showing that the Landgrave George is the New Parnassus. The first line is literally the above anagram line—

Epigramma.

Ara resignata es Musis ac edita rupes,
De qua prospiciunt Suada Minerva, Themis,
Quam recolunt Phœbus, Charites et turba Novena,
Hinc te Parnassum suspicor esse novum.

A literal translation is offered:—*Thou art an altar, an elevated rock, opened to the Muses, from which the German Minerva and Themis revisit us; hence I suspect thee to be the new Parnassus.*

The allegory of the altar is again used, at page 178, where another section commences, intituled 'Ara Votiva,' addressed to the Landgrave George by John Justus Wynkelmann, historiographer. A dedication to him concludes thus—

VIRTVTIS PATRONVS,	17		
IVSTITIÆ ASSERTOR,	8		
ACADEMIÆ GISSENSIS	1603		
RESTAVRATOR	5	=	1650
ET			
NVTRITOR	6		
VIVAT!	11		
	1650		

VIVAT APOLLO NOVVS! VIVANT HELICONIS ALVMNÆ! ET SCHOLA GISSENSIS CELEBRIS NOVA FIAT IN ORIS! = 1650

SYDUS CAPRA; LEO; RUTILANS; CLAMOSA; RESURGENS;
Luceat HOC Christo; et HÆC verbi pascua carpat;
HIC defendat Apes dulcissima mella legentes;
Sic voveo; Votum tu consummato Jehova!

The words printed in small capitals allude to the armorial insignia of Hesse. The chronograms may be thus interpreted—
Long live the patron of virtue, the restorer and nourisher of the University of Giessen.—Long live the new Apollo!—Long live the foster-children (the scholars) of Helicon, and may the school of Giessen be renewed in our land!

The verses which occupy page 179 are preceded by an anagram, which is also a chronogram—

Programma.

Georgius Hassiae landgravius
et Heros gratiosissimus est prælargus Universitatis
nostrae
Giessenae restaurator et reparator.

Anagramma (dempta tamen unica litera A) exhibens carmen quod annum restaurationis ACADEMIÆ GISSENÆ continet.[1]

HASSIS RESTITVIS RVRSVS GENEROSE GEORGI,	=	19	
MVSAS LARGITAS GIESSAE REGNANTE RVDOLPHO;	=	1612	
TV IOVA TVTARIS REPARATAS EIA RITE	=	19	= 1650
RE NOSTRAS.			
Summa,		1650	

The program and the chron-anagram may be thus interpreted:—*George, Landgrave of Hesse, a most popular hero, is the munificent restorer and renovator of our University of Giessen.—O generous George, thou restorest freely to Hesse the endowed muses of Giessen, in the reign of*

[1] It will be observed that the context immediately following the 'programma' points out that one letter A must be dropped; the fact is it contains one diphthong Æ more than is required to make the perfect anagram. The second line of the chronogram gives the date 1612, when the Emperor Rudolph II. was reigning; he died, however, afterwards in that year.

Rudolph; mayest thou, O Jehovah, defend our possessions (oh joy!) duly recovered.

The alliterative verses which next follow carry on the gratulations of Giessen and the glorification of George; the translator craves excuse for not giving an English version in the same form—

GISSA.

Gratuitè Giessam, Gemmâ Generose Georgi,
Genteque Grynæi per Gratâ Glorificasti
Gissa Gerit Gremio, Gazam Gratam; Glomeratur
Gorgeneas Guttas Gustans Grex, Gloria Gliscat,
Grynæi! Gaudens Generoso Gissa Georg(I)o
Gratuatus, Grandesce Gregem Gravitate Guberna.
Gratulabundas Gratabatur
Eberhardus Fabricus, Hassus.

At page 180 the tract concludes with a set of verses, which terminate with this chronogram—

ANNO
EIa IaM nostrIs reDIIt paX aVrea terrIs.
teVton sVb fICV post IbI tVtVs erIt. } = 1650

i.e. Oh joy! now has golden peace returned to the land, the German shall henceforth be safe there under his own fig-tree.

The remaining volumes relate to German and some French and Italian universities, but do not contain any more chronograms or anagrams.

THE Saxon Chronicle by David Chytræus, Part II., quoted at page 128 *ante* in the present volume, contains some chronograms relating to the University of Giessen. At page 127 thereof it is related that in 1607 the Emperor Rudolph II. confirmed and enlarged the privileges of the university; the particulars of the charter are quoted, and the names of the patrons and high officials are given in chronograms which indicate the date of the event, thus—

Perscriptum Darmstati vicesimo octavo Augusti,
ANNO
ChrIsto IesV MoDerante: = 1607
rVDoLpho IMperatore LargIente: = 1607
LoDeuIgo hasso LanDgrafIo fVnDatore: = 1607
Ioanne strVppIo De geLLnhawsen proMotore: = 1607
Ecclesiarum verò eo loci Superattendente:
ss. th. DoCtore hereMIa VIetore: = 1607
In noVa aCaDeMIa regente: = 1607
DoCtore gVDefreDo anthonII. = 1607

LEIPZIG UNIVERSITY.

AT pages 172-176 of the chronicle last quoted, a jubilee of the University of Leipzig is described, concluding with these ten memorial lines, which give the date—

Senarii
Numerales
X
Ad annum Christi MDCIX pro memoria
Jubilæi Lipsici

BOHEMIÆ DATVR RELIGIO LIBERA. = 1609
LIS MAGNA DE REGIONE SVRGIT GYLIA. = 1609
GRATAM DEO SE IVBILANS FERT LIPSIA, = 1609
ACADEMIÆ SARTÆ ET VIGENTIS GRATIÂ, = 1609
ANNOS DVCENTOS INDE INITIA POST DATA. = 1609

VIGORE IN ISTO PERSTET ERGO ACADEMIA: = 1609
SIT SOSPES VRBS ACADEMIÆ PIA HOSPITA: = 1609
RELLIGIO SANA DETVR IN BOHEMIA: = 1609
DIREMTA LIS ET SOPIATVR GYLIA. = 1609
FAS EST EA INTER IAM PRECARI GAVDIA. = 1609

Vincentius Schmuck. D.

UTRECHT UNIVERSITY.

A VOLUME of tracts and disputations of certain universities in Holland and Germany (British Museum, press-mark 525. d. 18, 1-32). Tract 10, 'Exercitatio philosophica,' by Petrus à Cleyburgh. Trajecti ad Rhenum 1689, contains some complimentary poems to the author; the last one, in the Dutch language, ends with this

Χρονοδίστιχον.

VVAS IDER EEN GELIICK HEER CLEYBORCH TOT HET LEEREN.
VEEL SOVDEN'ER SOO SLECHT NIET VVEER TE RVGGE KEEREN. } = 1689

SOME DISTINGUISHED PERSONS.

IN my former book on *Chronograms* there is a long chapter devoted to 'Distinguished Men,' extending over 33 pages, commencing at page 349. The following chapter comprises the names of a miscellaneous assemblage of persons of distinction, extracted from numerous books; the right of many of them to the appellation is obvious, but others are unknown to fame, and some have even passed out of memory. All, however, are to be judged here on chronogrammatic principles, and in order that they may be placed on an equality of right, I venture to assert that when a chronogram on any one is made and printed, it is a mark of distinction conferred on that person. And I may add that whenever I have found such a chronogram in the by-ways of research, or in books discovered almost by mere accident, I have carefully preserved it; and all are placed here which do not fall conveniently into any other group that I have made for their classification.

THE first name is a very famous one, it has been the theme of many chronograms. Here are a few more in addition to those previously collected in my former volume. I find them in a Latin work in my possession, 'Rerum Germanicarum Scriptores,' etc., put together by John Georg Leukfeld, printed at Frankfort-on-Main 1707, folio. In the section 'Thanatologia'—

Martin Luther died 18th February 1546—

oCCVbVIt febrVo fataLI Mense LVtherVs
aLtera eVangeLII gLorIa paVLe tVI. } = 1546

i.e. Luther died in the fatal month February, another glory of thy gospel, O Paul.

eXorItVr bIs nona DIes VbI febrVa ChrIstI
CœLICa propICII regna LVtherVs aDIt. } = 1546

i.e. When the twice ninth day of February arose, Luther entered the kingdom of the merciful Christ.

Luther is mentioned in a 4° volume of tracts, funeral orations, etc. (British Museum, press-mark 489. g. 23). Tract 13, consisting of eight leaves only, 'De viro sancto Martino Luthero puræ doctrinæ evangelii instauratore, ex hâc mortali vitâ ad æternam Dei consuetudinem evocato.' Vitebergæ, mdxlvi.—'Durch M. Joannem Stigelium,' (so catalogued) contains an elegy on Luther in hexameter and pentameter verse concluding thus—

fortIs at eXtreMÆ VeraX ætatIs heLIas
CeLsa pIVs CœLI teCta LVthere sVbIs. } = 1546

i.e. Thou bold and true Elijah of this latter day, O pious Luther, goest up to the heavenly abode.

A slightly different version of these lines is given in my book *Chronograms*, page 340. In addition to the Luther jubilee medals mentioned in *Chronograms*, pp. 340, 341, I find in Zedler, xl. 675, the mention of another which was struck at Strasburg, inscribed—

MartInVs LVtherVs theoLogIÆ DoCtor. = 1717
spes ConfIsa Deo nVnqVaM bona Vota fefeLLIt. = 1717

Another, also from Zedler, liv. 1339, in commemoration of the festival on 31st October 1717, at Weissenfels, inscribed on a half-thaler coin—

gLorIa ChrIsto LaVDesqVe ManebVnt. = 1717

And another similar coin, referring to the same festival, representing a church on a rock, inscribed—

soLa In soLo ChrIsto ÆternVM DVratVra. = 1717

Philip Melanchthon, the companion of Luther, is mentioned in some epitaph verses in a work, 'Scripta publica proposita a Professoribus in academia Vitebergensis ab anno 1540 usque annum 1567.' 7 vols. 8°. The chronogram is by Henricus Millerus Hesse. (See also *Chronograms*, p. 335)—

Tempus obitus 1560.

noCte VbI ConsVMpta sVrgVnt eX pLeIõa natÆ
fVnCtVs es heV VIta sanCte phILIppe tVa. } = 1560

It is mentioned in Zedler's *Universal Lexicon*, xlii. 551, that some words contained in the 'Te Deum Laudamus' (which was composed about the year 390) were regarded as an omen or prognostication. Thus the sentence—

tIbI CherVbIn et seraphIn InCessabILI VoCe proCLaMant. = 1517

i.e. To thee Cherubin and Seraphin with unceasing voice do cry.

was applied to certain persons who were imprisoned for their religious opinions during the troubled times of the Lutheran Reformation in Germany, which are dated from the year 1517. The following words,

adapted from St. Matthew xi. 15, have been applied also to the preaching of the Reformation—

QVI HABET AVREM AVDIAT. = 1517

i.e. He that hath ears let him hear.

The reformers made the words which next follow applicable to the eventful period; they give the date when Luther published his *Theses* against Tetzel, but otherwise the meaning is equivocal—

MVNDVS VIGEBIT. *i.e. The world shall be vigorous.* = 1517

MVNDVS TOTVS PERIBIT. *i.e. The whole world shall perish.* = 1517

Pope Innocent XII. died on his 'jubilee day;' he reigned nine years. (From Zedler, xviii. 233)—

INNOCENTIVS XII. PRO DEVS PONTIFEX IN IPSO IVBILÆO MORITVR. = 1700

A collection of epitaphs of emperors and other distinguished persons in a book bears this title—'Theatrum funebre, exhibens per varias scenas Epitaphia nova, antiqua; seria, jocosa, etc. etc., extructum à Dodone Richea (seu Ottone Aicher). Salisburgi, 1675.' The book is catalogued at the British Museum under the name Aicher (press-mark 1090. b. 16). Pars prima, pp. 216. Pars secunda, pp. 208. The three following chronograms occur in the book.

Pietro Bembo, cardinal; epitaph in the cathedral at Milan—

Hic situs est Bembus satis hoc, nam cætera clarent,
Quo se cunque decus protulit Eloquii.

Another at Rome.

BEMBVS OBIT VENETÆ LAVS VRBIS, GLORIA FVLGOR:
ELOQVIO CLARVS, CLARVS ET HISTORIIS. } = 1547

He was born in 1470, and died in 1547; he was an accomplished scholar and a distinguished statesman. Residence at the voluptuous court of Leo x. at Rome had a prejudicial effect on his private character. See Chalmers's *General Biographical Dictionary*, iv. 409, where the date of his death is erroneously given as 1518.

Antonius à Granvalla (Antoine Perrenot de Granville), cardinal. Epitaphs made by Nicolaus Oudars—

SACRO À GRANVELLA LVCENS ANTONIVS OSTRO,
TECTVS CARPENTANA[1] HEV PERENOTVS HVMO EST! } = 1586

Also

HAC PERENOTVS HABET CINERES ANTONIVS VRNÂ;
MOLLIA SECVRVS SPIRITVS ASTRA COLIT. } = 1586

He is mentioned in *Biographie Universelle, Ancienne et Moderne*, xviii. 315, as Antoine Perrenot, minister of Charles v. and Philip ii.

[1] A place in Spain.

of Spain; born 1517, died 1586 at Madrid, buried at Besançon. He had much influence in the politics of Europe.

Albertus, Cardinal, Archbishop of Mayence and of Magdeburg, died, aged 56; the circumstance alluded to is not explained—

LVGet sVbLato MogVntIa præsVLe, ab hesso
henrICVs CapItVr, tVrba reLICta fVgIt. } = 1545

Philip Carl, Elector of Mayence, was born 26th October 1675. He became Archbishop of Mayence in 1732. The following chronogram is recorded in Zedler, xxvii. 1877—

faVente sVperna gratIa
phILIppVs CaroLVs
eX perantIqVa ab eLtz
prognatVs prosapIa
nono IVnII
arChIepIsCopVs atqVe eLeCtor
MogVntInensIs
æqVo eLatVs fato. } = 1732

i.e. Philip Charles, sprung from the very ancient family of Eltz, celestial grace favouring him, was on the 9th of June raised by just destiny (to be) Archbishop and Elector of Mayence.

Abel Vinarius or Weinhin, born at Hansburg, in Landau, a man of note in Würtemberg, died 27th February 1606. His epitaph included these lines—

febrVVs eCCe! LVes ter sparsIt ab aXe noVenas
eXCeLsI VVeInhIn sCanDIt aD astra poLI. } = 1606

Abel Vinarius

αναγραμμα

Vbi Elisa? Vrnâ.

i.e. Lo! February spread the melting snow thrice nine times from above, when Weinhin ascends to the realms of the highest heavens.

Meaning that he died on 27th February. The anagram on his name is made to ask the question (reminding some of us of a 'slang'-call once familiar in the London streets), 'Where's Eliza?' probably meaning his wife; the answer follows it, 'In the tomb.'

Caspar Siegmund Reimann, pastor of the church of SS. Peter and Paul at Liegnitz. Born 1684, died 1739. (Zedler, xxxi. 240)—

reIMannI VIrtVs, DoCtrIna et gLorIa VIVIt,
LIgnItII natIs Ipse sVperstes erIt. } = 1739

i.e. The virtue, the learning, the glory of Reimann lives; he himself will live to the sons of Leignitz.

Christopher Daniel Schreiter, born at Würtzen, near Welt, 5th December 1624, doctor of theology, most celebrated, died, aged

ninety, in the year twice told by the following chronogram contained in his epitaph at the college, which does not otherwise express the date. (Zedler, xxxv. 1170)—

DoCtor sChreIterVs nonagenarIVs esto
  sospes et ætateM nestorIs Instar agat. } = 1714

Iste bonVs Vere serVVs fIDVsqVe tot annos
  aVferat e IoVe sVa VIa LVCra ManV. } = 1714

Joann Joseph Sporck, a high official in Bohemia. See Zedler's *Universal Lexicon*, xxxix. 366. His epitaph—

sporCkIVs hoC sItVs est bVsto LaCryMare VIator :
  nVnC LVgent CharItes reLLIgIo, pIetas. } = 1737

In *Chronograms*, p. 377, this epitaph is applied to another man of the same name, with the variation of one letter to make the date 1738.

John Oldendorp of Hamburg, and professor at Marpurg, died on 3d June—

ah oLDenDorpI IVnI Vt LVX tertIa fVLsIt
  nos fVgIs hessIaCæ LeXqVe saLVsqVe sChoLæ. } = 1567

Petrus Ramus, of Vermandois in Picardy, a learned professor at Paris, seems to have got into execrable and dangerous company, and after receiving twenty-eight wounds was pitched out of a window dead, at the age of 57, in the year—

Vt perIt aCCeptIs VICenIs oCtoqVe raMVs
  VVLnerIbVs, phœbI LVX stVpet atqVe fVgIt. } = 1572

oCCVbVIt raMVs præCLarVs gaLLICo ab ense. = 1572

Andreas Alciatus, a learned man at Milan, died—

IVra IaCent, strepItVsqVe forI, LegesqVe saLVbres,
  CVr? IaCet anDreas DVX et apoLLo forI. } = 1551

Sebastian Unterholzer, a 'renowned man,' died on the 27th June 1577, according to these verses in his epitaph—

ter noVIes IVnI, raDIabat IgnIfer, astra
  VnDerhoLzere qVanDo sebaste petIs. } = 1577

Philip Verheyen, Professor of Anatomy at Louvain. Born 1648, died 28th January 1710. A work by him, on the anatomy of the human body, was printed at Cologne in 1713, in which were several sets of verses in praise of him, and lamenting his death. Two pages of Latin hexameter and pentameter verse have this chronogram at the conclusion—

JaCet VerheYen honor MeDICInæ. = 1710

The letter Y counts as II=2. *i.e. Verheyen the honour of the medical art is dead.*

Simon Zschoka, born at 'Pausa in Botigland,' in 1582, a priest. He studied at Leipzig, and he died of the plague in 1618. His epitaph contained these words (Zedler, lxiii. 758)—

JESVS CORDIS MEI THESAVRVS. = 1618

i.e. Jesus the treasure of my heart.

Antonius Viriherus, of whom some account is given in Zedler, xlviii. 1763, wrote a book (British Museum, press-mark 115. a. 10), 8°, the title of which begins in chronogram, containing the author's name and the date, thus—

VINDICIÆ BOHEMIÆ
QVAS
PATRIÆ SVÆ SCRIPSIT
ANTONIVS VIRI-HERVS. } = 1740

Sive

Compendiosa deductio famosæ quæstionis
super nexu, inter sacrum imperium
Romano-Germanicum et
inclytum Bohemiæ regnum intendente.
Norimbergæ & Pragæ. 1740.

The dedication follows next, 'Magnificis, spectatissimis inclytis Dom, Dom, Dom, Dom, Regni Bohemiæ Statibus,

Submissimè D.D.D. Antonius Viriherus.'

Page 120, the last in the book, concludes with the following tribute to the worth of the author by the printer, with a playful allusion to his 'veiled name.'

Typographici explicatio velati nominis.
Est Pragæ natus, pietate et Pallade Pragæ
Excultus, Sacroque nitens candore Sionis
Præsul, Heri atque Viri conjungens nomen et omen.

Liborius Wrissberg was a judge of the Court at Brunswick. Born 1593, died in 1654. His funeral sermon was preached from the text 2 Cor. iv. 16, 17, and the chronogram was written for his epitaph. (Extracted from Zedler's *Universal Lexicon*, lix. 678)—

BENE VIXIT, OBIIT NOBILIS VVRISBERGIVS,
HAVT ERGO EVM PLORATE, SED VOS, POSTERI. } = 1654

i.e. Noble Wrisberg lived rightly, he is dead, weep not therefore for him, but for yourselves, O posterity.

BORIVS VON VVRISBERG IST DAHIN:
DER TODT IST SEIN GROSSER GEVVIN:
TRAVVRET: NICHT ABER VBER IHN. } = 1654

i.e. Borius von Wrisberg is gone hence; Death is his greatest gain; but not over him.

Daniel Wulffer, theologian in Bohemia. The year of his

birth and his age when he died was marked by this distich. (Zedler, lix. 786)—

OS sVaDÆ, sophIe peCtVs qVI traDeret arDens, = 1617
VyLferVs, genIo non fIne natVs, obIt. = 68

Eusebies, Sophies, Suadæque videatur in uno
Numina Wulfero, trina decore pari.
Sic facies veneranda sua sub imagine sistit
Theologumque Sophum Philosophumque pium.

Johann Christian Wolf, doctor of medicine, magistrate at Zerbst in North Germany. His name and birth-land are united in this 'symbol,' which was engraved on his monument (Zedler, lviii. 748)—

Iohannes Christianus Wolfius Servesta Anhaltinus.
Iesus Christus Weneratus Salvandorum Advocatus.

Anagram.

Joannes Christianus Wolf, Medicinae Doct. et Cons.
Per anagr.
Et aliis inserviendo consumtus, ach! fato concedit.

i.e. John Christian Wolf of Zerbst, in Anhalt.
Jesus Christ, the adored advocate of those that must be saved.

Anagram.

John Christian Wolf, doctor of medicine and magistrate;
In being serviceable to others, alas! he is weakened, and yields to fate.

The anagram is imperfect as to a letter *n* in the first, and a letter *t* in the second line.

The inscription also contained these chronogram dates of his birth and death—

Johannes ChrIstIan VVoLf, M.Dr. natVs serVestÆ = 1673
Joh. ChrIst. VVoLf, Dr. Denat. qVeDLInbVrg. = 1723

And lower down these, the last of some rhyming lines—

Und spricht, was auch der Neid nicht leugnen kann:
In DIeser kVhLen grVfft rVht eIn reCht kLVger Mann. = 1723

i.e. John Christian Wolf, doctor of medicine, was born at Zerbst in 1673.
John Christian Wolf, doctor, died at Quedlinburg in 1723.
Say what even Envy cannot deny, in this cold grave rests a right learned man.

Johann Meyer of Magdeburg, theologian and pastor, died 12th December 1563. His epitaph, written by Johann Pomeranius, is as follows (from Zedler, xx. 1489)—

Johannes Meyer jacet hâc sub mole sepultus,
Patria cui celebris Parthenopyrga fuit.
Ossa quidem placide Johannis in æde quiescunt,
Vivit at in rutili spiritus arce poli.

ConCeDente Deo DVoDena In LVCe DeCeMbrIs = 3962
Iohannes MeIer fata profVnDa tVLIt. = 1563

5525

i.e. John Meyer lies buried beneath this heavy structure, he to whom his

country was a distinguished 'Virgin's tower.' Indeed the bones of John rest quietly in this church, but his spirit lives in the citadel of the shining heavens. God granting it, on the 12th day of December, John Meyer submitted to his profound destiny. The word 'Parthenopyrga' is suggestive of the legend of Saint Barbara, who was shut up in a tower by her father for her protection, and that Meyer died on the day assigned to her in the calendar; the days, however, do not correspond, Her day is the 4th of December, Meyer's was the 12th. The first chronogram line shows the years elapsed from the Creation to the birth of Christ, 3962, according to one of the 140 different dates given by chronologists for the Mundane era—(the one commonly adopted and used would make that year to be 4004 B.C.);—the second gives the year of our Lord 1563, the total gives the Mundane era 5525 (or, as it would be commonly expressed, the year 5567), from the creation of the world to the death of Meyer.

Jacob von Franckenhausen Syboldus, pastor at Nordhausen, died in 1575; his epitaph in St. Blasius' church (Zedler, xli. 534) commences—

Hic Jacobus ego constanti voce Syboldus
Dulcia consuevi verba docere Dei.

And concludes thus—

HIC FRAGILI IACEO MENTIS RATIONE RELICTVS,
ET SPES IN SOLO EST SANGVINE CHRISTE TVO. } = 1575

i.e. Here I, Jacob, was accustomed by steadfast voice to teach the sweet words of God.—Here I lie forsaken by the perishable reason of mind, and my hope is in thy blood alone, O Christ.

Cucheinollibeag. I possess an engraved portrait bearing this name, obtained from a bookseller in Germany; it was probably intended for a book illustration, though there is no indication whatever on it of such a purpose. The accompanying facsimile copy will render description needless, I only require attention to the chronograms engraved and printed beneath the portrait. It may be inferred from the inscription around the frame that the person represented was attached to an embassy from the Persian monarch to an emperor of Germany, two of the chronograms give the date 1601; at this time Rudolph, son of Maximilian II., was emperor (1576-1612), and Abbas I. was king of Persia (1582-1628). The Turks possessed Hungary until about 1717, when, after many defeats, they retreated from the country. The dates 1416 and 1517 may be those of Persian successes against the Turks. I cannot explain the treaties mentioned, nor can I identify the last date; it is not, as might be supposed, the year of the Hegira corresponding to 1601, which would be 1010 instead of 1029. The chronograms are in hexameter and pentameter verse, and I print them here in the same type as all others are in these pages—

STRATVRVS TVRCAS BELLIS REX PERSA CELEBRIS,
CÆSAR DIVE TVAS HVNC PER ADIVIT OPEIS. } = 1601

CVCHEINOLLIBEAG MAGNI SOPHI PERSARVM REGIS LEGATIONIS SOCIVS, &c.

Stradivs dirCas beLLIs reX persa CeLebris,
Cæsar DIVe dVas hVIC per aDIVIt opeIs.

CÆSAR MAGNE, ROGAT FORTIS TE FŒDERA PERSES, = 1601
ET TECVM TVRCIS BELLA CRVENTA PARAT. = 1416
FORTÈ POLI RECTOR, SOCIIS NOS CERNERE PERSIS,
LVNATIS PELTIS AGMINA STRATA, VOLET. } = 1517
ANNVAT O CŒLI REX; HÆC SOLENNIA VERBA
SINT: DEVS E CELSO SINT RATA, FERTO, POLO. } = 1029

i.e. The Persian king, celebrated in wars, being about to lay low the Turks, approached them, O divine emperor, through thy means. O great emperor, the brave Persian asks a treaty of thee, and with thee he proposes bloody war against the Turks. Perchance the ruler of the sky may wish that we, with the Persian allies, may see the troops with the crescent shields (the Turks) laid low. May the king of heaven be favourable to us, may these words be established, may God in the lofty sky grant that they be ratified.

Francis IV. of France, Henry VIII. of England, and Anne the wife of Ferdinand, Archduke of Austria and King of the Romans, died in the same year—

FRANCISCVS GALLIS: HENRICVS VERÒ BRITANNIS,
ROMANO REGI CHARA QVOQVE VXOR OBIT. } = 1547

Catharine, daughter of Francis, Duke of Lüneburg, wife of Henry 'Burggrafius' of Misnia, died, aged 17—

VXOR IN HOC TERRÆ TVMVLO KATHARINA QVIESCIT
BVRGGRAVII, CVIVS SPIRITVS ASTRA COLIT. } = 1565

Leopold William, Archduke of Austria: his epitaph, said to be in the crypt of the Capucin church at Vienna, contains this date—

COMPLEVIT DIES SVOS = 1662
Vigesima Novembris.

Charles Joseph, Archduke of Austria: his epitaph contains this date—

Illi Januarius, qui anni fores aperit,
vitæ clausit
LINZII DIE 27. NOCTV SVB HORAM. ii. = 1666

And at the church of the Blessed Virgin Mary at Cella (Zell?) in Styria, where the heart of the same archduke was buried, as it seems, according to his vow made whilst living, the epitaph commences—'Sub hoc saxo jacet Magni Principis, parva portio cor,'—and concludes with this line—

COR IOSEPH IN MANV DEIPARÆ SPONSÆ RELINQVENS. = 1664

Catharine de Medicis, widow of the king of France, having been guilty of all sorts of murderous crimes, is supposed to have died of poison—'vel mœrore et metu, vel quod alii suspicantur, veneno hausto extinguitur'—

GALLICA QVANDO SENEX CASV CATHARINA RECESSIT,
TRES PARILI NATOS VIDIT HONORE FRVI. } = 1588

Prince Henry of Bourbon and Condé, son of Henry of Navarre—'regis patruelis et fidus Jonathan dum quasi exul in castris contra Ligistas moratur, a propria uxore per secretarium suum veneno sustollitur' (another case of poisoning)—

CONDÆVS PATRIA EIICITVR, CRASSOQVE VENENO
COGITVR EGELIDÆ FATA SVBIRE NECIS. } = 1588

Frederick II., king of Denmark, died, aged 54—

REGE HINC ABREPTO FRIDERICO DANIA LVGET
VIX ILLI POSTHAC PAR HABITVRA CAPVT. } = 1588

Philip, Marquis of Baden, died at Baden at the preparation for his marriage with the daughter of William, Duke of Cleves—

MARCHIO PERTRISTIS SVBIIT SVA FATA PHILIPPVS
FVNERE, SIC LVCTV SORS SACRA LÆTA ROTAT. } = 1588

Ernest Bogislaus, Duke of Croy and Areschot, the thirty-fourth and last bishop of Camin or Cammin in Pomerania, born 1620, died 1684, aged 64 years. In a book (British Museum, press-mark 170. d. 20.) 'Pomerania diplomatica, sive antiquitates Pomeraniæ ex Tabl. publicis et diplomat. vetustis Scriniorum sacrorum et profanorum magnâ curâ in lucem protractis illustratæ,' etc. Francofurti ad Viadrum. 1707. 4°. The author is Martin Rango. At page 127 it is related that the bishop occupied several positions of hereditary and acquired honour in his country, and we learn what opinions he entertained of himself from the Latin inscription which he composed and placed on his own tomb two years before he died,—the whole would occupy too much space here; it describes him, however, in terms of deep humility, as the most miserable sinner, and the least deserving of divine pity—nevertheless he is penitent and grateful so far as in this life it is possible, and being mindful of death he built the monumental tomb to himself in 1682, at the age of 62, in which he hoped to rest undisturbed until the final resurrection. The inscription concludes with these chronograms, composed probably by some one else—

Annus nativitatis. SIC TVA FATA VIDES POMERIS, TIBI FATA NEGARVNT. = 1620
Annus obitus. CERTA DVCES, STIRPISQVE CADIT NVNC SVRCVLVS ILLE. = 1684
Annus ætatis. ERNESTVS BOGISLAVS OBIT KROIIANA PROPAGO. = 64

Johann Ulrich was born at 'Cahla' in Germany, on 18th February 1645, he became the parish priest, noted for learning and virtues. In 1719 his parishioners gave him a nuptial jubilee, and in 1726 when he was eighty-two years old and still performing some of his duties, another festivity was held to do honour to this 'Herr Senior.' The following 'votum eteostichon et onomastico-cabbalisticum,' was made on the occasion by one of his friends—

VLRICVS RE MYSTA DEI, BIS FLOREAT, OPTO
ET SANE SENIOR, BIS VIREATQVE BENE. } = 1726

Ha, ha! bene	=	70
Ac Dominus	=	427
J'annes	=	185
Ulricus	=	602
Floreat	=	262
Oro	=	180
		1726

The usual key fits the above cabbala, thus—

A	B	C	D	E	F	G	H	I	K	L	M	N	O	P	Q	R	S	T	U	
1	2	3	4	5	6	7	8	9	10	20	30	40	50	60	70	80	90	100	200	etc.

i.e. May Ulrich, in reality a priest of the mysteries of God, flourish twofold, and I wish that the 'Senior' may grow vigorous twice soundly and well.

Ha, ha! well, and I pray that Mr. John Ulrich may flourish.
(Extracted from Zedler, xlix. 835.)

Heinrich Escher: a quarto volume contains the praises by various writers, of this Swiss statesman (born 1626, died 1710), who, to judge by the superlative epithets which grace the title-page, was held in high estimation by the senate and citizens of the republic of Zürich; printed at Zürich in 1678, the chronograms indicate that year, when Escher and Hirzel were elected as consuls. The book is without pagination, and the only copy I know of belongs to the Rev. Walter Begley. The title-page is as follows—

VOTA SYNCHARISTICA
Sacra Supremis Honoribus
Viri Magnificentissimi, Nobilissimi, Amplissimi, Consultissimi,
Dn: Henrici Æscheri,
Inclytæ et Antiquissimæ Reipublicæ Tigurinæ
Dei T. O. M., auspiciis, concordibus totius Senatus Populique,
calculis, et conspirantibus bonorum omnium precibus,
votis, gratulationibus, Die xxii. Junii MDCLXXVIII. delecti
Consulis, Patriæ Patris optimi.
Gentis Helveticæ, Tigurinæ cumprimis delicii.
Proverb: ii. 7. Domus Justorum stabit.
Tiguri, Typis Davidis Gessneri MDCLXXVIII.

Passing over all but the chronograms, and their immediate surroundings, we find on sheet c 3 a poem to Escher with this title—
VIRO STRENVISSIMO, PRVDENTI, PIO ORBIS NOSTRI CONSVLI.= 1678
Henricus Escherus vivat!
Anagrammatice.
Unica Virtus hæc res.

The poem concludes with this couplet and subscription—

Hos Deus in Cœlo Lauro Victrice coronet.
Vt sVaVIqVe poLo gaVDIa MILLe ferant! = 1678
gratVLatVr petrVs fVesLInVs In teMpLo D. petrI pastor. = 1678

On sheet D we find 'Epigramma votivum' addressed to Escher.

Anno quo
esCherVs aC hIrzeLLIUs
In paCe bInI ConsULes = 1678
UnÂ regant MagnIfICI!

On sheet F a poem ends with this couplet—

fLoreat æsCherVs fœLICI ConsVL In Vrbe,
et nVMeret LætÈ seCVLa grata, rogo! = 1678

On the next page an epigram ends with—

æsCherVs ConsVL tIgVrIna VIVIt In Vrbe:
LVCeat hIC soL, DVX VIr, VaLeatqVe DIV. = 1678

In sheet F 3 a 'Dialogismus Votivus' commences thus—

Heus! quis lætatur? *Pietas, Respublica, paxque*
Dum sua *virtuti*, præmia digna manent.
Plausus an est tantus? cur non sit tantus et ardens?
Æscheridum magnæ, gloria prima *domus*
thVrICa sCeptra tenet ConsVL nVnC optIMVs heros,
aC CertÈ nostras spes IVbet esse ratas. = 1678

The verses conclude with 'Chronicon Votivum quadruplex'—

1.

CVM sCeptro, præses, patrIÆ LVX, paXqVe perennes
sICqVe opto eX VotIs, Vt tVa CVnCta fLVant. = 1678

2.

VotVM est, fata aDsInt, paX et ConsILIa faVsta. = 1678

3.

VItaM opto ConsVL, rogIto, ô DeVs, annVe VotIs. = 1678

4.

pVra fIDes, ConsVL MI, te tegat, aVrea VIrtVs. = 1678

In sheet G 2 a sonnet in French is preceded (*inter alia*) by this chronogram couplet—

aLbano qVæstor CLaro LegatVs es aLMe,
postICo ConsVL fIs, patrIæqVe CapVt. = 1678

In sheet G 3 there are some short epigrams; this is one—

In curis curas

Eteosticho ad multos annos.

eLeCtVs MerItò *CVrator es* VrbIs et orbIs,
In CVrIs CVras, ConsILIo, aVXILIo. = 1699

(The reason for this date is uncertain, it may mean a wish that he should live for many years.)

On sheet L 2 a long German poem concludes with this subscription—

Zurich, den 4 Christmondes, im Jahr

sVsser frIeDe trett aVf erD!
aLLes LVstbar, eInIg VVerD! } = 1678

Gerold Edlebach.

In sheet N 3 an anagram on his name is followed by—

eCCe! æsCherVs Constans nostra est ConsVL In Vrbe;
præfeCtVs, qVæstor, IaM pater est patrIæ. } = 1678

In sheet O 2 a poem is concluded with this eteostichon—

fLoreat henrICVs tIgVrena ConsVL In Vrbe
æsCherVs, DoneC Longa seneCta Data! } = 1678

On sheet O 3 this chronogram is at the conclusion of a poem—

sIC VoVeo ô ConsVL tIbI pLeno eX peCtorIs æstV,
sIs ConsVL feLIX, à nVMIne et eXpeto, faXIt. } = 1678

In sheet P 3 a long German poem concludes with this subscription—

Im Jahr, da ein fromme Seel seufzet:
aCh herr IesV, DV treVer gott,
stanD DV Vns beI In aLer noth. } = 1678

Joannes Freudweiller.

On the last page a poem concludes with this distich and subscription—

Da DeVs, Vt patrIæ perVIVat sIDere ConsVL = 1678
feLICI, Vt VIDeat teMpora faVsta seneX. = 1678

Hisce Magnificentissimo Domino Consuli summos
gratatur honores et vitam longævam adprecatur
devotus ejus cliens
Casp: Huberus, V. D. M.

NUPTIAL VERSES, FUNERAL ORATIONS, AND COMPLIMENTARY POEMS.

THESE opposite subjects are frequently associated together in one and the same volume, although always printed independently in the form of tracts. Collectors of such publications in times past have done good service in preserving them by binding up in volumes sometimes thirty or forty of the tracts, many consisting of but a few pages, and likely to have been lost but for such careful treatment. Among the nations, the Germans especially were accustomed to commemorate their friends by joyous or lugubrious verses in Latin, and they frequently adorned and enlivened their compositions by chronograms; the reader will find many examples at pages 309 to 317 of my former book on *Chronograms*, and the following pages contain those which have been obtained by subsequent research, including some of Hungarian and Dutch authorship.

A VOLUME of tracts, 'Congratulatory and condolatory verses,' in the British Museum Library (press-mark 1160. h. 1. 1-39), quarto.

Tract No. 6 contains verses thus addressed to Johannes Stern of Salfeld—

MAGISTRO IOHANNI STERN, SALLFELDENSI. = 1654

And other verses to him conclude with this couplet—

VIVE IGITVR, FLORE CEDANT TIBI SINGVLA FAVSTA,
ET CERVI LÆTVS SECVLA PRISCA VIDE! } = 1654

Tract No. 10 is a lamentation on the death of Fridericus Gloxinus of Lübeck. Some verses conclude with this couplet, showing the year, day, and month of his death, the 19th July 1655—

VT JVLII bIs qVIna DIes aC nona refVLget,
eXspIrans gLoXIn CœLICa teCta VIDet. } = 1655

Tract No. 18 is in praise of Justus Kunneken of Hildesheim at the University of Jena. Some verses conclude with—

Anno quo
LaVDe MagIstraLI ornatVs VeneratVr IVstVs
kVnnkenIVs, terræ gratVs honore sVæ. } = 1654

Tract No. 27 is a poetic congratulation on the marriage of Antonius Straubelius and Anna Dorothea Deusch on 24th September 1657. Among other poetry, there is a set of acrostic verses on their names, preceded by anagrams, also on the names. The last couplet is this chronogram—

VIVant, Vernantes VIreant, VIgeant qVoqVe sponsI:
sponsIs reXqVe sIon pIgnora Donet, aMen! } = 1557

The tract concludes with this couplet—

gott geb' Ihn'n nestors Ihar, gVts, VVohLfart, gVte zeIt,
ehr, IVnge zVVeIgLeIn VnD zV Letzt DIe beste freVD! } = 1707

The two foregoing chronograms are an example of the difficulties which occur in the path of the chronogram-hunter. The intended date is doubtless 1657; neither couplet agrees, one makes 1557, the the other 1707, and both agree literally with the original print. The error rests with either the author or the printer. It is often possible to correct a printer's error, but here I am unable to suggest the needful correction, and I have wasted some time in trying to rectify that of the author.

Nuptial poems addressed to Christopher Schellenberg, in a volume belonging to the Rev. Walter Begley, having for its title, 'Christophori Schellenbergii Annebergensis carminum nuptialium, libri duo.' No date or pagination. The following chronograms occur—

Tempus nuptiarum.
ChrIstophoro ConIVnX sCheLnbergo VbI ContIgIt anna,
LVX septeMbrIs IIt ter noVa bIsqVe qVater. } = 1539

i.e. When Anna became a wife to Christopher Schellenberg, the new light of September had departed three and twice four times (on the 11th September).

Near the end of the volume another marriage is thus noted; the chronogram is printed in capital letters all of one size, the date letters are not specially distinguished as I print them—

Dimetron Tetrastichon, continens tempus nuptiarum, nobilissimorum et virtute ornatissimorum Henrici de Schleinitz Saddani, Justinæ Joannis de Ponica, F. Anno 1563. (Continued on next page.)

LVX VICIes et seXIes oCtobrIs orbI hVIC
fVLserat IVstIna DIgnos qVanDo se InIbat henrICI } = 1563
thoros.

FUNERAL orations and dirges relating to persons of note in Germany in the sixteenth and seventeenth centuries. Eight volumes of tracts (British Museum, press-mark 12301. dd. 1-8.), labelled, 'Orationes funebres et Epicedia illustrata.' A dull subject, but in some respects interesting and curious, with an occasional passage of a cheerful character, such, for instance, as a marriage. I notice those only which afford chronograms, and they are not numerous.

Vol. ii. Tract 4. Parentalia reverendo viro D. Philippo Heilbrunnero (Doctor of Theology) facta a Georgio Cleminio. Ulm, 1616. No pagination. Among a number of 'Carmina lugubria' concerning this good man, Philip Heilbrunn, we find on sheet G, 'Eteostichon, Annum mensem diem, quo ex hâc vitâ decessit, ætatem etiam, et mensem in se continens,'

Vt Vaga phryX eIs VbI It soL sIJDera brVtI,
Mors rVpIt VItæ fILa, phILIppe, tVæ. } = 1706
Honoris et amoris ergò scripsit Nicolaus Kirchmair,
Monhemio Palatinus, Die 20 Aprilis Anno à
Virginis partu
assere qVæso tVos, ChrIste theanDre, ManV. = 1616

The first of these two chronograms is made up thus—

The year of his death is mentioned as . . .	1616
In April the fourth month	4
The seventeenth day of the month	17
His age is mentioned in the following doleful sentence as nearly 70, say	69
	1706

The title-page mentions of him:—'Qui xvii. Aprilis calendarii novi, anno Christi mdcxvi. annos prope septuaginta natus, ex hâc misera et calamitosâ vitâ in beatam illam et sempiternâ lætitia affluentem commigravit.' Observe the unusual spelling of the word 'sidera' ('sydera'), here printed in the manner occasionally seen in Continental books; the letters IJ = 2 are necessary to the chronogram.

Vol. iii. contains a song of mourning for the death of Ægidius Hunnius in 1603. 'Threnologia de vitâ, rebus gestis et tristissimo simul ac beatissimo obitu Ægidii Hunnii' (doctor of theology at Witteburg). Autore Leonharto Huttero. Witteburg, 1604. At page 50 an elegy concludes with this

Ετεοστιχον.

hâC IaCet egIDIVs CLarIs VIr DotIbVs aVCtVs
hVnnIVs In terrâ, Cætera saXo refert. } = 1603

Vol. vi. Tract 2. On the life, occupations, and death of Martin Chemnitz. 'Oratio de vitâ studiis et obitu reverendi . . . Martini Chemnitii doctoris theologiæ . . . Autore Joanne Gasmero.' Printed at Chemnitz (?) 1588. On the last page is this

Ετεοστιχον.

PREConIDeLIs obIt ChrIstI heI gottfrIDVs, Vt aLtVs
LanIgerI peCorIs CynthIVs astra qVatIt. } = 1587

This relates to Jacobus Godfridus, a notable man at Chemnitz.

Tract 3. 'De vitâ et morte Casparis Wildii.' Tübingen, 1584. The last page contains the following chronogram and acrostic verses—

Distichon.

Containing the place, year, month, and day of his death.

seXta DIes febrVI fVLgebat In aXe CorVsCo,
In tVbIa eXtInCtVs VVILDIVs Vrbe IaCet. } = 1584

Epitaphium ejusdem.

Hâc jacet exiMius conteCtus Wildius Vrnâ
Inclyt A quem vitA fama sVperstes habet
Consiliis maGnis DucibuS qui profuIt almis
In primIs PatrI, Dux Ludovice, tuo.
Aspexit miSeros mAnsueto corDe benignus,
Canden Ti cunctis pectoRe Iustus erat.
Ex totoque DEum colVit conamine cVjus,
Tandem sed meRitò, Sydera Summa colit.

Majores literæ hæc verba continent.

Hic iacet magister Casparvs VVildivs.

The distich chronogram.

i.e. The sixth day of February arose in the gleaming sky, (when) Wildius lies dead at the city of Tübingen.

His epitaph.

The renowned Wildius lies hidden in this tomb—he whom splendid fame regards as a survivor in life—he who was of service to great Dukes by his genial counsels—and chiefly to thy father, O Duke Lewis.—The kind man regarded the unhappy ones with a tender heart,—he was just to all with the warmest feeling.—He served God to his utmost endeavour; at last, and deservedly, he dwells in the highest stars (in heaven).

The large letters compose these words—

Hic jacet Magister Casparus Wildius.

i.e. Here lies Master Caspar Wild.

Vol. vii. A tract, among others, on the death of John Rudolph Westen, doctor of theology. Basle, 1685. At page 80 is an elegy, 'Planctus super obitu piè in Domino defuncti patrui;' with some verses, which are followed by these lines to his uncle and his wife (?)—

Lectissimo conjugum pari.

eX Voto Vos Vna DIes ConIVnXIt aMantes. (nuptualis.) = 1643
LVXIt et eXtInCtos hebDoMas Vna sIbI. (annus emortualis.) = 1684

Scilicet unanimes qui tot vixistis in annos,
Vultis et æternâ pace, simulque frui.

i.e. To the most choice married couple.

Ye loving ones, one day joined you by a vow. So one week shone on them extinguished. Certainly as ye lived in harmony for many years, so ye would desire to enjoy eternal peace together.

(The first chronogram line gives the year of their marriage, the second that of their death.)

Tract 7. The title is briefly as follows—'Lacrymæ Lectianæ, seu de . . . principis Friderici Mauriti Anhaltini vitâ et obitu . . . oratio Jac. Lecti . . . 17 kal. Nov. 1610 . . . in academia Genevensi.—Soteropoli Anhaltinorum,

Anno Verbi in carne exhibiti
sors prInCIpIs In ManV præpotentIs DeI est.' = 1611

There are many odes and elegies on the premature death of the prince; the first, at page 31, consists of ten lines, commencing, 'Da veniam generose puer,' the last line ending with 'veniam da generose puer,' and signed 'Iacobus Lectius.' Another elegy addresses him as 'Floscule,' and 'Fortunate puer,' all treating him as a boy. The colophon is

SOTEROPOLI
Typis Dörferianis
ANNO
sors hoDIe MIhI; Cras VenIet tIbI. = 1611

Tract 12. 'Facula nuptialis.'

Boni ominis ergo
ex debito Amore, Honore accensa.
Ratisponæ 1658.

(On the marriage of Rochus Roselius, a man of high family at Nuremberg, with Catherine Kerscher, daughter of a distinguished person at Ratisbon.) The title-page is full of compliment and adulation, and the tract is filled with poems and epithalamia by various writers. That one, numbered xiv., consists of ten pages of verse, with a 'Labyrinth-square,' which seems to be incorrectly printed, and obscure as to meaning; it consists of fifteen lines, with a large letter S in the centre, from which the reading is to commence with the word 'Sic.' It is signed and dated thus—

Hæc Nobilissimis Sponsis Patronis æternùm
Venerandis humillimè obtulit.
Devotissimus cliens
In Nuptialibus gaudiis.

MaII qVarta DIes apparet soLe beato,
sponse serene sona, sponsa serena Cape. } = 1658

Tract 15 is to the memory of John Wolffgang Grunewald, a distinguished man at Ratisbon, who died of a severe illness, 'gravissimo morbo oppressus naturæ debitum reddidisset,' 18 kal. Dec. 1684. Among several pages of verse is this

Eteostichon lugubre.

EHEV IAM NOBIS LETHO SVRREPTVS ACERBO
DEFENSORQVE POTENS EXIIT ORBE PATER! } = 1684

i.e. Alas now, snatched away from us by bitter death, a father and a strong defender has departed from the world.

Vol. viii. Tract 7, on the death of Lewis VI., Duke of Bavaria and Elector Palatine, 'Epicedia in obitum . . . Ludovici S. R. I. archidapiferi et Electoris . . . Ducis Bavariæ . . . Qui piè placidèque ex hâc vitâ decessit, anno salutis 1583, 4 Idibus Octobris.—Heidelberg, 1583. (*i.e.* 12th October.) Conscripta a diversis authoribus,' etc. Distichon continens symbolum et annum obitus ejusdem.

Then follow six of the chronograms, which are given in my book *Chronograms* (published in 1882), page 125, but in somewhat different order. Then on another page of tract No. 7 is the following—

Distichon annum, mensem, et diem, quibus illustrissimus Elector humanis rebus exemptus est, comprehendens,

OCTOBRIS BIS SEXTA DIES VBI FVLSERAT ORBI,
CŒLESTI, ELECTOR, SEDE, RECEPTVS, OBIIT. } = 1583

'Aliud ætatis annum continens.' (Not a chronogram, but giving his age as forty-four years.)

Ter denos quatuorque annos, duo lustraque postquam
Complêras, superos, Dux LVDOVICE petis.

i.e. A distich containing the year and day in which the most illustrious Elector was relieved from human affairs,

When the twice sixth day of October shone in the world, the Elector died, being received at the celestial throne.

Another distich containing his age (not a chronogram). Three times ten years and four, and two lustrums furthermore, thou, O Duke Lewis, didst complete, and thou seekest the higher regions (heaven). His age is thus made forty-four years. He was born in 1539, and he died in 1583.

Tract 6. An oration on the funeral of Leonard Engelhart of Tübingen. 'Martini Crusii . . . oratio . . . de vitâ clarissimi et doctissimi viri Leonhardi Engelharti pronunciata XV. Aprilis, CIↃ. IↃC. III. (Tübingen, 1603.) On page 48 is

Carmen

Annum mensem et diem mortis complectens

TER SEX ET QVINOS AVGVSTVS ABEGERAT ORTVS:
ENGELHARTE SENEX, FATA GEMENDA SVBIS. } = 1602

i.e. A verse including the year, month, and day of his death.—August

had driven away twice six and five sunrises, when thou, O aged Engelhart, dost undergo thy lamentable fate (or, in plain words, he died on the 17th August 1602).

Vol. 1, tracts from 1560 to 1605.
Vol. 4, „ „ 1633 to 1768.
Vol. 5, „ „ 1560 to 1730.
} These do not contain any chronograms.

A curious and rare book in my possession, printed at Pesth in Hungary, in the year 1818 (8°, pp. 130), consists of 218 short Latin poems or complimentary verses addressed to persons living at that time, by Emericus Danits, ex-Regius-Professor at the University of Pesth. The poems are in hexameter and pentameter metre, and each contains one or more of those verses in chronogram. The collection was privately printed by the professor, for distribution among his friends, and it is noticeable as a late instance of the practice of writing chronograms. A copy of the work is very seldom to be met with even in the land of its production. The poems contain 317 chronograms; the subjects, however, are not of any special interest, and a few extracts will suffice to show their general character.

The title-page is very simple. It contains only these words—

CHRONOSTICA
EX-PROFESSORIS REGII
EMERICI DANITS.]
Pesthini,
Typis Joannis Thomæ Trattner.
1818.

} = 1817

On the back of the title-page, the author addresses Zoilus, a name that may be taken to mean a real or supposed critic of the work. The actual Zoilus flourished about B.C. 400.

AVCTOR
PRO
LIBELLO SVO
AD ZOILVM.

} = 1817

Zoile! Quod voto; si forsan quæris acumen;
NON SVBSCRIBO TVO; DA VENIAM: HOC CAREO. = 1817
Candida vota sinu niveo comprensa videbis;
NAM BENE SINCERVS CANDOR ACVTA FVGIT. = 1817
In Latiis numeris ut præsens prodeat annus:
HOC FVERAT NOSTRÆ CALLIOPES STVDIVM. = 1817

The work is dedicated to Ferdinand I., Emperor of Austria and King of Hungary, in a poem of sixteen lines, of which two are chronograms. After this, some verses follow, at page 4, addressed to the Archduke Joseph on 18th of April—

Gloria Apostolici, Pro-Rex celsissime, Regni;
DeLICIÆ hVngarICI (stIrpIs aMor) popVLI! = 1817
Ortu festivæ, dulcis Patria excita, lucis,
gaVDIa De pVro CorDe reVeCta CanIt. = 1817
Dant tibi turba toga, dant vota sagoque Verendi,
hIs neCtas, qVæso, qVæ saCra MVsa DICat. = 1817
Prospera sæcula agas; agat et lectissima Princeps,
haeC CeLsI geMInant: orDo, statVs popVLVs! = 1817

It is explained in a note to the seventh line, that Divine Providence ruled otherwise. Hermina, the wife of the Archduke, having given birth to twins, 'mascula et femella,' died at Buda on the 4th September.

Verses at page 19, to Emericus Kelemen, a learned professor of science, and a legal functionary at Pesth, 5th November—

Doctrina Juris Patrii, celeberrime Doctor,
qVæ DICat hoC festo, sVsCIpe, MVsa rogo. = 1817
Concedat, doctos post lustra per octo labores,
fLoreat InCoLVMIs Vestra seneCta, DeVs! = 1817
Hæc tibi votorum, niveo de pectore, gratus
offert, ter CLaro MVnera DIsCIpVLVs! = 1817

Verses, at page 64, to Georgius Bertalan, a most deserving clergyman, 'pro transmisso 1 Sept. melioris notæ vino.' (For having sent some rare good wine to the author)—

Largiris munus, quo non mihi gratius ullum;
aDDItVs est baCCho DIVVs apoLLo bene! = 1817
Hoc lassa ad versus animatur munere vena,
IsthoC De saCro Metra LIqVore fLVVnt! = 1817
Grates cum voto capias pro munere: Baccho
gVtta CaDos pVro MILLe, preCor, trIbVat! = 1817

Verses, at page 68, to Joannes Nepomuk Horvath, 'Ordin. Cisterciens: presbyter, in Gymnasio Quinque-Eccl. II. Humanit: professor,' 18th June. He succeeded the author in the professor's chair at Pesth University.

Et mea, Successor, pro festa luce, docendi
Horvath, officio suscipe voto pia.
Di! te florentem per prospera secula servent,
Sintque tibi faciles in tua vota, precor!
Hoc avet e niveo tibi pectore cultor Amicus,
hoC aVet orDo saCer; MVsaqVe; reLLIgIo! = 1817

Verses, at page 74, to John Nepomuk[1] Hainer, 'Comitis Antonii Battyán Frumentarius,' 15th June—

Gaudeo! Festa dies nitido splendescit ab axe,
Hainer, Patroni, Nepomucene, tui!
Tu, Conjux; soboles, per secula vivite fausti,
TE PRECOR, ET CRŒSVM DEXTERITAS FACIAT! = 1817

Verses, at page 76, to Paul Csánk, professor, on his marriage—

Christi lege tibi, Csánk, jungitur innuba Virgo,
Ut consors vitæ, Paule sit illa tuæ.
Candida Consortes capiatis vota novelli,
Quæ vobis præsens lecta corona litat.
FELICES NVMERATE DIES PER SECVLA! VESTRA = 1817
Et, si fuerit binorum corpore in uno
Unum velle pium; mens, amor atque labor!

Verses, at page 82, to Joseph Holbling, who suffered very often from pains in his throat and stomach. ('Sodales apothecarius, gutturis et stomachi doloribus sæpius laborans.') xiv. Kal. Aprilis—

Tercentis sexaginta post quidque diebus,
Patroni, Holbling, sol festa tui revehit.
Gratulor! hancque tibi per prospera secla, Josephe
Ut revehat lucem lætus Apollo, precor!
Insuper opto: tuæ longæ vitæ, juvenile
ACCEDAT ROBVR GVTTVRIS ET STOMACHI![2] = 1817

Verses, at page 85, to Vilhelm Illéssy, 'auditor' in the School of Philosophy at Pesth University, 30th July—

Præterito tibi pro festo quæ Musa vovebat,
ILLA ETIAM NVNC DAT PECTORE VOTA SVO! = 1817

Verses, at page 89, to the Baron John Nepomuk Bézsán, who, at the age of eight years, was placed under the care of the author for his education—

Parvule, Bézsán! quem formandum suscipio, sis
FAC, QVONDAM VT PATRIÆ GLORIA CELSA TVÆ! = 1817
Numina, cum teneræ ætatis flore, ingenua ars, et
DENT, CRESCAT VIRTVS, NEPOMVCENE, PIA! = 1817
Te, Deus, hunc formem, Vires, pro Principe regno
CONCEDE, EXORO, CORPORIS ATQVE ANIMÆ! = 1817

Page 101 is a separate title-page to a supplementary part of the work, in these words—

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[1] John Nepomuk as a Christian name occurs frequently among the author's friends. The name John Baptist also occurs.

[2] The only instance known to me, of a chronogram alluding to these important portions of the human body.

CHRONOSTICA VOTIVA
PROFESSORIS
EMERICI DANITS. } = 1816

The verses, etc., are very much of the same character as those which are comprised in the preceding part of the work.

Verses, at page 104, to Valentin Vizer, a clergyman, 'Cath. Ecclesiæ quinque-Eccles. Canonicus, Literatorum Mæcenas,' 17th March—

Festa Valentini, Mæcenas, reddit Olympo
Phœbus; cultoris suscipe vota tui.
VIVE DIV VEGETVS SACRATÆ RELLIGIONI!
VIVE ETIAM FELIX ARTIBVS INGENVIS. } = 1816

Verses, at page 123, to Francis Nagy, a newly-made clergyman, 'in ecclesia FF. Miseric. primitias celebrans,' consisting only of these two chronogram lines—

PRIMITIAS, FRANCISCE, TVAS DESIGNAT HIC ANNVS, = 1716
IN CVNCTOS STERNAT MVNERA SACRA GRADVS. = 1716

Primitiæ is a service indicated by that name in the Roman Catholic Church. Other usual meanings are the first-fruits of the year that were offered to the gods,—the first year's profits of a benefice.

The last set of verses, at p. 124, is as follows—

Epitaphium
Leopoldinæ, natæ Nikl, Antonii Török, Spani Ligethiensis, consortis.
Pallida membra, Török, Leopoldinæ, genitore
Nikl, prognatæ, contegit iste lapis.
Præcoce sublatæ fato, lugensque, lubensque,
Consorti conjux hæc monumenta locat.

ISTHIC SITA EST
LEOPOLDINA TÖRÖK
GENITORIBVS NIKL
PROGENITA
OBIIT
QVARTA SEPTEMBRIS
ANNO ÆTATIS XXVII
SERVATORIS NOSTRI;
SVPPVTA. } = 1816

i.e. Here is placed Leopoldina Török, born of the family of Nikl. She died on the 4th September in the year of our Saviour; count it up!

A TRACT, probably a very rare one (folio), belonging to the Rev. Walter Begley, published at Tyrnau in Hungary, has a very conspicuous title-page, entirely in chronogram; it is a remarkable example, and therefore I give on the opposite page a facsimile of it. It may be read plainly as follows, in sentences, showing the date 1714 ten times repeated. The stars to be observed in the original are used to separate the chronograms. After such a beginning it is singular that the tract contains no other chronograms—

PALMA ÆTATIS QVATERNÆ RELIGIONI, CÆSARI, PATRIÆ AC LITERIS CONSECRATÆ, PANNONIÆ FLORESCENS, (SEU) = 1714
EXCELLENTISSIMVS GENERALIS BELLICVS, PRÆCLARIS VIRTVTIS, ET[1] STRENVVS VERÆ RELIGIONIS PROPVGNATOR, =
STABILE PIÆ FIDEI FVLCRVM, = 1714
CÆSARI, RELIGIONI, PATRIÆ, DEVOTA FIDELITATIS IDEA, = 1714
LVNATÆ GLORIOSISSIMVS DEBELLATOR GENTIS, = 1714
COMES STEPHANVS KOHARI HÆREDITARIVS IN CSABRAGH, = 1714
LÆTO PATRIÆ PLAVSV VTILITATI PVBLICÆ VOTIS SECVNDIS ELECTVS IVDEX CVRIÆ, = 1714
RECVRRENTE ANNVA SANCTI STEPHANI PROTOMARTYROS[2] DIE = 1714
A DEVOTISSIMA SIBI ET PIA CALLIOPE NITRIENSI = 1714
IPSO NATALI DIE METRICE SALVTATVS. = 1714

The construction of this title-page is somewhat intricate, a quality not unusual in Latin compositions of this character, and here it may be attributed to the exigency of the chronogram. This translation follows as closely as possible the arrangement of the original—

The Palm of the quaternian age consecrated to the Emperor, to the Country, and to Learning, beginning to blossom in Pannonia (Hungary). In other words—The most excellent warlike general, the strenuous champion of eminent virtue and of true religion, the well-established support of pious faith, the devoted representative of fidelity to the Emperor, to Religion, and to his Country, the most glorious opponent of the crescent-bearing nation [the Turks], hereditary COUNT STEPHEN KOHARI of Csabragh; by the joyful approbation of the country, by the wishes of those favourable to the common weal, chosen Judge of the Court, on the recurring annual day of St. Stephen the protomartyr, is metrically saluted by the pious, and to him the most devoted Calliope of Neustra, on his own natal day. (This mention of Calliope the muse of heroic poetry, must be taken to mean that she represents the poetic talent of the University or Academy of Neustra.)

Then follows a prose Latin address to the illustrious Count Kohari by the college of Pious Scholars of Neustra (in Hungary).

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[1] The first word AC in the seventh line of the original title-page is, no doubt, the author's error for ET, because the chronogram as it stands makes the date 1810. The two words are convenient alternatives where 100 more or less is wanted, and here the author has used the wrong word to express the conjunction *and*. I have altered it in the above place to ET. There is still an error, which may be corrected by reading the word SEU as SEV, but that brings the chronogram to 1715.

[2] The letter Y counts as II = 2.

PALMA ÆTATIS QVATERNÆ
RELIGIONI, CÆSARI, PATRIÆ, AC LITERIS CONSECRATÆ,
PANNONIÆ FLORESCENS.
SEU
EXCELLENTISSIMVS GENERALIS BELLICVS,
PRÆCLARIS VIRTVTIS,
AC STRENVVS VERÆ RELIGIONIS PROPVGNATOR.
STABILE PIÆ FIDEI FVLCRVM.
CÆSARI, RELIGIONI, PATRIÆ, DEVOTA
FIDELITATIS IDEA.
LVNATÆ GLORIOSISSIMVS
DEBELLATOR GENTIS.
COMES STEPHANVS KOHARI
HÆREDITARIVS IN CSABRAGH.
LÆTO PATRIÆ PLAVSV
VTILITATI PVBLICÆ
VOTIS SECVNDIS ELECTVS
IVDEX CVRIÆ.
RECVRRENTE ANNVA SANCTI STEPHANI
PROTO-MARTYROS DIE.
A
DEVOTISSIMA SIBI ET PIA
CALLIOPE NITRIENSI.
IPSO NATALI DIE
METRICE SALVTATVS.

TYRNAVIÆ Typis Academicis, per Georgium Andream Rodén.

Next follows an applause or salutation to him arranged in a series of four poems (12 pages) in Latin hexameter verse, in groups under the titles of the four ages, as alluded to in the title-page. I. 'Ætas aurea Minervæ sacra,' in the classic style. II. 'Ætas argentea religioni consecrata,' in a metaphorically religious style. III. 'Ætas ænea Gradivo dicata,' in the heroic and warlike style. IV. 'Ætas ferrea Cæsari et patriæ immolata,' relating to Kohari and his patron, the reigning Emperor of Germany and sovereign of Hungary.

Then follows an hexameter acrostic in 158 lines, formed on this sentence—

Excellentissimvs ac illustrissimvs Dominvs Comes Stephanvs Cohari de Csabrag regni Hvngariæ meritissimvs ivdex cvriæ scholarvm piarvm fvndator gratiosissimvs vivat Deo et patriæ.

i.e. The most excellent and illustrious Lord, Count Stephen Cohari of Csabrag, of the kingdom of Hungary, the most deserving judge of the Court, the most gracious founder of the pious scholars, may he live to God and his country.

This acrostic has nothing to do with chronograms (as is sometimes the case), there is however an occasional companionship between the two sorts of composition; but apart from such considerations this one deserves special notice because it is the longest I have ever met with during many years of research; I have given some examples of what I once thought were long, in *Chronograms*, pp. 320, 322. This one consists of 158 alliterative lines. The title to it may be thus translated—*A birthday applause drawn out in a poem with every word acrostically significant.* It is as follows—

APPLAUSUS NATALIS
CARMINE CEPHALONOMASTICO DEDUCTUS.

*Exhilirans	Eos	Exurgat	Et extulit	Errans
Xiphia,	Xantippo,	Xerxi,	Xilocinnama	Xanthus
Conduplicet,	Concinna	Charis	Clypeata	Curuli
Excubet	Exultans,	Excelsas	Exprimat	Echo
Laudes,	Laurigeras	Lauros	Lunetque,	Litetque
Luna,	Leoninis	Latè	Lassata	Lacertis.
Extolle	Eximios	Effectus	Ensis, et	Effer
Nomina	Navifrago	Nunquam	Nigrore	Notanda
Terpsichore,	Triplicante	Tono	Tripudia	Terris
Ingemines:	Illustre	Iubar pia	Iubila	Iunge
Suaviloquo	Stephano;	Supremo	Subdita	Soli
Sidera,	Sidereæ	Syncerè	Serta	Salutis
Implorent:	Immune	Iovis,	Iustumque	Iuvamen
Magnifico	Meritis	Marti	Mea Musa	Ministros

* These stars are not in the original, they are added to mark the commencement of the acrostic words.

Votorum Versus Variat, Variando Videndos
Sexcentos Soles, Sexcentaque Sæcula Spondet.
*Aulas Angelicas Aspiret, Adoret, Ametque
Cor COMITIS! Cœli Charam Celebretque Cohortem.
*Interitum Infaustum Ignores Illustris Iniquam
Lernam, et Lethales Laqueos Libramine Lègis
Linquas, Lucrosam Luctam Lege lance Laboris.
Vitator Vitii Vanæ Vacuusque Voluptæ,
Submissè, Suavis Sacrarum Stella Scholarum
Terrebris Tuto Tutamine Tensa Thyestis
Robora, Retribuet, Reddet, Rectumque Rependet
Iustitiæ Iustus Iudex, et Iubilus Ingens
Substituet Stabiles Soles Sine nube Serenos.
Suaviloquum Sermone; Solum, Stellisque Superba
Intrepidè Invictam, Iusto de Iure, Iuventam
Miratur Moles: Morum, Mentisque Modestæ
Virtutem, Vero Vitam Vegetante Vigore
Suspicit, et STEPHANO Sociat sacra Signa Salutis.
*Deliciis Divûm, Duplici Diademate Dignus
Omnibus Officiis, Optatus Ocellus Olympi,
Munera Metrorum, Mansuetâ Mente Meorum
Inspicias: Iusto, Iugique Iuvabere IESU
Nomine, Nestoreis Numeris Nova nomina Nectet
Virtus; Veridico Volitabunt Vincula Versu,
Sicque sacro STEPHANI Statuent in Sydere Stemma.
*Cœlicolûm Celebrande Choris, Croceaque Corollâ
Ornande, Omnigenos Oris Orientis Odores
Mittens; Mirandâ Mens Majestate, Modesta
Exhibet Eloquia; Enat, et Ex effrænis Erynnis
Scyllis, Sydereæ Semper Sociata Saluti.
*STEPHANE Supremi Solis Spectabile Sydus:
Turcarum Tragicus Terror, Tranquilla Tenebis
Emporia, Empireis Ensis te Extollet Ephœbis.
Perge pias Pietate Pari Plantare Palæstras!
Hostes Horribiles, Hydrarum Hebetabit Hiantûm
Ausus: Austeras Auras a te Aureus Aether
Naufragio Nectat, Nunquam tua Nomina Næons
Velet! sed Velet Virtus Vigilantia Vultum
STEPHANI, et in Superûm Securam Sede Salutem
*Concedat COMITI! Clangens io! Curia Cœli
Ocyùs Optatis Occentibus Ornet Ovantem.
Hæretici anne Horretis Herum? hic Herculis Hyllus
Auferet Altivolos Ausus, Armatus Apollo
Retrudet Rictus Reboantûm Robora Regum
Inferi, et Intrepidè Imperium Impugnabit Inundans.
*Dæmona Debella: Dabitur Defensio Divûm:
Exulta! Eludas Erebum Exemplaris et Expers
*Crimine. Clarificant Claros Certamina Campos,

STEPHANE Sanguineis Scenis quos Sæpe Sacrabas,
Antevolans Alios, Armorum Accommodus Arti:
Belliducem Bellona Boans, per Bella Beatè
Regantem in Regno Resonat, Radiisque Rosarum
Ambit, et Ante actos Annos Acclinis Amœnat
Gratia. Gaudentis, Generosæ Gloria Gentis
*Resplende in Regno! Rutila! e Regnoque Repelle
Ecclesiæ Exogos Elegos, regno Exulet Error!
Grandisonâ, Generosa Gœris, de Gente Gehennæ
Nescito Noctes! Natum tua Nomina Numen
Inserat Imperio! Iustis te Iungat IESUS!
*Herculeos ex Hoste Habeas Herois Honores:
Vultus Vafritiæ Vafros Victurus Vlysses,
Nestoreis Numeris Numera nova Nomina Nestor.
Gaudenti es Genio Generis Gangetica Gemma,
Accelerans Alacres Animos, in Adonidis Arma:
Rite refer Rosea, et Recreantia Rite Reporta
Iudicis Illicia: Involvas Inimicus Iniquos
Ærumnis Æquis; Æternas Ætheris Ædes
*Magnanimus Martis Miles, cum Munere Martis
Expugnes, et Emas, Epulis Epulandus Egentûm
Res Regni Rectæ Restaura Relligionis
Impulsu Indociles, Ignaros Instrue: Inermes:
Tartareas Technas Temnas, Teneasque Triumphos.
Insidias, Inimicus Iners, Immo Insidiator
Solifugus, STEPHANI Sternitque Struitque Saluti;
Sedes at Superæ Sanctum Servantque Sonantque.
Inter io! Ioviale Iubar, jubar Inclyta Iuno
Marte movet Merito Marti Monumenta Ministrat
Virtutum; Versu Volitante Vigetque Viretque
Strenuitas STEPHANI Superis Sociata, Sacrata.
*Iustus Iniquorum Iudex es, Iupiter In te
Veridicâ Virtute Viget, Veneranda Videndo
Dona deûm. Dilecte DEO! Diadema Ducale
Eripe, et Extensos Ellops Exhorreat Enses
Xanthoi Xerxis; Xenia, et Xilobalsama Xanthi
*Contribuant: Charitates, Cœlestia Castra, Chorique
Voce Verecundâ Vegeto, Virtute Venusto,
Rectori Regni, Recinant, Roseumque Repingant
Iudicis Intuitum, Immortalis, et Inclytus Ibis
Æmulus Ætati Ænææ super Æquoris Æstus;
*Stellegeris Superum Scenis Super æthra Stuporem
Causabis: Charitum, COMES es, Charissima Cura.
Hungariæ Hæreticos Hostes hic Hectoris Hæres
Omnes Occiduas Orbos, O! mittat ad Oras
Lucti sonis Laribus Lætum Lætare Locetque
Aut animis Abolens Astus Adducat in Astra!
Reptile Respicias Regnum, Refractu Reforma

Vitupera	.Vanos,	Virtute	Viriliter	Vrge.
Mundus	Miretur,	Mirentur	Marmora	Mille
*Præclarum	Pugilem,	Pentheum	Pectore	Purum.
Invidus	Ixion	Infernâ	Immugiat	Irâ
Altivolis	Altas	Alis	Ascendit ad	Axesen
Regni,	Ritè regens,	Regnum sub	REGE	Reflorens
Vngariæ, cui	Vera	Vovet	Victoriâ :	Vivat !
Menses	Millenos	Mundique	Marisque	Monarcha.
*FUNDATOR	Flore !	Floræ	Florente	Favore
Virginis ! hæc	Vitæ	Variet	Velamine	Vultum !
Nubi ferusque ;	Necis	Nigror nec	Nobile	Nomen
Dedecoret,	Dilecte	Diis,	Dilecte	DUCI que
ASTRIACO :	Augustos	AUGUSTI	Accendis	Amores.
Tentabit	Trux terra	Tuos	Tumulare	Triumphos
Ortus	Olympiacis	Oris	Offundis	Odorem,
Rectis, quem	Reddunt	Radiis	Refracta	Roseta.
*Gestit in his	Gentis	Genius,	Gentemque	Gementem
Recreat, et	Rectos	Refovet,	Repletque	Relictos ;
Angelicis	Actis velut	Alâ	Ascendit	Ad astra.
Translatus	Tandem e	Terra haud	Terrestre	Tenebis
Imperii,	Immortalis,	Iter : nam	Iudice	Iusto
Oblectans, et	Ovans,	Oleis	Opulentus	Olympus
Suscipiet	STEPHANUM ;	Solium	Solisque	Supremi
Immortale	Iubar	Iunget	Iovis inclyta	Iuno
Syderei,	Supera	Securam in	Sede	Salutem
Servabit,	Superi	STEPHANO	Solatia	Spargent
Iustitiæ	Invigila	Iustè esto	Iustus,	Iniquis
Mansuetè	Miti	Medicari	Mente	Memento
Vir	Virtute vire !	Virtus	Viridaria	Vitæ
Stellatæ,	Stabilis	Solidæ	Sacro-sancta	Subibit.
*Vota	Vovent	Vitam	Vivâ virtute	Virentem
Illustri	Indigetis,	Iustoque	Iuvamine	IESU
Virtutis	Veræ	Vitâ	Vegetante	Vigore
Anguineè	Astutos	Ausus	Ardoris	Aviti
Tolle	Triumphales	Tædas	Teneasque	Trophæa.
*Dulces	Delicias	Divûm	Diadema	Decorum
Excipias,	Electus	Eas ex	Extera	Eremo
Oras	Occiduas,	Orientesque	Orbis	Obibis
*Eximio	Eloquio :	Ecclypsim	Evitabis	Edacem
Te titulosque	Tuos ;	Transnabis	Tramite	Tuto
*Pugnantis	Pelagi	Per	Præstigiosa	Perícla
Affluat	Agnatis	Animans	Augustus	Ab austris
Titan !	Tutamen	Tribuat	Tutela	Tonantis !
Resplendens	Radius	Redolens	Rosa rite	Reflore !
Innocuos	Inter,	Iustosque :	Intrabis	In almi
Ætheris	Æternas	Ædes,	Æquissimus	Æson.

AD MAJOREM DEI GLORIAM.

And thus ends this curious work.

THE following song (jocose poem) was transcribed from the original in the Royal Library at Brussels (press-mark 25007. A.) by the Rev. Walter Begley. It is the only example I have met with of extended chronogram verses in the Dutch (or Flemish) language. It may be described as a song in celebration of some auspicious events in the life of Mr. Billoen, having regard especially to his conservative tendencies in favour of what are called aristocrats. The auspicious events might have been his appointment to a legal post of significance, such as being chosen as a deputy to one or other body. Perhaps the history of Louvain or its university might be of assistance. In 1792 and 1793 the agitations of the revolution spread to Belgium, and in the church of St. Peter at Louvain some representative men for the Council of Louvain, or the revolutionary Parliament, were chosen in opposition to other movements. (Mr. Van Stralen of the British Museum Library has kindly suggested the foregoing explanation. A full translation is obviously undesirable.)

AEN PHILIPPVS ENGELBERTVS VANBILLOEN
VERMAERDEN EN VERHEVEN WETZ-LEERAER } = 1793
GEZAIVG.

L'air de l'impressario, ou le directeur dans l'embarras.

(The letter Y counts as II=2, and W counts as VV=10, in the chronograms.)

IN ONZ TYDEN
VAN VERBLYDEN
KREYGEN WY HIER NIEV WE VREVGT
TOEN GELEERTHEIT
GEEN VERKEERTHEIT
WORTGECROONT VOOR WAERE DEVGT. } = 1793

KWAEDE LEEREN
ZVLLEN KEEREN
HEEL EEN RYK OOK IN RVIEN
BETER ZEDEN
KONNEN STEDEN
EEVWIG 'T PEYS-GROEN LAETEN ZIEN. } = 1793

TROTSIGHEDEN
NIEVWIGHEDEN
ZYN LEITS-BAEN TOT TYRANNIE
GRYSE WETTEN
ZVLLEN SETTEN
GRONT AEN D' ARISTOCRATIE. } = 1793

WILT NV PLEITEN
ZONDER SPEITEN
LANDES RECHT IS NIET BILLOEN.
VOOR ONS RECHTEN
LEERT V' VECHTEN
ONZE KLEINE VAN BILLOEN. } = 1793

EEN BORT-LEKKER
MAL WETZ-GEKKER
KAN NV IN ZYN PAUVRETÈ
PLATTER GEKKEN
PODEX LEKKEN
'T IS IN ZYNE LIBERTÈ. } = 1793

VIVAT LOVEN
GOD VAN BOVEN
WEYZT ONS BETER MEESTERS AEN.
NV GOEN RECHTEN
EN KERKS ECHTEN
HANGEN HET OVT HEKKEN AEN. } = 1793

PEETER MANNEN
LIGT U' KANNEN
HIER PAST' ER EEN TEVGSKEN OP:
LAET V' KEE'LEN
NIET VERVEE'LEN
VULT U' PENS TOT AEN DEN KROP. } = 1793

Ander gezang.

VAN BILLOEN DOET ZEGENPRÆLEN
ONZE UNIVERSITEIT
LAETEN WY NU KROONEN HAELEN
VAN EEN THEMIS EERNST BEREIT. } = 1793

NV IS ONS DEN DAG VERSCHEÉNEN
VAN EEN KLAER EN HELDER ZON
VOORT BOOSZWIGTEN, GOET VERHEÉNEN
ZEGT U' LES IN T' PANTHEON. } = 1793

Toe Maetje.

GELVK AEN D' UNIVERSITEYT
GE HEYLIGT DOOR HAER KIEZEN
OP ZVLK GEKIEZ PAZT GEENEN NEYT
VOLDAEN IS HAER VERLIEZEN. } = 1793

ix Julii
Tot Loven. by P. Corbeels, Boekdrukker.

A SMALL 4° tract, consisting of eight pages, in my possession, begins thus—

OPGEDRAEGEN AEN DEN PATER
VAN D'ALEXIAENEN,
BROEDER

JOSEPH LEMMENS;

Op zynen Naam-dag den 19 *Maerte*
als men schreef:

VVIe VVILt Dat VVeL sCHenken ?
broeDer engeLbertUs De bruYne. } = 1794

Then follow 142 rhyming lines with these chronograms at the end, all in the Dutch, or Flemish, language—

JAER-SCHRIFT.

VVeet U DIt gegeVen VVort Door
De CeLLebroers, gezeYt
aLeXIaenen. } = 1794

ANDER JAER-SCHRIFT.

VVant Leest UYt naeM Van aL
DIe VVeL VVILLen. } = 1794

DOBBEL JAER-SCHRIFT.

1794
1794
Is UYtgeMaekt In VYf MenUten,
VVonDer VeeL MoeYte. } = 3588

This tract, without title-page, date, or imprint, is a congratulation in verse to a Dutch gentleman on his election into a certain brotherhood. I am indebted to Mr. Van Stralen of the British Museum Library for the following translations of the chronograms, etc.—

Dedicated to the Pater of the Alexianen Brother J. Lemmens, on his name-day, March 19*th, when people wrote:*

Who is willing to present this?
Brother Engelbertus de Bruyne.

Know that this is given by the 'Cellebrothers' called Alexianen.

For read in the name of all that wish well.

It has been made in five minutes,

Wonderfully much trouble.

A doubt has been suggested as to the intention of the writer of the last line of the chronograms. The literal translation is given; but

by substituting for the Dutch word 'wonder' the word 'zonder,' the English translation would be, 'without much trouble,' and so, perhaps, nearer the mark. However this may be, the substitution would spoil the chronogram, by making it ten years less than the required date. The word is right as it stands, if taken ironically. The whole poem would probably be a very poor affair if turned into English. The letters V count as II=2 in the chronograms.

MISCELLANEOUS CHRONOGRAMS CONCERNING EUROPEAN WARS.

THIS chapter contains some miscellaneous chronograms which do not conveniently fall within any other group in the present volume. They commemorate persons, places, and events of a very disturbed period of European history, such as the siege of Vienna and the city of Vienna itself, the Thirty Years' War, the fortress of Temesvar in Hungary, etc. etc. These chronograms, and the poetry in Latin which usually accompanies them in the original print, are exceedingly curious, while they illustrate and adorn many passages of history that were of intense interest to the inhabitants of the countries affected by the events.

THE SIEGE OF VIENNA, ETC.

A CURIOUS volume in my possession, containing 112 pages of Latin laudatory poems and verses, addressed to the various notable personages from Pope Innocent XI. and the Emperor Leopold I. downwards, who were connected with raising the siege of Vienna[1] and the subsequent expulsion of the Turks from Hungary; followed by vituperative verses about the Turks themselves and others, from the Sultan downwards. Chronograms accompany the poems and verses. Some are laudatory, and some descriptive of circumstances, and all make the date 1688, which was probably the

[1] See also my former book on *Chronograms*, pp. 130-132.

date of the book. The siege of Vienna was in 1683, and the conquests over the Turks in Hungary took place mostly in 1688. There are 156 chronograms scattered through the poems. I have made some extracts from the text to afford occasional needful explanations of them. The title-page is missing, as also whatever may have preceded page 3. I do not know of any other copy of the volume, and it is difficult to discover any, in the absence of the title-page, and without any knowledge of the author's name or place of publication. All the chronograms are contained in the following extracts:—

At page 3 a laudatory poem to the Pope Innocent the Eleventh has this title—

INNOCENTIVS XI.
DE
RESTITVTO INTEGRÈ FERÈ ET PLENÈ
PANNONIÆ TOTIVS
REGNO
BENE MERITVS. } = 1688

i.e. Innocent the Eleventh, well deserving for the restoration of the kingdom of all Pannonia (Hungary) almost entirely and completely.

The poem is in thirty hexameter and pentameter lines, addressed to the Pope as the vehement promoter of the war, by which, with the assistance of Poland and Venice, the Turks were expelled from the territories of the empire of Germany, except a very small part ('parvula pars') of Pannonia. It is followed by these chronograms—

TALIS VTIQVE IN SPEM INTEREVNTIS VNGARIÆ DEBEBAT CREARI PONTIFEX. = 1688

QVI PANNONIÆ ET CHRISTIANIS AVXILIATOR FIERET ADVERSVS OTOMANNOS. = 1688

BELLVA VERÈ INSATIABILIS IN EXTERMINANDO È TERRIS IVRATO SVO HOSTE. = 1688

Io! PER DEI GRATIAM VIVAT GLORIOSVS PONTIFEX INNOCENTIVS. = 1688

The next poem is addressed to the Emperor Leopold I. He is encouraged to cast away all fear and resume the look of Cæsar (emperor); and is reminded that a comet with an exceedingly long tail first appeared on Saint Stephen's day to the city of Vienna, and betokened the success which happened on the same day in 1683, when the Turks abandoned the siege of Vienna. The title is—

LEOPOLDVS I. AVGVSTVS FELIX TRIVMPHATOR. = 1688

The poem is followed by these chronograms—

LEOPOLDVS AVSTRIVS VIVAT ATQVE IN ÆTERNVM FLOREAT. = 1688

DEVS VIRGO ET ANGELI PVGNANT PRO ROMANO CÆSARE. QVIS HOSTIS IN ORBE AVSVS ERIT EI RESISTERE? = 1688

AQVILA TESTE PROPHETIA R. PATRIS STRIDONII S. I. SVPRA LVNAM EXALTABITVR. = 1688

The next poem is addressed to John Sobieski, king of Poland, who rendered the most effective assistance to secure the success of the war. His numerous warlike exploits are enumerated, particularly those against the Turks. The title is—

IOANNES TERTIVS DEI GRATIA INVICTISSIMVS REX POLONVS. = 1688

The poem is followed by this chronogram—

VIENNA AVSTRIÆ AD EXTREMA VENIENS, À IOANNE REGE POLONIÆ GLORIOSÈ FVIT LIBERATA. = 1688

The next poem, a long one of about 270 lines, is to the Venetian republic, magnifying their historical greatness, and the naval exploits in the war under the leadership of Morosini. The title is—

REGIA ATQVE AVGVSTA VENETIARVM RESPVBLICA FŒDERIS INITI PARS TERTIA. = 1688

The poem is followed by these chronograms—

RESPVBLICA VENETA INSIGNIS ET PERENNANS ROMANÆ FIDEI EST ET FVIT PROPVGNATRIX. = 1688

MVRVS SEDIS APOSTOLICÆ QVO IN INTEGRÂ EVROPÆ REGIONE NON INVENITVR FORTIOR. = 1688

TVRCARVM DEI PROTEGENTIS ET IVVANTIS GRATIA EGREGIA PROFLIGATRIX. = 1688

AB HONORIO PAPA CHRISTIANISSIMÆ TITVLO ORNATA, QVIA RELICTIS ET SPRETIS HÆRESIBVS AB VNA ET VERA ECCLESIA NON RECESSIT. = 1688

QVÆ À PIO SECVNDO IN PLENO CONSISTORIO IN CÆTERIS ISTHOC HABVIT ELOGII BENEDICTI SINT FILII NOSTRI VENETI. = 1688

PERGITE O! PROCERES ATQVE TRIVMPHATORES VENETI INSISTERE HIS LAVDIBVS VESTRIS. = 1688

INTEGRÈ EJICIANTVR ET EXSTIRPENTVR EX MOREÀ INFIDELES BARBARI. = 1688

INNOCENTIVS XI. TRIVMPHI VESTRI SPE PLENVS ID PETIT. = 1688

OPPOSITA QVOQVE CANDIA, È JVGI SVI RIGORE AD VOS ET PRÆSIDIA VESTRA ANHELAT. = 1688

VESTRA, O VENETI ERIT ISTA INSVLA, QVID NOXIAS MORAS NECTITIT. = 1688

DEVS EXERCITVVM PRÆLIATVR PRO VENETIS. = 1688

ET LARGITVR IPSIS ROBVR ET VIRES ADVERSVS HOSTES SACRI NOMINIS IESV. = 1688

TVRCA FVRIT, VENETI PVGNANT, LIGA TRINA TRIVMPHAT: aD STYGIAS PROPERAT PORTA ORIENTIS AQVAS. = 1688

The next poem is addressed to one of the allied potentates in the war against the Turks, Maximilian Henry, Duke of Bavaria, Archbishop and Elector of Cologne, who, as a rare example among the

German princes, supplied at his own cost 6000 troops, and maintained them for six months. Both to him and to the 'Bavarian Lion' (the national symbol) a large measure of praise is accorded. The title is—

AVXILIARES COPIÆ VBIO-BOIAE DEVASTATO À BARBARIS PANNONIÆ REGNO SVBMISSÆ. = 1688

The poem is followed by these chronograms—

NIHIL IN TERRA DEO ET SVPERIS EST GRATIVS QVÀM SI IN TVRCAS PVGNAVERIS. = 1688

LEO VBIO-BAVARVS IN PANNONIÆ FINIBVS IRRVGIIT ET CORDA OTOMANNA PAVEBANT. = 1688

FORTIS DEXTERA IESV IN NOBIS FECIT VIRTVTEM ATQVE PRÆLIATA EST PRO NOBIS. = 1688

CVIVS DIVINO NOMINI PERPETVVS SIT HONOS ATQVE PERENNIS GLORIA. = 1688

QVISQVIS IN NOMINE IESV, HOSTI INTREPIDÈ SE OPPOSVERIT, IS GLORIOSÈ VINCIT. = 1688

PROPVGNACVLVM ADVERSVS INFESTOS ET JVRATOS HOSTES JESV. = 1688

EST INGENVIS SPIRITIBVS HONORABILE GENTIBVS ET INFIDELIBVS TERRIBILE NOMEN IESV. = 1688

AD SVAVE NOMEN JESV IPSI SERAPHINI ATQVE CHERVBIN JVBILANT. = 1688

IPSE VERÒ LVCIFER ET NIGRI TENEBRARVM SPIRITVS AD INFEROS PROFVGI ABEVNT. = 1688

The next poem is addressed to Maximilian-Emanuel, Duke of Bavaria, Prince-Elector, etc., who was one of the allied potentates in the war, and is greatly extolled for his military prowess against the Turks. The title is—

NOVVS PANNONIAE EMANVEL DVX BOIARICVS. = 1688

The poem is followed by the symbolic letters A E I O U, which are used as the initials[1] of the alliterative words which compose eighteen hexameters in honour of Maximilian; and also by these chronograms—

SECVNDA SEPTEMBRIS FORTI BAVARI LEONIS OPE ET OPERÂ VRBS VNGARIÆ TOTIVS SPES HOSTI FVIT EREPTA. (*old style*) = 1688

BAVARORVM ARDENS VIRTVS EST, FVIT ET ERIT INVINCIBILIS. = 1688

DEVS SALVS EST ET PROTECTIO TOTIVS BAVARIÆ QVOS IGITVR IPSA TIMEBIT? = 1688

DVX EMANVEL NOVIT PVGNARE PARITER ET VINCERE. = 1688

DVX EMANVEL INTER RELIQVOS SALVATOR EST VIENNÆ. = 1688

PANNONIÆ VTRIVSQVE DEFENSOR ET TVRCARVM PROFLIGATOR EST BAVARVS. = 1688

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[1] For explanations of these letters refer to the index to *Chronograms*, and the index to this volume.

The next poem is to John-George, Duke of Saxony, Elector, and Prince of the Holy Roman Empire, who joined in the war 'for the Cross, for Christ, and for the dear Emperor.' The title is—

IOANNES GEORGIVS SAXONVM DVX ET ELECTOR, *etc.* S.R.I.P. = 1688

The poem is followed by these chronograms—

PARS MAGNA VIENNÆ AB HOSTIBVS ELIBERATÆ ET INGENTIS VICTORIÆ DE BARBARIS REPORTATÆ SVNT SAXONES. = 1688

VIS VNITA NOSTRI EXERCITVS INGENS INFIDELIVM EST STRAGES. = 1688

SI ANTEHAC IMPERII PRINCIPES FVISSENT CONIVNCTIORES, TVRCÆ CONSTANTINOPOLI NON FVISSENT EGRESSVRI. = 1688

The next poem is to Frederic, Duke of Brandenburg, whose soldiers slew many Turks at Buda, and other places in Hungary. The title is—

SVPPETIAE ET AVXILIA BRANDENBVRGICA PANNONIÆ MORIENTIS VITA. = 1688

The poem is followed by these chronograms—

FRIDERICE NOVERIS TE IN OMNI VITÂ TVÂ, HAVT GLORIOSIVS PVGNASSE. = 1688

BVDA QVOD SIT CHRISTIANA TVÆ DEBETVR GLORIÆ, HONORI ET EGREGIÆ VIRTVTI. = 1688

NE TRISTERIS AVT DOLEAS PROPTER EOS QVI EX ISTO AGMINE TVO IN PANNONIA SVNT CÆSI. = 1688

MORS PIA QVÆ CONTRA INFIDELES BESTIAS SVBITVR EST POTIVS REQVIES ET VITA. = 1688

EXPRESSA ET ABSOLVTA IMAGO ET FIGVRA INSIGNIS ATQVE EGREGII DVCIS. = 1688

The next poem is to Charles the Fifth, Duke of Lorraine, General ('supremus dux et archi-strategus') of the Imperial forces; he is represented as a distinguished leader in Hungary. The title is not chronogrammatic; the poem is followed by these chronograms—

O! SALVS ATQVE DEFENSOR CÆSARIS NOSTRI, O! VRBIVM EXPVGNATOR! = 1688

DVX CAROLE TV NOVVS PANNONIÆ FIS GODEFRIDVS. = 1688

PER REPETITAS TVAS ADOREAS È PROPE INFINITIS SVIS MISERIIS ET INFORTVNIIS ELVCTATA EST AVSTRIA. = 1688

FELICITER IN PANNONIA PVGNAS ET PVGNASTI HOSTESQVE VBIQVE DETRIVMPHASTI. = 1688

O! RESOLVTE DVX, VIS NOVISSE REI CAVSAM? = 1688

DEVS ET ANGELI IPSIVS TECVM PVGNANT ET PVGNAVERVNT. = 1688

The next poem is to Francis Morosini, the Venetian High Admiral, who commanded the fleet in various successful expeditions against the Turks. The title is—

ARCHITHALASSVS VENETVS DEO FAVENTE GRAIVGENÆ MOREÆ SVBIVGATOR. = 1688

The poem is followed by these chronograms—

MOROSINI FAVSTVS GRAII PELOPONESI DEBELLATOR VIVAT ET VENETOS TERRIS ET REGNIS AVGERE PERGAT. = 1688

VIRI GENEROSI SENIVM CONVERTATVR IN DIES ET ANNOS JVVENILES. = 1688

TVRCAS ANTE OBITVM EX ABLATA INSVLA CRETA FELICITER AC PENITVS EIICIAT. = 1688

The next poems are to the 'two young lions' of Neuburg-Palatine. And first to Louis-Antony, Duke of Juliers, Cleves and Montes, Prince of the Holy Roman Empire, Grand Master of the Teutonic Order, General of the Legion of Infantry, Chief of Artillery in the Imperial army against the Turks. It is preceded by this title—

DVO IVNIORES LEONES NEOBVRGO-PALATINI, PANNONIAM RVGITIBVS SVIS REPLENTES. = 1688

The first poem is followed by these chronograms—

LVDOICVS ANTONIVS DEI GRATIÂ DVX IN TERRIS SINE FINE PERENNET. = 1688

ET LEONIS PALATINI MORE ADVERSVS JURATORES SVOS HOSTES VIRILITER PVGNARE NON ABSISTAT. = 1688

ET ANTE NE DESINAT QVÀM GLORIOSÈ EOS VICERIT ET È FINIBVS PANNONIÆ EXTRVSERIT. = 1688

QVI TIBI DEDIT VOLVISSE, DABIT QVOQVE VT POSSIS PERFICERE. = 1688

The second of the poems to the 'two young lions' is to Charles Philip, Count-Palatine of the Rhine, 'Supremus Vigiliarum Magister, Legionis equestris, etc.' It is preceded by this title—

LEO ALTER NEOBVRGO-PALATINVS PRIORIS FRATER, ET IPSE HORRENDÈ VBIQVE PER VNGARIAM IRRVGIENS. = 1688

The poem commences thus, indicating him as the fourth among seven brothers, whose names are given in a note—

'Carole, qui septem stas quartus in ordine fratrum,
Quos peperit seriè non variante parens.
De te quid dicam?' etc. etc.

The poetic narrative occupies seventy-two lines, and concludes with these chronograms—

KAROLE TV ES GAVDIVM ATQVE EXSPECTATIO VNA PARENTIS. = 1688

DIVINA ET INGENTIA GRATIARVM FLVENTA IN TE PENITVS CONVENIVNT. = 1688

TALIA TAM GRANDIA SI IVVENIS AGIS? QVÆ QVÆSO PERFICIES SENEX? = 1688

BENEDICAT O! DVX EGREGIÈ TIBI ET STIRPI TVÆ NEOBVRGO-PALATINÆ AB ASTRIS DEVS. = 1688

A set of poems now follows, relating to the commanding officers of the Imperial forces; they are individually numbered, named, and

extolled. The poems bear this introductory title, and they are all followed by a chronogram—

INSEQVVNTVR sVPREMI DE EXERCITV GENERALES. = 1688

I.—Hermannus 'Marchio Badensis S. R. I. Princeps,' militiæ Cæsareæ archistrategus, 'gubernator Javariniensis,' etc.

PROPVGNACVLVM PANNONIÆ ET AVSTRIÆ FORTIS DEFENSIO EST VRBS JAVARINIENSIS. = 1688

II.—Æneas 'comes Caprara.' He is compared to the Æneas in Virgil, 'Alter es Æneas bello metuendus.'

EXERCITVS ETSI PARVVS, TRIVMPHAT QVANDO LEO PRÆEST. = 1688

III.—Caspar Zdencko 'comes Capliers.' Archistrategus. He served at the defence of Vienna.

FIDELITAS ET VITA IN QVIBVSVIS DVCIBVS DEBENT IRE PARES. = 1688

IV.—Comes de Waldeck, 'modo S. R. I. Princeps.' Archistrategus. 'Miles veteranus, aviti sanguinis, expertus prælia, Martis amor.'

FELIX ATQVE FORTVNATA FIERET IN TERRIS GERMANIA, SI STARET INTEGRÈ VNITA PRO SVO LEOPOLDO. = 1688

V.—Ernestus Rudiger 'comes de Starrenberg,' who was in command in defence of besieged Vienna.

NISI VRBEM CVSTODIERIENT SVPERI, FRVSTRÆ VIGILATVR IN EA. = 1688

VI.—Joannes Valentinus 'comes Schultz,' commander-in-chief of cavalry.

NOBILITATEM NON GENERIS HONOS, NON PROAVI, NON SANGVIS, SED VNA VIRTVS EFFICIT. (*Sic; it makes only*) = 1683

VII.—Ludov. Wilhelmus Marchio Badensis, S. R. I. Princeps, commander-in-chief of cavalry.

EXIMIIS VIRTVTIBVS INGENS AC RARIOR DEBETVR GLORIA. = 1688

VIII.—Goltzius, general of the Saxon forces. The poem represents that his name is derived from 'gold,' but his body and hand are like iron; with other similar playful applications of the words 'aurum' and 'ferrum.'

IN GRABATIS, ATQVE TABERNIS DIFFICVLTER AVRVM REPERITVR. (*Sic; it makes only*) = 1681

IX.—Joannes Carolus comes Palphi, general of the legion wearing scale-armour, 'Legionis cataphractæ dux.'

DVX EGREGIVS À FACTIS, NON VERBIS LAVDANDVS EST. = 1688

X.—Fridericus Sigismundus comes de Scherffenberg. The poem commences with these lines, which help to explain the chronogram—

Una *Corona* tuo *Friderice* stat aurea scuto :
Debetur meritis trina *Corona* tuis.
NON CORONABITVR, NISI IS, QVI PRO VERO DEO SVO LEGITIMÈ PVGNAVERIT. = 1688

XI.—Petrus Ernestus Baro de Mercy, 'Legionis desultoriæ dux.' He was killed in battle. This line occurs in the poem—

Heu ! Baro de Mercy, generosi militis icon.

O ! VERÈ GLORIOSA ET GRATIOSA MORS QVÆ ADVERSVS TVRCAS SVBITVR ! = 1688

XII.—Comes de Dunnewald, supremus campi mareschalli locum-tenens. The poem concludes with these four lines—

IMMORTALE DUCIS NOMEN IN ORBE GERIS.
VIPERA SI FORSAN SE MISCEAT *INVIDA*, RIDE,
LIVOR VIRTUTI GESTIT ADESSE COMES.
INVIDIA ET ÆMVLATIO INTERITVS EST BONI EXERCITVS. = 1688
i.e. Envy and jealousy are the destruction of a good army.

XIII.—Carolus Ludovicus comes de Souches, supremus campi mareschalli locum-tenens. The poem commences—

Carole magnanimi proles genuina parentis :
A patre vix gradiens ductus ad arma puer.

And concludes with these lines leading to the chronogram—

Qui vidisse patrem cupit, is te Carole cernat :
Te qui conspiciet, conspicit ille patrem.

VITA ATQVE GAVDIVM BONI PARENTIS EST FILIVS VICTORIÆ. = 1688

XIV.—Dux de Croy ; he was conspicuous in battle.

GENEROSVS ANIMVS REGNI VNIVS ANGVSTIIS SE CLAVDI NON SINIT. = 1688

XV.—Franciscus comes Taffius. The poem alludes to his armour-wearing regiment and to himself in these words—

Ferreus es, ferro præcingeris, omnia ferrum
Membra tegit, etc.
. . . neque pondera sentis ;
Gloria quem portat, pondera nescit amor.

QVI GLORIÆ STIMVLO QVANDOQVE NON PVNGITVR, NIHIL BONI TENTABIT. = 1688
i.e. He who is not sometimes affected by the incitement of glory, will try for nothing that is good.

XVI.—Franciscus comes Gondola. 'Ductor legionis cataphractæ' (the armour-wearing regiment). The poem is a play upon the pronunciation of his name ; it commences—

Num Francisce velis Gondola aut Gondola dici ?

IN CONSILIIS SVIS TARDVS, FESTINANS IN OPERIBVS DEBET ESSE DVX. = 1688

XVII.—Georgius Fridericus Wurtenbergæ dux, 'Supremus vigiliarum magister.'
IGNIS ATQVE GENEROSI VIRI ANIMVS INCLVDI NEQVEVNT. = 1688

XVIII.—Comes Rabatta, Supremus vigiliarum præfectus, et belli commissarius.
PRÆCELLENTIS ET BONI DVCIS EST SERIO PROSPICERE NE EXERCITVS LABORET PENVRIÂ ET DEFECTV PANIS. = 1688

XIX.—Comes Carrafa, a general commanding in Hungary.
DVX HOSTI INVIGILANS EST PARS MAGNA INSEQVENTIS VICTORIÆ. = 1688

XX.—Donatus Heusler Eques imperii, 'Legionis cataphractæ dux.' The poem is a play on his name, and concludes thus—
Donandus titulo nobiliore manes.
NEC CONFERTVR DIGNITAS VEL HONOR SINE LABORE PRÆVIO:
NEC VICTORIA REPORTATVR ABSQVE PRÆCEDENTI PRÆLIO. } = 1688

XXI.—Carolus, Liber Baro de Thüngen, 'supremus vigiliarum magister.' The poem is a playful allusion to the one-eyed Argus, and to the vigilance of this officer with his one eye as being greater than he had previously exercised with two.
QVIS SVB LVNA IN HOC MVNDO EX INTEGRO EST BEATVS. = 1688

XXII.—Joannes Adamus von Schöningh, a Brandenburg officer. The poem concludes with this play upon his name—
PULCHER es ore, genis, oculis, cognomine, gestis,
Conveniunt rebus nomina nonne suis?
PVLCHRITVDO VERA HOMINIS IN TERRIS NON EST; NISI VNA VIRTVS. = 1688

XXIII.—Comes de Styrum, 'supremus vigiliarum magister.'
NEC COLVMBÆ PROCREANTVR AB AQVILIS, NEC CERVVS AVT OVIS À LEONE. = 1688

XXIV.—Melchior Leopoldus, Baro de Beck, supremus vigiliarum præfectus, commendans Budanus.
PRÆCIPVA BONI MILITIS VIRTVS EST JVRATA ATQVE SERVATA FIDES. = 1688

XXV.—Leopoldus Philippus, Princeps Montecucoli.
IN DEBILI ET EXANGVI CORPORE SÆPÈ SPIRITVS ET ANIMA AVGVSTA HABITAT. = 1688

XXVI.—Marchio Piccolomini, supremus vigiliarum præfectus, etc. The poem commences—
Nomina te *parvum* faciunt; statura sed *altum*
Corpore, et excelsum te probat esse virum.
Mentitur nomen, virtus heroica parvum
Nil in te patitur, *magnus* es, alta petis, etc. etc.

EXCELSA ATQVE INSIGNIS ANIMA INDIES SVPRA SE QVÆRIT ET GESTIT ASSVRGERE.
= 1688

XXVII.—Princeps de Commercy, a distinguished officer, a French volunteer. The poem mentions that he captured a flag which was stained with Scythian, and his own blood, thus—

Quando Mohazenses stagnabant sanguine campi,
Commercy tectus quâ rogo veste fuit?
Vexillum Scythico proprio quoque sanguine tinctum
Vestis erat; poterat rarior anne dari?

VEXILLVM QVOD HOSTI ERIPIS, VESTIS EST GRATIOSA PARITER ET GLORIOSA.
= 1688

XXVIII.—Comes Sereni, of high rank in the Bavarian army. He was probably of small stature. The poem says of him, 'Parva apis immani plus elephanti facit.'

ALEXANDER CORPORE EXIGVO GESTIS ET OPERIBVS MAGNVS ERAT.
= 1688

i.e. An Alexander being small in body, but he was great in acts and works.

XXIX.—Comes de la Fontaine, of high rank in the Bavarian army.

VIRI MARTIALES RARÒ IN TERRIS VISI SVNT PERVENISSE VSQVE AD CANOS.
= 1688

XXX.—Rummel, an officer of rank in the Bavarian army who was killed in battle at Buda. The poem says of him—

Alter es è *Bavaris*, quem tibi noverca fefellit,
Atque ad funestum mortis adegit iter.
Budanam quatiens magnis conatibus arcem,
Dum, ducis officium quod jubet, omne facis,
Heu! cadis, et summo luctu cecidisse doleris;
Tantus erat famæ rumor amorque tuæ.
Pro *patria* pugnare quidem reor esse decorum:
Sed puto, pro *Christo* pulchrius esse, mori.

VERÈ IS MARTYRIO PROPINQVVS EST QVISQVIS PRO JESV GLORIÀ CADIT.
= 1688

XXXI.—Comes d'Aspremont, an officer of high rank in the Bavarian infantry. The poem alludes to Rummel (in the preceding poem No. XXX.) in these words—

Rummelio quod amara decus fortuna negavit,
Ut de *Budana* pelleret arce *Scythas*.
Id tibi concessit fuit hæc tua gloria, primo
Inter tam varios assiliisse loco, etc. etc.

FORTVNA IN DIVERSIS VARIAT: VNI BENIGNA MATER, ALTERI VERÒ FIT NOVERCA.
= 1688

XXXII.—Baro de Steinaw, a brave officer of high rank in the Bavarian army.

VtI phœbVs Inter nVbes, Ita generosVs anIMVs In periCVLIs se ostenDIt. = 1688

XXXIII.—Swartius, an officer of rank in command of the 6000 troops supplied by Maximilian-Henry, Archbishop of Cologne, as mentioned at page 378, *ante*. The poem is a play on his name, which signifies 'black,' and concludes with this chronogram—

faVens et propItIa Dea fortVna sVaVe est VehICVLVM.= 1688

At page 81 commences a poem in hexameter and pentameter verse about the other officers of the imperial army who were killed in the war. The first eight lines mention them by name, and the two following lines accord this compliment to the group—

Ingentes heroum animæ, fortissima divûm
Progenies, belli fulmina, martis honor.

This is the title to the poem—

reLIqVI De eXerCItV ChrIstIano-Cæsarei generaLes DVCes atqVe offICIaLes. = 1688

And at the conclusion there are these four chronograms—

qVotqVot In pannonIâ Contra barbarVM gLorIosè parIter et ChrIstIanè oCCVbVêre, reqVIesCant In paCe. = 1688

at Istl qVI In VIta Mansêre, hI pergant aLaCrIter pVgnare aDVersVs hostes IVratos. = 1688

qVIa fILII Iræ non poterVnt resIstere Deo fortI eXerCItVVM. = 1688

qVI pVgnat et pVgnaVIt pro faMVLo LeopoLDo, pIo, aVgVsto. = 1688

At page 83 commences a series of seventeen poems to the principal officers who fought by land and sea with the Venetians, each one concluding with a chronogram. The title to the series is—

DVCes atqVe InsIgnIores generaLes sVb Veneto terrâ MarIqVe propItIis astrIs pVgnantes. = 1688

I.—Otto Wilhelmus comes Köningsmarckius, a Swedish officer, governor of Pomerania, etc., a Venetian commander—

MartIaLI CorDI et VIro generoso VIX VnVs orbIs satIs erIt. = 1688

II.—Maximilianus Wilhelmus, the young Duke of Brunswick, etc., commander of 2000 Lüneburg soldiers.

ab aDoLesCentIa sVa orDIrI Debet, qVI generosVs VIr fIerI eXpetIs. = 1688

III.—Comes S. Polo, generalis militiæ Venetæ. He was aged, but went to battle as a young man ('juveni par prælia misces').
DEBILIS ET INFIRMA SENECTVS SVAS QVOQVE VIRES OBTINET, QVÊIS HOSTES POSSIT FRANGERE. = 1688

IV.—Prior Brancaccio, director of the Pontifical and Maltese galleys ('Triremium director,' etc.).
QVODVIS SECVLVM ASSVEVIT NOVOS PROGIGNERE HEROAS. = 1688

V.—Mala Spina, prænobilis eques, leader of the 'galleys of the church' under Brancaccio. The poem throughout is a play on his evil-sounding name, 'an evil thorn.' The first line is—

Non malè; sed benè, vir pugnax, Mala Spina, vocaris, etc. etc.

The chronogram re-echoes the allusions—
NON EST MALA SPINA QVÆ ROSAS VIRENTES, NE DIRIPIANTVR, PROTEGIT: HOSTES VERÒ PVNGIT ET SAVCIAT. = 1688

VI.—Comes Strasoldo, formerly in the Imperial army in Hungary, afterwards General of the Venetians in the Peloponnesian War. The poem concludes thus—

Trans mare portavit te gloria, quodque negavit
Ungarus, id Regio dat tibi Graia decus.

QVÆ FORTVNA HOMINI CONFERT, LIVOR AVT INVIDIA NON SVRRIPIET. = 1688

VII.—Hannibal, Baron de Degenfeldt, formerly in the Bavarian army, and then a General in that of the Venetians in the Morea against the Turks.
PRO VNO ADVERSVS VNVM FORTITER PRÆLIANTIBVS VNA EST CORONA. = 1688

VIII.—Molino, Captain-general of the Venetian fleet.
VENETIARVM SALVS ET PAX PERITI SVNT DVCES. = 1688

IX.—Jacomo Cornaro, a naval officer of high rank. The poem is a play on his name, 'cornua Lunæ,' etc., alluding somewhat obscurely to two places of which he was the governor.
DVO CORNVA ORIENTIS LVNÆ MINVVNTVR PER VENETOS. = 1688

X.—Laurentius Venier, 'provisor' of the Venetian fleet. The chronogram alludes to his first name—
LAVRO CORONARI IS DIGNVS EST, QVISQVIS NON TIMVIT FORTITER PVGNARE. = 1688

XI.—De la Tour Maubourg, eques, et commendator Melitensis et copiarum Melitensium generalis.
MORS HEROIS ET VIRI GENEROSI PRO INGENTI LVCRO, NON VERÒ PRO VITIO AVT PŒNÂ EST REPVTANDA. = 1688

XII.—Mocenigo, General in the Dalmatian army for Venice.
DVX IPSE INEPTVS EST QVI NON CONSILIIS PARITER ET MARTE VIGET. = 1688

XIII.—Petrus Valier, an officer in the Dalmatian army.
EXERCITVS VENETVS NON NVMERO, SED INNATO VALORE EST PRÆSTANTIOR. = 1688

XIV.—Janco, equitum Morlacensium generosissimus ductor.
DVX GENEROSVS VICTORIÆ SEQVENTIS EST PRÆAMBVLO. = 1688

XV.—Petrus Morosini, an officer of high rank.
BONI DISCIPVLI SIBI QVÆRVNT SAPIENTES EXPERTOSQVE MAGISTROS. = 1688

XVI.—Baro d'Avila, an important officer attached to the Morea.
FORTVNA EX TOTO EST VITREA, CVM SPLENDET, SVBITO FRANGITVR. = 1688

The poem next following is intended to extol other officers too numerous to mention, who belonged to various countries, and served as volunteers and otherwise in the Venetian army against the Turks. They are indicated by these lines in the poem—

Immixtos Anglis, Gallos pugnare volones
Vidimus, et multa cæde rubere manus.
Pro Cruce pro Christo varios cecidisse dolemus,
Quorum mors potius vita vocanda foret.
Sarmata, Germanus, Venetus Leo, Saxo, Borussus,
Ausonius, Bavarus, Dalmata, Græcus Iber.

This reads like a revival of the Crusades. The poem consists of forty lines, and is preceded by this title—
IN CÆTEROS SVB REGIO VENETÆ REIPVBLICÆ LABARO TERRÂQVE MARIQVE PRÆLIANTES STRENVOS ET PRÆCLAROS OFFICIALES. = 1688

And it concludes with this chronogram motto—
PEREGRINI HOMINIS ATQVÆ IGNOTÆ VIRTVTIS NON EST LAVS AVT CVPIDO. = 1688

A change now comes over the thoughts of the poet. Friends and allies having, in the preceding poems, been praised to the utmost for all they had done and suffered for the cause of Christianity and for the German Emperor, the subject was, so far, pretty well exhausted. The Turks now come in for their share, and, as may be imagined, the poet does not spare the hated enemies, and the worst that can be said against them in verse and chronogram is done without stint. The Sultan is the first, and he has a poem to himself at page 92, bearing this title—
FOEDVS INIVSTE RVPTVM SVLTANI PERNICIES ET RVINA ORIENTIS. = 1688

Mahometh IV. Orientis imperator, magnus Turcarum Sultanus. The second line denounces him as

'Parricida, sui certa ruina throni.

And these chronograms follow at its conclusion—

LVNA orIentIs per bInos fortIter DeprIMetVr, et aqVILa IteratÒ eXaLtabItVr. = 1688

prInCIpII MaLI rarÒ bonVs In orbe VIDetVr eXItVs. = 1688

VÆ! IMperIo orIentaLI In qVo Cæsar Ipse perfIDVs atqVe perJVrVs est. = 1688

The poems which follow next relate to various personages subordinate to the Sultan, in command of his forces and otherwise. They are preceded by this title—

VarIantIs et noVerCantIs fortVnæ VesIrIanæ trIste LVDIbrIVM. = 1688

Cara Mustapha, Pasha, Grand Vizier of the Turks, or Prime Minister. The uncomplimentary poem to him, hinting at strangulation, concludes with—

ConsILIa MaLa, ConsVLtorI IpsI noCIVa, In CapVt aVthorIs reCVrrVnt. = 1688

Cara Ibrahim, Pasha, the successor of Mustapha. The last line of his poem hints at his end also by strangulation.

præMIa tyrannIDIs, qVæ In fIne trIbVIt, sVnt fVnes et VInCVLa. = 1688

N.N. Modernus Magnus Turcarum Vesirius, et primus aulæ minister.

per qVæ qVIs In VIta DeLInqVIt, per hæC MorIens serIo pVnItVr. = 1688

Ibrahim, a relative of the Sultan, vizier and governor of Buda, General in the Turkish army. He was strangled by the Grand Vizier Mustapha.

InsatIanDa aMbItIo haVt patItVr JVXta se Ire CorrIVaLes. = 1688

Abdu Pasha, vizier and the last governor of Buda. The poem intimates that he found a more glorious death by the sword in battle than he would have suffered by the rope.

In obsIDIonIbVs ab InsIgnI et eXperto DVCe penDet saLVs VrbIs. = 1688

Emericus Tekeli, the chief of the Hungarian malcontents, and called in the poem a 'rebel,' and in the memoir which follows, 'rebellantium dux et protector.' He persevered with the perfidy and pertinacity of a Pharaoh. His wife also was a proper match for him, 'ejus quoque sævitiem induit, atque Amazonem se novam esse monstravit.' The title to this poem is—

eMeRICVs teKeLIVs pannonIÆ InIVstVs tVRbator et seDItIonIs aVthor. = 1688

And these chronograms are at the conclusion, on page 103—

qVIsqVIs es, CVM VIro tVRbatore et seDItIosIs noLI te JVngere. = 1688

fataLIs pLerVMqVe et fLenDVs reI IstIVs est, fVIt, erItqVe fInIs. = 1688

qVoD Ipse qVoqVe Morte sVâ eXperIetVr tôCkeLI. = 1688

P. Josua sive Joseph, a 'country clergyman,' rebellium dux et antesignanus (*i.e.* a rebel leader and a soldier who fights before the standards).

Mors soLet esse eCho VItÆ prÆterItÆ, VtI In terrIs VIXIstI: Ita orDInarIÈ fInIes. = 1688

The rest of the 'impious and pernicious men' who belonged to the conspiracy of Tekeli are noticed in the next poem. One Pethnehasius is specially mentioned—

pethnehasIVs seDItIonIs Insanæ DVX, rebeLLes prÆ reLIqVIs opportVnÈ DeserIt. = 1688

His poem commences with the following lines, and ends with the chronogram—

Non malè qui cœpit; sed qui malè finiit, orco
Traditur, et pœnæ fit faber ipse suæ, etc.

oMnIa sVnt bona et faVsta, sI bono eXItV CLaVDantVr. = 1688

Four others are grouped together; it is mentioned in a note, that as a consequence of the war promoted by them, the number of people sent from Austria and Hungary into slavery was 87,400 (viz., old men 6000, women 11,215, girls 14,092, and boys 56,093. The towns and villages burnt in the region of Vienna 14,062, and of Hungary 871.) The poem concludes with—

teMpVs aDest, Instat graVIs VLtIo, tVrCa perIbIt: Vates, effatI testIs et annVs erIt. = 1688

On page 106 there is an hexameter acrostic on the words 'Leopoldus vireat, Mahometus vileat'—'Austria, Polonia, Venetiæ'—followed by these chronograms—

aVstrIa ne tIMeas, CrVX eXaLtanDa resVrgIt. = 1688

o! MarIa VngarIÆ totIVs patrona!
Io! LVna IaCet attrIta sVb peDIbVs tVIs. } = 1688

The concluding pages contain some curious 'prognostications' in verse, drawn from events of the period; the last poem is a 'Presagium de anno 1688,' concluding with these chronograms—

Josepho aVstrIaCo prIMo hÆreDItarIo VngarIÆ regI sIt paX et perpetVa saLVs. = 1688

IngLorIVs et enerVIs tVrCa aD pannones nVnqVaM reVertatVr. = 1688

CoMes tôCkeLIVs aVt ab InChoatâ tVrpI sVâ rebeLLIone CIto resIpIsCat, aVt fVne Intereat. = 1688

aqVILa De barbarIs gentIbVs totIes trIVMphans sIt et perstet esse proteCtrIX VngarIæ. = 1688

beneDICtVs sIt DeVs qVI pressos VaLDe à barbarIs hospItIbVs erIpVIt pannones. = 1688

fInIo VtInaM qVoqVe fInIat fVror gLaDII et Chara paX orbI perennet. = 1688

FINIS.

i.e. I finish, oh that the fury of war would also finish and that dear peace might endure to the world.

There is a list of corrections needful in the pages of print, with an address to the reader in chronogram and verse, the only example of the sort that has come under my notice—

typographVs LeCtorI,
Vt errorIbVs qVI Metro InopInatè Irrepserunt, ne InDIgnetVr. } = 1688

Irrepsisse typo quæ lector amice notantur,
Hæc animo sperem menda ferenda bono.
Tam castigatus luci quis prodiit author?
Qui vidit librum labe carere suum?
Luna suas patitur maculas: Sol pluribus ipse
Subjicitur nævis, quæ sine nube dies?
Cùm nihil esse scias ex omni parte beatum,
Hinc oculo errores fer patiente meos.

THE CITY OF VIENNA.

A large volume of engravings representing the public buildings in and about Vienna in the year 1724, is worthy of notice for good architectural delineation enlivened by the introduction of street scenes, which exhibit some of the out-door manners and dress of the people of that city nearly 200 years ago. The British Museum copy is catalogued under 'Vienna,' the press-mark is 554. e. 3. The title of the first part begins, 'Vera et accurata delineatio,' etc. Several years were occupied in the production of the work; it is dated 1724-1737. There are a few chronograms, the first being the date of the title of the third part of the work—

anno, In qVo aVstrIa sVperIor CaroLo VI. hoMagII DebIta persoLVIt. = 1733

i.e. The year in which Upper Austria paid the debt of homage due to Charles the Sixth.

An emblematical engraved title-page next follows, wherein are five chronograms, it is a fine example of such a work; the accompanying facsimile of the original represents it on a reduced scale to adapt it to

the size of my pages. The effect of a diminished copy by the particular process here used, is to render finer all the lines of the engraving, every feature being reduced in equal proportion. The first of the chronograms hangs from the trumpet being sounded by the substantial winged female in mid-air; the four others are conspicuous at the base of the picture—

PRODIGIO PLENA AC SIMILIS NOVA EX ANTIQVA VIENNA. = 1732
INDEFESSO INGENII, ARTIS LABORE, VNITO COELI, SVPERVMQVE FAVORE, = 1732
TRIGINTA INTER ARISTAS HOC IN PRODIGIVM NVNC SVRREXERAT, = 1732
HORTIS, COLOSSIS, PALATIIS, FORIS, INTERSITIS, PIISQVE ÆDIBVS, MIRE AVGVSTA, = 1732
CAROLO VI. AVSTRIO. IMP. DIVO AVG. PIO, FORTI, FORTVNATO ET GLORIOSO. = 1732

A new Vienna complete and like unto a prodigy instead of the old Vienna, through the unwearied labour of genius and art by the favour of heaven and the gods above, this prodigy had now arisen within thirty years, with gardens, great statues, palaces, market-places, promenades and sacred buildings, wonderfully grand, when Charles VI. the Austrian, the holy, august, pious, strong, happy, and glorious, was emperor.

The title-page of the fourth part is thus dated—

ALS OESTERREICHS VEREINIGVNG MIT LOTHARINGEN AVSS GENAVESTE GESTIFFTET VVORDEN. = 1736

i.e. When the union of Austria with Lorraine was established most exactly.

THE THIRTY YEARS' WAR.

THE Thirty Years' War is frequently alluded to in this and in my former volume on *Chronograms*, and therefore it seems to call for a few remarks which may lead the reader to gain a little insight into an important event in the history of Europe. The name is given to that memorable contest which lasted from 1618 to 1648, between the Emperor and the Roman Catholic States of Germany on the one side, and the Protestant States, with their allies Denmark, and afterwards Sweden and France, on the other side. Spain, Holland, and Transylvania also took part in it, but their interference was less direct. This long struggle has generally been considered a religious war; but political objects were the real motives of the contending parties, and religion was used to veil the designs of the leaders. Many names are memorable among them, the Emperors Matthias and Ferdinand II.; Frederick V. Elector Palatine, the son-in-law of James I. of England; Christian IV. of Denmark; Gustavus Adolphus, King of Sweden, and, on his death, Duke Bernhard of Weimar, who led the Protestant allied

In Defesso Ingenii, artis Labore, Vnito CoelI, sVperV.MqVe faVore,
trIgInta Inter arIstas hoC In proDIgIVM nVnC sVrreXerat,
hortIs, CoLossIs, paLatIIs, forIs, Inter sItIs, pIIsqVe æDIbVs, MIre aVgVeta,
Carolo VI. aVstrIo. IMp. DIVo AVg. pIo, forti, fortVnato gLorIoso.

forces. The Imperial forces were led by Wallenstein, Tilly also commanding on the same side. Passing over the successes and defeats in the long contest, Ferdinand was compelled by events to conclude a peace after seven years' negotiation, which was signed at Münster, in Westphalia, on 24th October 1648.

A writer on the Luther commemoration in 1883 remarks, that Ferdinand II., who was a pupil of the Jesuits, had sworn before the Papal throne to restore Catholicism in his hereditary territories He undertook to intimidate his Protestant neighbours into recanting their heresies. His agents were Tilly and Wallenstein, and a war of religious extermination was proclaimed. Morally the Thirty Years' War is not to be charged upon Luther and the Reformation. On the other hand, the connection between them can scarcely be described as an accident, though not to be imputed as a reproach to Protestantism. Protestantism, as a German speaker recently said, was a rebellion against the terrible doctrine that the faith of a people lies in the discretion of its sovereign. The Hapsburgs held the tenet in the meaning, that the sovereigns whose religion was to be accepted were themselves. They were fast subjugating all Protestant Germany, as they had reduced already the Archduchies and half Bohemia, when Gustavus Adolphus appeared. Resistance to Ferdinand II. and to Rome, though it laid the land waste for thirty years, and exhausted it for a hundred, is in the eyes of patriotic Germans an essential element in the unity they now enjoy. They are the best judges; they claim Luther and Lutheranism as their guide through the labyrinth of petty intrigues and intestine strifes of the intervening centuries; they do not grudge the price they have had to pay for him and it.

A 'Bohemian exile' named Sictor wrote some chronograms on events of the war which were enacted in his own country. The particulars are as follows:—

A tract in the Bodleian Library, Oxford (press-mark Ash. 561 No. 2), 4°, pp. 8, was written by John Sictor, the 'Bohemian exile' who was the author of certain chronogrammatic works mentioned in my former book on *Chronograms*, pp. 18, 25, 35. The tract was published in 1645; it contains a few of the chronograms which I have already quoted from his work of 1646, together with some others relating to Gustavus Adolphus and the Thirty Years' War which here follow, and have not otherwise come under my observation. The title is, 'Chronometra aliquot memorabilium rerum his certis annis gestarum.

Epigramma,
Historia est testis mundi, et narratio rerum,
Quæ nisi sit veri nuncia, laude caret,' etc. etc.
'Cantabrigiæ 1645.'

As usual with this author, his name is not on the title, but elsewhere, as in this instance at the conclusion of a dedicatory epigram, on another page. I extract the following

Mnemonicon Bohemo-Germanicum.

On the battle of the White Hill, near Prague, when Frederick V., king of Bohemia, and the Protestant party, were signally defeated by the Bavarians and the Roman Catholic league.

Eteostichon Pragensis Albo-Montanæ Anno Dom. 1620, die 8 Novembris, stylo novo incolis usitato,

CzeChIgensIs fVIt InfeLIX oCtaVa noVeMbrIs,
LVXIt VbI aVstrIaCo praga sepVLta IVgo! } = 1620

i.e. The 8th day of November was unfortunate to the Bohemians, it shone when Prague was put under the Austrian yoke.

On the first battle of Leipzig, when Gustavus Adolphus, king of Sweden, defeated the Imperial forces led by General Tilly.

Chronogramma primæ cladis Lipsensis à victorioso rege Sueciæ Cæsarianis illatæ, Anno Dom. 1631, die 7 Septembris.

CæsareAs aqVILas CepIt gVstaVVs aDoLphVs,
saXonIbVs IVnCtVs DIVIno VICtor In agro:
septeno VIIbrIs erIt pIa LIpsIa testIs. } = 1631

i.e. Gustavus Adolphus took the Imperial eagles, being joined by the Saxons in the heaven-favoured battle: Leipsig will stand a pious witness to the 7th day of September.

On the battle of Lützen, when the warlike king, Gustavus Adolphus, like the courageous Samson, was killed, though he was the victor. See *Chronograms*, p. 187. A large block of granite marks the spot.

Eteostichon cladis Lutczenæ in Misnia, in qua bellicosus rex Suecorum, instar animosi Samsonis, victor occubuit, Ann. Dom. 1632, die 6 Novembris.

sexta noVeMbrIs erat regI fataLIs aDoLpho;
ast sVeones fIgVnt Ipsa trophæa pIIs. } = 1632

i.e. The 6th day of November was fatal to King Adolphus. Lo! the Swedes erect their trophies to the pious men.

On the second battle of Leipzig, when the Swedes defeated the Austrians.

Chronogramma secundæ cladis Lipsensis, Cæsarianis à Suecis illatæ, Anno Dom. 1642, die 23 Octobris, quâ etiam post meridiem in Anglia pugnatum.

soLe qVater qVIno trInoqVe oCtobrIs oborto,
aVstrIaCIs sVeCI CVMVLabant Castra trophæIs. } = 1642

i.e. The four times five and three (23d) day of October arrived, and the Swedes filled their camp with Austrian trophies.

On the death of Gustavus, his daughter Christina became Queen of Sweden, to the great satisfaction of the people. Public opinion became very unfavourable at a later period of her career. The reader is referred to page 403 *infra* for some particulars concerning her.

Aliud eteostichon Epinicion de serenissimâ reginâ Sueciæ, felici Triumphatrice in eodem prælio.

VLta fVIt sVeCIs CharI pIa fata parentIs,
ContInVans ChrIstI popVLIs ChrIstIna trIVMphos. } = 1642

i.e. There was life to the Swedes in the pious death of the dear parent, when Christina continued the triumphs to the people of Christ.

Near Tabor, in Bohemia, the stronghold of the Hussites and their leader Ziska (see *Chronograms*, p. 335), situated on a commanding eminence, was fought the battle in which the Austrians were defeated. This happened on the day of Saint Matthias, the 24th February; the chronogram refers to the figurative language of the fourth chapter of the prophet Daniel.

Eteostichon fatalis cladis Domûs Austriacæ in Bohemia, propè civitatem Tabor, memorabile castrum et munimentum Joh. Ziscæ, Ann. Dom. 1645, die 24 Februarii, stylo antiquo Juliano.

LVX saCra MatthIæ aVstrIaCIs sVa fata resoLVIt,
Vt CeLerI gyro robora CeLsa rVant! (*Daniel* iv.) } = 1645

i.e. The day sacred to Matthias, sacred to the Austrians, sealed their fate, as by a swift turn (?) the lofty oaks shall perish. (See Daniel, chapter iv.)

The same event is referred to in the next chronogram, under the date 6th of March, new style, the same day as 24th February in the old calendar.

Aliud de eadem die 6 Martii stylo novo Gregoriano ibidem consueto.

MartIVs aVstrIaCos seXtâ faCe ab ense repressIt,
CeV gLaCIes aVstro fLante soLVta fLVIt. } = 1645

i.e. March (or Mars) on the sixth day overcame the Austrians by the sword, like as the ice melts when the south wind blows.

The last page of the tract contains three epigrams on the warlike events of the period (the author seems still to have in his mind the dream described in the fourth chapter of Daniel), and it concludes with this

Emblema chronologicum Anni 1645.

per tot ConfLICtVs aqVILone repeLLItVr aVster:
aVstrIa hyperboreo proCVMbIt robore qVerCVs. } = 1645

i.e. The south wind is repelled by so many conflicts with the north wind, Austria, the oak, is prostrate through the northern strength. This chronogram is full of double meaning, such as *Auster* (the south wind) and *Austria* (the nation). *Robur* and *Quercus* are almost synonymous.

TEMESVAR.

THE fortress of Temesvar or Temeswar in Hungary was the scene of warfare and bloodshed at the period now in question, when it was in the possession of the Turks. It was besieged in 1716 by the Emperor Charles VI. and Prince Eugene, and taken from the Turks,

who were eventually expelled from the country which they had held for 150 years. The following nine anagrams on the name of the town are more or less allusive to current circumstances, as also are the accompanying chronograms in Leonine hexameter and pentameter verse, which give the date of the victory. They are taken from Zedler's *Universal Lexicon*, xlii. 719, where they are printed with many troublesome inaccuracies. The words of the anagrams are repeated in the chronogram verses, and they are altogether very curious. Medals relating to this siege are mentioned in my former volume on *Chronograms*, p. 159.

Temesvvar. 1 *Anagram.* Evertamus.

nVnC rota VertetVr teMesVVar IVre VeretVr
InsoLIta eVgenI DeXterItate VenI! } = 1716

Temesvvar. 2 *Anagram.* Tu es murea.

Vrbs VIX posse gLobIs InfrIngI MVrea, VobIs
bassIs[1] VIsu (*sic*) fVIt, sed qVasI bVLLa rVIt. } = 1716

Temesvvar. 3 *Anagram.* A metu rues.

tVrCa VIr InConstans, potIVsqVe VoCabItVr Infans
Vt pVer, Iste VetVs tVrCa fLet: eCCe MetVs. } = 1716

Temesvvar. 4 *Anagram.* Vere mutas.

fert trVX tVrCa pLagas, fert DVX eVgenIVs, agas
basse[1] Vrbes MVtas qVas fore fata pVtas. } = 1716

Temesvvar. 5 *Anagram.* Aureum est.

Vrbs fIt thesaVrI CVMVLVs, fIt fVnDVs et aVrI,
qVæ pVro VenIt ferro, et ab ære VenIt. } = 1716

Temesvvar. 6 *Anagram.* Mare vetus.

eXCVrrVnt naVes; tVLIt Vrbs pro Cæsare CLaVes,
nVnC Cæsar LætVs post Mare sVrgat VetVs. } = 1716

Temesvvar. 7 *Anagram.* Resume tua.

Vt VarIa bVLLa est præsCrIptIo tVrCICa nVLLa
IVra VoLVnt, Cæsar IVra resVMe tVa. } = 1716

Temesvvar. 8 *Anagram.* Ut eruas me.

gens fIDeI o Cæsar pIa sperat Vrbe teMeswar
hIs e paganIs eruVe (*sic*) ab ore CanIs. } = 1716

Temesvvar. 9 *Anagram.* Tu me serva.

aeternaLe VaLe DIC, basse,[1] DIC, aga:[1] LoCaLe
hoC sIbI IVs retinet (*sic*) Cæsar In orbe tenet. } = 1716

[1] The names of a person? or place? I have met with them in other chronograms alluding to the Turks. Probably the Latin form of 'Pasha,' the Turkish officer.

EXPENSES OF WAR.

A TRACT consisting of four pages only, 4°, lent to me by the Rev. Walter Begley, commences thus—

Epistola responsoria
Consiliarii ad Consiliarium,
agens
de materia
Contributionum Gallicarum
Anno 1688.
quo

PRÆSENTARE FERO DEBET BONA SVEVIA[1] GALLO
ÆS GRAVE, QVO LATÈ RVRA VIROSQVE PREMIT. } = 1688

ET RHENVS MÆNVSQVE[2] PARES DANT HOSTIBVS, IGNIS
NON LONGAS HORAS VT CAVEATVR, OPES. } = 1688

VNDE SVAS FIRMAT PROPERANS GENS EXTERA VIRES,
QVEIS VALEAT NOSTRO TELA PARARE SOLO. } = 1688

On the second page some remarks (in Latin) commence, headed by the initials P. P., on the exactions of money levied in certain parts of Germany for the expenses of the war; concluding thus on the fourth page,—Vale, et si perpetuò vir rectus es, cave, ne dum frigus in hisce partibus intendit, in tuis quidquam ex ardore erga me remittas. Dabam ex Musæo in Donagriâ postridie Calendas Romanas. Anno 1688.

LILIA QVI POSSENT NIVEOS RETINERE COLORES,
NON LICITÈ RAPTO QVÆ SIC MACVLANTVR AB AVRO? } = 1688

The imprint, of place or date, in the usual form, is absent.

THE SPANISH SUCCESSION WAR.

THE war of the 'Spanish Succession' was the result of the events which preceded and the intrigues which ensued on the death, in 1700, of Charles II. King of Spain, the last of the house of Austria; he by his will having nominated as his successor Philip Duke of Anjou, grandson of Louis XIV. of France. The circumstances are related in Zedler, xxxviii. 1182, with the following satirical verses and chronogram of the year 1700, and some remarks to the following effect:—Upon the happy progress of the righteous weapons which England and Holland made use of to influence the House of Austria and the fickle Catalonians, adversely to the pretensions of France.

[1] Suabia. [2] The rivers Rhine and Main.

Usque huc cantavi ad Organa Galli
Nunc alia ad Cytharam, Carole, canto tuam,
Altum cantavi Gallo, sed voce coacta,
Bassum nativa nunc gravitate cano.
Cantavi, ad cantum saltavit Gallia tota:
Nunc ubi canto Fugam, Gallia tota fugit.
Denique cantavi false; Anglica musica venit,
Tacto aliter docuit, me cecinisse suo.
Ergo nunc alia canto Catalonia voce,
Scilicet Anglico per bene docta modo,
PROVIDEANT SVPERI RELIQVA QVOQVE REGNA PROPINQVA
CANTENT AVSTRIACO CVNCTA SECVNDA CHORO. } = 1700

i.e. Hitherto I have sung to the Organ of the French, now I sing other things to thy Lute, O Charles. I have sung 'alto' to the cock (i.e. the Frenchman), but, with a constrained voice, now I sing 'basso' with natural gravity. I have sung, and all France has danced to the song; now when I sing a 'Fugue,' all France takes flight. Lastly, I have sung 'Falsetto' (falsely); the English music comes in, it taught me by its touch (or influence) to have sung differently. Therefore now I sing other things with a Catalonian voice, taught thoroughly well after the English manner. (Chronogram.) *May the most exalted persons and the neighbouring kingdoms foresee the remaining things, and may they sing all things prosperously in English chorus.*

POLAND.

APOLLO HEROICUS ET LYRICUS.

APPLAUSE AND GRATULATION.

A FOLIO volume, and a very curious one, claims especial notice; British Museum, press-mark 1871. d. 2.; no pagination, but it consists of sixty-four leaves. It contains poetical or versified addresses in the Latin language to high and exalted personages, eulogising them in exceedingly flattering terms, after the fashion of the period, and referring to the wars and public events of northern Europe in the seventeenth century (mostly in Poland), in which those persons were intimately concerned. Much fancy is displayed in the various compositions; they are, with a few exceptions, in hexameter metre, the appropriate heroic verse, and they are adorned with chronograms to give the dates. Full transcripts would be needful to show the character of the verses, and the great variety of subject and events alluded to: the extracts which follow will set forth the titles, sometimes at length, in order to elucidate the unusual character of some of the verses and the chronograms which accompany them. There is no date in figures anywhere in the book; the chronograms alone afford the dates intended by the author, who was the Abbot of Oliva.

This place or village of Oliva, is in the neighbourhood of Dantzig, in Prussia, formerly part of the territory of the once powerful kingdom of Poland. Here is the anciently celebrated Cistercian abbey, suppressed in 1829, the church of which, a stately edifice dating from 1581, is now the parish church. The choir contains the figures

of Polish Kings and Dukes of Pomerania, and carvings done in 1619. The refectory is adorned with portraits(?) of all the abbots from 1170, the date of the foundation of the abbey. The peace which terminated the sixty-one years' northern war was concluded here between Sweden and Poland on 3d May 1660. The palace of the abbots is now inhabited by some noble family of Germany; it possesses a beautiful garden, and the surrounding scenery is said to be very fine. Poland had been conquered by the Swedes in 1655, and it recovered its independence by the treaty at the above-mentioned date.

The book now under notice was printed at the monastery of Oliva in 1712 according to the chronogram on the title-page, the author also there states that the contents hitherto scattered about are now brought together in one volume. The full name and designations of the author are thus given at the commencement of the first address to Pope Innocent XI.—'Michael Antonius Hacki, Abbas Mon. B. M. de Oliva O. C. S. R. M. Pol. Secr. et Ejusd. Gen. ad P. P. C.' The general title-page is as follows:—

'Apollo heriocus et lyricus diversus primorum orbis Christiani capitum ac potissimum (*sic*) bello sacro colligatorum palmas et lauros de hostibus reportatas, nec non aliorum nonnullorum principum, cardinalium, amplissimæ Urbis Dantiscanæ elogia ac virtutum decora, sparsim hactenus, nunc junctum in uno fasce decantans publicæ luci datur à P. AC R. D. M. A. H. A. O.

Votum Chronosticum
AMoDò CORONET PAX CHRISTIANOS! = 1712
Olivæ, Imprimebat Joannes Jacobus Textor, Factor.'

The first address in hexameter verse is to Pope Innocent XI., and it concludes with this chronogram—

INNOCENTIVS XI.
DATOR LIBERATOR BEATISSIMVS } = 1687
VIVAT!

The next address bears this title: Poenitentia gloriosa. Vaticinium triumphale, etc. of Pope Alexander VIII., and this chronogram—

VIVAT ALEXANDER! VENETVM STIRPS } = 1689
SIT CAPVT ORBIS!

The address occupies more than three pages of hexameter verse; the first letter of each line is printed sideways, to form these words, 'Beatissimus pater sanctissimus dominus summus ecclesiæ pontifex Christi vicarius Alexander papa octavus de gente Othobonorum Venetus vivat triumphet.' (This Pope helped the Emperor Leopold against the Turks; his family name was Ottoboni, of Venetian origin.) The verses conclude with this chronogram of the date of his election—

ITA
FORTVNATIS AVGVSTIORIS TRIGENI AVSPICIIS } = 1689
PLAVSVM DABAT

'Subjectissimus.'

(Then follow the author's initials, etc., in two lines.)

The next address, in hexameter verse, bears this grandiloquent dedicatory title, 'Deo et Leopoldo Liberatori augusto, Buda Hungariæ Metropolis, potentissimis de Otomanica servitute, Vindiciis mancipata augustissimi triumphis applaudente' (here follows a long line of initial letters of the author's name, etc.). The verses conclude with this chronogram, of the date when the Emperor Leopold I. was carrying on successful war against the Turks in Hungary—

LEOPOLDO LIBERATORI IO! TRIVMPHE! } = 1686
VIVAT REX HVNGARIÆ!

The next address in hexameter verse bears this title, Serenissimus Josephus primus, Romanorum Hungariæ Boemiæ

REX VIVAT REGVM } = 1689
LEOPOLDI ORBISQVE SALVTI.

The address fills four pages; the first letter of each line is printed sideways to form these words, 'Regum maximi imperatorum augustissimi christianorum vindicis Leopoldi primi filio Josepho primo Romanorum Hungariæ Boemiæ regi regum felicissimo augustissima universa.' And it concludes with this flattering chronogram—

TER REX, TER FELIX MVNDI CAPVT } = 1689
IO IOSEPHVS!

This Joseph I., son of the Emperor Leopold I., became king of Hungary, etc., in 1687.

Another grandiloquent title commences the next address to the king of Poland, 'Deo et Joanni III. ter magno regi orthodoxo Austri vindici, Orientis domitori, Occidentis defensori, Aquilonis terrori, Turcico, Scythico, Dacico, etc. etc., invictissimo Domino domino suo clementissimo Sarmatia triumphans applaudit

VIVAT IO! REGIS LAVRO, REDVCISQVE TRIVMPHIS = 1686
Accinente.'

(Here follow the author's initials.)

The address in hexameter verse fills four pages, and ends with this chronogram—

VIVAT IOANNES TERTIVS } = 1686
REX POLONIÆ { TVRCI DOMITOR
CHRISTIANORVM DEFENSOR. = 1686

This king of Poland, John Sobieski, was the last independent king, 1674-1697; he was illustrious for victories over the Cossacks, Turks, and Tartars. (See former volume *Chronograms*.)

The next address bears an important-looking title; it is also to John III., whose name is printed in capital letters an inch and a half in size, 'HEROI SERENISSIMO JOANNI TERTIO regi Poloniarum ter

magno regum potentissimo, sapientissimo, Optimo, Europæ defensori, orbis servatori, patriæ pater

Imperium sine fine.' (Virgil, *Æn.* i. 279.)

There are four pages of hexameter verse; the first letter of each line is printed sideways to form the above words of the title, concluding with this chronogram—

IOANNES MAGNVS REX, VINDEX
COR SIT OLIVÆ! } = 1689

The next address to the Venetians is more simple, though it begins grandly thus, 'Deo et Venetis christianæ libertatis et mari et terrâ assertoribus,' etc. etc. The verses conclude with this chronogram—

VIVAT VENETIA MARTE VINDEX
CHRISTIANÆ LIBERTATIS! } = 1687

The next address is to Francis Morosini, Doge of Venice, 'Soli in Leone Heroum felicissimo principum serenissimo Domino Domino Francisco Morosini Duci Venetiarum etc. Lunæ Ottomanicæ semper victori serenissimæ reipublicæ propagatori, patriæ patri.'

SEMPER VICTOR IO VIGEAT DVX PLVRIBVS ANNIS! = 1690

The verses are in praise of the Doge and of the victories over the Turks by the Venetians; the first letter of each line is printed sideways, to form the words of the title, commencing at the word 'Heroum.' The last two lines include the chronogram—

Regnaque Tanta Deûm VENETIS cupit addere Sceptris:
I VINDEX, SOLISQVE FRVENS LEO SOLQVE TRIVMPHA. = 1690

The first alludes to the kingdoms and countries, mentioned in the preceding lines, conquered by the Doge; the second (and also the commencement of the title) alludes to his armorial device, which represented the sun, or a sunbeam, and a lion.

The next address again proceeds to exalt the Venetians through their patriarch S. Laurentius—

'Sanctitas Veneta ob divorum honores S. Laurentio Iustiniano, Venetiarum primo patriarchæ in cœlis triumphanti, a sanctissimo Domino nostro D. Alexandro papa octavo in ecclesia militante decretos triumphans,' etc.

In this address also the first letters of the lines are printed to form almost the words of the title, and this chronogram is the concluding hexameter line; it is explained as giving the year of the saint's canonization—

SIC VENETO DIVVS VVLT IVSTINIANVS HONOREM. = 1690

This chronogram is explained by an allusion to a proverb—Dat Galenus opes, dat Justinianus honores.

The next address is to Christina, Queen of Sweden; the title commences—

'Majestas virtutis christianæ, in serenissima et potentissima Christina Suecorum, Gottorum, Vandalorum regina,' etc. etc. There are four pages of hexameter verses, with marginal notes, giving a

general idea of their purport. The following extract gives the opening lines, and the marginal notes which accompany the succeeding ones—

Majestas stirpis regiæ. | Regia Wasaidum soboles, reginaque magno
| Edita Gustavo; patriis par filia sceptris.

Abdicatio anno 1654.—Heroicæ virtutis specimen.—Sui ipsius victoria.—Romam, Alexandro VII. Pont. commigratio.—Regium Gustavi de Seren. filia præsagium.—Alexandra, secundum Christinæ nomen.—Pax Monasteriensis.—Regnum virtutis.—Libertas principe digna.—Animi magnitudo.—Contemptus sæculi.—Comitas augusta.—Clementia regia.—Pietas munifica.—Plenitudo scientiarum.

The concluding lines of the eulogy are as follows—

Quantâ prô Superi! se Majestate videndum
Præbet honos animi! Quanto cumulata sereno,
Christina, virtus redit, et dignissima Christo!
O spreti regina throni, Christina tuique!
Major Alexandro vives: regesque coronam!
Et virtus debere tibi, post astra, loquentur.

This Christina, Queen of Sweden, was the daughter of Gustavus Adolphus, of the royal family of Vasa. In 1644 she took the reins of government into her own hands. She was energetic in all her undertakings, and acted rather a conspicuous part in the affairs of Europe, but having secretly become a convert to the Roman religion, she renounced the crown and retired to Rome, where she lived in state, and died there in 1689. The whole of the verses are so laudatory that one's curiosity is excited to know more of this exemplary woman. A modern historian sums up her character generally in these words:—She was only six years old when she succeeded to the throne. She became more fond of literature and the arts than of politics. Her vanity was delighted by the homage paid to her by literary men, and she pensioned such of them as she thought ready to extend her reputation; she spent large sums in rare books and specimens of art. Her subjects were displeased at her prodigality; they condemned her tastes, they lamented her unchastity, and sensibly advised her to marry, and attend more strictly to her duties as a sovereign. Against marriage, which would have subjected her caprice to restraints, she indignantly remonstrated, and she eventually abdicated and retired into private life, retaining ample revenues as the means to gratify her pleasures. She went to Brussels, where she privately abjured the Protestant faith. She afterwards went to Rome, making a sort of triumphant entry there. She soon became disgusted with a private station, and is said to have intrigued to regain possession of the crown. She grew tired of Italy too, where, to gain applause, she had publicly embraced the Roman Catholic faith. She could no longer meet with the respect to which she had been accustomed. Though still young, only twenty-nine at her abdication, her character was not of a high order, and her manners were still less calculated to win affection; she could not forget that she had been a queen; she wished to pass for a wit, a philosopher; and she found to her inex-

pressible mortification that what had been spontaneously paid to her as a sovereign was withheld from the woman. The irregularities of her life, especially in France, did not much support the superiority which she was always ready to claim. Vain, weak, superficial, without beauty, without grace, she was soon reduced to her own level. Licentiousness was not her only crime. In a fit of jealousy she caused one of her lovers, Monaldeschi, to be assassinated, and although not brought to public justice, she was obliged to quit France and end her infamous career at Rome. Never has sovereign been more egregiously over-rated.

The verses conclude with this chronogram, made before she died—

ChrIstIna aLeXanDra
MIræ VIrtVtIs regIna VIVat! } = 1687

This queen of 'wonderful virtue' survived these flattering words only two years.

The next is addressed to the Elector Frederic III. of Brandenburg, who is classed among the heroes of the period: 'BRANDENBURGUM TRIUMPHANS serenissimo principe ac Domino domino Friderico III., Dei gratia Marchione Brandenburgico S. R. I. Archicamerario et Electore, supremo Duce in Prussia, etc. etc.—

patrIæ soLIVM gLorIæ
faVsto VbIqVe gLorIosoqVe passV
aDeVnte.' } = 1690

Here again the first letters of the lines of the four pages of hexameter verse are so printed as to form the words of the title, with some slight variation or addition, and a chronogram at the end—

æqVaLIs patrI VIVat frIDerICVs Vt æVVM! = 1690

The next address is to James Lewis, Prince of Poland, and his wife. It bears this title, 'Hilaria Augusta Poloniæ et Europæ, ob serenissimi Domini domini Jacobi Ludovici regii principis Poloniæ et M. D. Lithuaniæ: ac serenissimæ v. sp. Hedvigis Elisabethæ principis Neoburgicæ nuptias, connubiali et affinitatum nexu augustissimas regiis, et reipublicæ votis auspicatissimas triumphantium.

trIVMphVs hIC VVarsaVIæ,
DIebVs, eVge! LIberI.' } = 1691

Here in this address there is a new feature in the construction of the hexameter lines, which fill three pages. The first and last letters of each line are printed upright, and when read from one to the other they form a complimentary sentence separate from the lines to which they belong, in praise of the married couple and their parents, repeating the words of the title with some additions; the last couplet includes the chronogram, which must be read as an ordinary Roman numeral date, mdcxci.—

Si clypeo[1] renuant, renuant servire Leoni,
Morte Dahas[2] Certâ, Xantho[3] Cernente, perIsse. = 1691

There are a great many footnotes to explain the allusions throughout; the following apply to the last couplet—1. Neo-sponsorum. 2. Scythas et Turcas. 3. Fluvio e regione Thraciæ Turcarum.

The next address concerns the rulers of Poland, viz., James the son of King John III. 'Jacobi principis triumphale tirocinium sub paternis regalibus auspiciis serenissimi Joannis III. Poloniarum regis,' etc. etc. The verses are in a different metre from all the preceding addresses (in four lines, as in Ode IX. of Horace). The only chronogram is at the conclusion—

Io
VIVat IaCobVs prInCeps
MagnI IoannIs tertII regIs poLonIæ
fILIVs; CeLsa gestIentIs LeChIæ gLorIa!

} = 1687

The next address, in the same metre as the preceding one, is to Cardinal Opitius Pallavicini, the legate from Pope Innocent XI. to John III., King of Poland. 'Virtus eminentior in purpura. Eminentissimo et reverendissimo Domino domino S. R. E. Cardinali Opitio Palavicino,' etc. etc. The three pages of verse terminate with this chronogram—

opItIVs paLLaVICInVs CarDInaLIs
seDIs apostoLICæ In poLonIIs LegatVs
fLoreat! VIgeat!

} = 1687

The next address is to Cardinal Michael Radzieiowski, a bishop and Officer of State in Poland, in the Sapphic metre of Horace. 'Jason Augustior honor eminentissimus in eminentissimo . . . Cardinali Radzieiowski, episcopo Varmiensi et Sambiensi[1] . . . etc. (many other grand titles). The front page concludes with this, the only chronogram—

MIChaeL raDzIeIowskI
pVrpVratVs antIstes
VIta VIVat!

} = 1687

The next address is to the Cardinal Legate from John III. of Poland to the Pope Innocent XI. The title begins, 'Eminentia summis proxima eminentissimi . . . Cardinalis Joannis Casimiri Donhoff, serenissimi et potentissimi Poloniarum regis Joannis III., ad ss. D. Innocentium XI. legati,' etc. etc., and concludes thus—

VIVat
Ioannes CasIMIrVs Donhoff
pVrpVra InsIgnIs præsVL!

} = 1687

The next verses are in praise of the city of Dantzig and all belonging to it. The title begins, 'Pandora felicior urbium Sarmatiæ Dantiscum, Balthici maris princeps emporium, regalis Prussiæ metropolis primaria.' At the end is this chronogram—

VIVat DantIsCVM
InsIgne poLonIæ prVssIæqVe IVbar!

} = 1687

[1] Ermeland, and Sameland, in Prussia.

The next address or set of verses is intended to finish off with a flourish the foregoing panegyrics, by an anagrammatic applause in verse, occupying two pages. The title is as follows—

Pro Coronide Applausum Anagrammaticum, prout sequitur, subnectimus.

Regium nomen

Johannes

Serenissimi ac potentissimi regis Poloniarum
Combinationes Literales Bis mille Quingentas Viginti includens,
et Viginti Anagrammata significativa in Uno connexa
Poemata efformans,
Fausta regi vota,
Felicia Poloniæ auguria,
Fatalia hosti omina,
Manifestans,
Ipsa Coronationis S. R. M. Die oblatum
ab Humillimo Subdito, servo, Cliente et Exoratore
M. A. H. A. C.

The author says in this title that the verses which follow contain 2520 changes (or anagrams) on the name 'Johannes,' by means of transposition of the letters, but not forming words with any sense; also that the verses contain twenty 'significant' anagrams on that name. This may be seen in the Latin words, or short phrases mingled with the other words composing the verses, and printed in conspicuous capital letters. These words have a 'significant meaning' easily recognised in reading the verses. At the conclusion is this chronogram, giving the date of the coronation of John III.—

Io trIVMphet poLonIa fortVnatIor
De Ioanne tertIo aVgVstè Coronato! } = 1676

At the bottom of the page is this note: 'Cùm sequens poema seriùs in lucem prodieris, ideò post omnia inseritur.' The next page contains what here follows; it is a full page of bold print all in varied capital letters, and (in the original) divided into short lines. It is addressed to Louis XIV. of France—

'Ludovico Magno Galliarum regi regum, principum, heroum augustissimo, Ecclesiæ primogenito, Pietate christianissimo, Justitia potentissimo, Sapientia invictissimo, Clementia serenissimo, Consiliorum inventis et eventis altissimo, Recte-actorum mole latissimo, Nominis immortalitate longissimo, Omnibus omnium maximo Io Victori.

VIVe tVIs, o reX!
DVM gaLLIa IVbILat, annIs.' } = 1691

The four succeeding pages are filled with hexameter lines, of which the initial letters and the terminal letters (both in conspicuous capitals), when read downwards in succession, compose the words of the above title, down to the word 'victori.' At the end is the invocation by the author to Louis as successor of King Pepin—

De Voto Orbis Christianissimi
PIPINIO MAGNVS VIVAT LVDOVICVS VT ORBI! = 1691
Adprecatur omnium minimus et infimus
R. D. M. A. H. etc. etc. (the author's initials.)

The panegyric or gratulation verses to other personages are continued by the same author. I take only those which contain chronograms. The one which here follows is to be found in the British Museum catalogue under the entry of the author's name, etc., as represented by the initials thereof, at the conclusion of the title which I now proceed to quote—

'SPEI AUGUSTÆ SOLATIA regni Poloniæ Majestatum serenissimi Domini domini Joannis III. regis, serenissimæ Dominæ dominæ Mariæ Casimiræ reginæ, publico orbis christiani voto decantata

VIVE DIV ET VINCE, AVGVSTÂ REX PROLE
MARIA! = 1694
C. R. D. M. A. H. A. O. S. O. C. S. T. D. P. A. O. G. & P. G. S. R. M. S. P. P. S. C.'

The verses which follow this singular display of letters do not contain any chronograms.

The next gratulation verses have the title of 'Regalis hymen,' etc., and are addressed to the Count Palatine, Maximilian Emanuel, and the Princess Teresa Cunegunde of Poland on their marriage—

ANNO
CHRISTI, ALTO EX VTEROQVE DEI, EX VTEROQVE
MARIÆ. = 1694

The author's initials are the same as the foregoing, and so entered in the British Museum catalogue.

The next verses are from the pen of the same author as that of the two preceding sets, as indicated by the same initial letters. The title commences, 'Io triumphe Majestatibus regni Poloniarum,' etc.—addressed to John III. the King, to Maria Casimir the Queen, and mother of Theresa Cunegunde the Electress Palatine, and to the princes Alexander and Constantine. It concludes with this chronogram—

Io triumphe
REX QVI HAVD ABSQ. MARIA AVRI FERT SECVLA;
VIVAT! = 1694

The three pages of hexameter verses have their initial and terminal letters printed in conspicuous capitals, which, when read downwards in succession, compose the special praises of this royal family, but without any further chronogram.

The next six pages of verse declare the praises of Frederic III., Margrave of Brandenburg, and his share in the wars. The title, after the fashion of the period, does not attribute to him a position of humility—'Dextera Domini ad sceptrum ter invictum, Clementia

Fortitudine Sapientia serenissimi potentissimi Domini domini Friderici III. Dei gratia Marchionis Brandenburgici, S. R. I. Archicamerarii, Principis Electoris supremi ducis in Prussia, Ducis Magdeburgi, Juliæ, Cliviæ, Montium, Stetini, Pomeranorum, Cassubiorum, Vandalorum, Crosnæ, Suibusii; Burgrauii Norimbergensis; Principis Halberstadiensis, Mindensis, Caminensis; Comitis in Hohenzollern, Marcæ, Ravensbergi; Domini in Rabenstein, Lauenburg, Butoro, etc. etc. Universitatis Hallo-Fridericianæ fundatoris sapientissimi.' The dedication to him then follows, and six pages of hexameter verse, concluding thus—

Vivat! Et *Æternam* probet ut se DEXTERA SCEPTRO;
TER FELIX VIVAT FRIDERICVS TERTIVS ÆVVM! = 1695

The next four pages are devoted to the unsparing praise of the Archbishop of Cologne, who was also a territorial prince, and went to battle with his own troops. The author's name and titles, as represented by initials only in some of the preceding applauses, are here set forth more at large: 'Sol in Geminis, serenitas Bavarica in candore et constantia serenissimi et potentissimi Domini domini Josephi Clementis[1] archiepiscopi Coloniensis, Leodiensis episcopi, utriusque Bavariæ ducis, etc. S.R.I. principis et electoris, Archicancellarii per Italiam, etc. Imperiali Christi et Leopoldi coronæ perpetuum Ver portendens.

DVX CLEMENS VIVAT SVPPAR VIRTVTE TRIREGNIS. = 1694
Publicis Votis et Gaudiis applaudente
R.D. Michaele A. Hacki Abbate Olivæ S. O. C. S. T. D. P. A. Official. Gedan. et Pomer. General. S. R. M. P. I. C. S. P. S. C.'

There is no further chronogram in the verses which follow.

The next verses relate to the Emperor Leopold. There is but one chronogram at the end of the title, which is as follows:—'Luna sub pedibus sacræ Cæsareæ regiæ majestati Leopoldo primo magno maximo imperatori Romanorum semper Augusto regi Germaniæ, Hungariæ, Bohemiæ, Archiduci Austriæ, Duci Burgundiæ, etc., pro pace Turca supplex

LVNA PERI THRAX. PAX LEOPOLDI, Io VIVE, TRIVMPHA. = 1695
Ita animitùs vovet
Servorum minimus F. M. A. H. A. O. S. O. C.'

The next verses are addressed to the Grand-duke Cosmo III. of Tuscany, 'Deus Magnus Dominus cum serenissimo et potentissimo principe ac Domino Cosmo III. Dei gratia Duce Hetruriæ,' etc. At the conclusion is this hexameter chronogram—

DVX ITALI MVRVS REGNI TIBI TVSCIA VIVAT! = 1697

The next verses are addressed to Zaluski, Bishop of Plock, in Poland, 'Agnus in medio cardinalium virtutum sigillum excellentissimi illustrissimi reverendissimi Domini Andræ Chrysostomi in

[1] Refer to index, 'Joseph Clement,' for other praises of this archbishop.

Zaluskie, Zaluski Dei et Apostolicæ sedis gratiâ Episcopi Plocensis,' etc. The verses conclude with this hexameter chronogram—

VIVe DIV feLIX CVM terqVe qVaterq. beatIs. = 1694

The next verses bear this title, 'Candor illæsus illustrissimi et excellentissimi Domini domini Christophori Leopoldi Comitis a Schafgotsche, etc. etc. Ab obligatissimo Calamo et Animo C. R. D. M. A. H.' etc. (the same author's initials).

IMperIo fIDVs, faVstVs qVoqVe seCVLa VIVat ! = 1694

There is no chronogram at the conclusion.

The next set of verses brings us to the end of this remarkable volume. They concern principally Frederic III. of Brandenburg. The title, as follows, contains the only chronogram: Sapientia cum Principe cuncta componens Heroico in pectore illustrissimi . . . Domini Eberhardi De Danckelman . . . Serenissimo principi domino Frederico III. electori Marchioni Brandenburgico, etc. etc.

qVI frIDerICe tVI aVt MaNVs est aVt VnVs Vt atLas = 1694

Vivat ! e voto obligatissimo

C. R. D. M. A. H. etc. (the author's initials as before).

The verses which follow bring the volume to the end of the last page, with room only for this line, to mark the printing at the abbey—

OLIVÆ, *Typis Abbatialibus.*

A CALENDAR OF 1726.

AN exceedingly curious, thin folio, volume belonging to the Rev. Walter Begley, is a calendar of the year 1726, printed at Salzburg. I believe it is very rare, at least it is the only copy my friend has met with during many years of search in quarters where literary curiosities are likely to be met with, either at home or abroad. The title-page is of itself a fine example of printing in two colours. It is entirely in chronogram, the numeral letters being in red, the rest in black. I have thought it worthy of being represented by a facsimile taken from the original, which I give on the opposite page; it is, however, reduced by about one-third from the actual dimensions, and is printed all in black. It may be read in sentences, as follows, showing the date 1726 eight times repeated :—

MAGNA, ET VSQVE VENERANDA PRESBIJTERII SÆCVLARIS GLORIA. = 1726
SEV CALENDARIVM NOVI ISTIVS LABENTIS ANNI = 1726
A NATIVITATE DOMINI, AC GRATIOSI SERVATORIS NOSTRI IESV CHRISTI, = 1726
M. DCC. XXVI. = 1726
IN QVO, P̄RÆTER DIVOS, ATQVE BEATOS ROMÆ CHRISTI VICARIOS, = 1726
MEROS PROPE PRESBIJTEROS SÆCVLARES, QVI INTER DIVOS RELATI, PROPOSVERAT, = 1726
VERSVQVE CHRONOGRAPHICO ADVMBRAVERAT, = 1726
MICHAEL VVINEPAHER, PRESBIJTER, ET PASTOR PALVDANVS IN PASSYRIA. = 1726

i.e. The great and ever to be venerated glory of the secular priesthood. Or, in other words, A Calendar of this new and passing year, from the nativity of our Lord and gracious Saviour Jesus Christ, 1726. *In*

MAGNA,
ET
VSQVE VENERANDA
PRESBIJTERII SÆCVLARIS
GLORIA.

*

SEV

CALENDARIVM NOVI ISTIVS
LABENTIS ANNI

*

A NATIVITATE DOMINI,
AC GRATIOSI SERVATORIS NOSTRI
IESV CHRISTI,

*

M. DCC. XXVI.

*

In qVo,
præter DIVos, atqVe beatos RoMæ
CHRISTI VICARIOS,

*

Meros prope presbIJteros sæCVLares, qVI
Inter DIVos reLatI, proposVerat,

*

VersVqVe CbronographICé aDVMbraVerat,

*

MICHAEL VVINEPAHER, presbIJter, & pastor
paLVDanVs In rasyrIa.

SALISBURGI, Typis Joannis Joserbi Mayr, Aulico-Academici Typogr. p.m. Hæredum.

which Michal Winepaher, priest and 'pastor Paludanus' in Passyria, has set forth besides the saints and blessed vicars of Christ at Rome, also the simply secular priests who have been numbered among the saints, and has sketched them out in chronographic verse. Printed at Salzburg by the Court printer, J. J. Mayr.

The stars * inserted at intervals in the original title-page, as will be seen in the facsimile, are used to separate the chronograms.

Then follows a dedication, in boldly printed capital letters, to the most reverend 'Præsul' (superior or abbot) Augustinus, of the Imperial-Archiducal and privileged monastery of the B. V. M., 'ad S. Joannem in Stambs' . . . of the Cistercian order the most vigilant abbot (and many other titles). An address to him next follows, commencing thus, 'Gratiosa acceptatio Calendarii, in quo ante biennium, præter Festa totius ecclesiæ solenniora, meros Sanctos Ordinis Cisterciensis, in singulos anni dies versu chronographico proposui, animos mihi addidit, ut et præsens opusculum, in quo MAGNA, ET VSQVE VENERANDA PRESBIJTERII SÆCVLARIS GLORIA patet, = 1726 tibi reverendissime, ac amplissime Domine Præsul! consecrare statuerim.' The dedication then proceeds to mention some illustrious members of the Cistercian order, such as (four popes by name), and the venerable John of Campidona (Kempten, in Bavaria?), who falling from a tower when a boy, died. Thereupon his parents vowed that if he should be restored to life they would devote him to their patron saint, St. John the Baptist of Stambs. His life returned, and in due time, on the completion of his studies, he was ordained, and became the parish priest at Nesselwang. At length his parents, led by the spirit, fulfilled their vow, and he became a 'Religious' at Stambs, and eventually died there, or, in the words of the narrative, 'ubi tandem in famâ sanctitatis migravit ad Superos:' cui præsens Distichum apponere libuit:

VIVERE TE FECIT DIVVS COGNOMINIS IPSE: = 1726
IPSA IBI VITA TVA HINC, MORSQVE SACRANDA FVIT. = 1726

Der grosse Tauffer gab dir nach dem Fall das Leben,
Zu dessen Ehr hast du in Stambs dein Geist aufgeben.

i.e. The divine namesake of thine caused thee to live; hence thy life itself there, and thy death also, was to become sacred.

The great Baptist gave life to thee after thy fall, to whose honour at Stambs thou hast given up thy spirit.

The address to the Abbot Augustinus then continues, and concludes with these words—

'Ita vovet

Reverendissimæ, Perillustris ac Amplissimæ
Dominationis Tuæ, etc. etc.
Humillimus ac Deditissimus
in Christo Servus
HUJUS CALENDARII AUTHOR.

Then follows the 'address to the reader,' explaining further the purpose of the work, and which I transcribe in full. The Calendar next follows, occupying 37 pages and 728 chronograms. I have transcribed the month of January in full, as a fair representation of the remaining eleven months. As is usual in many almanacs, both old and modern, there is an appendix to this 'Calendarium,' treating of various kindred matters; and all that matter is composed in Latin verse chronogrammatically constructed, and treated in a very amusing style. The title-page to the appendix is also in chronogram. The whole work consists of 54 folio pages, containing 889 chronograms, of which I have extracted the goodly number of 227.

Brevissima ad Lectorem Prefatio.

Novum tibi, Benevole Lector! Calendarium profero, Sanctorum Presbyterorum Sæcularium, seu Petrinorum, nominibus, ut plurimùm, repletum; quos inter et Sanctos Romanos Pontifices numerare placuit: quorum licèt multi ex variis Religiosorum Cœtibus fuerint electi, hoc ipso tamen PETRINI facti sunt, utpote divi PETRI legitimi successores. Plures Sanctorum Presbyterorum determinatis suis diebus posuissem, si mihi non defuissent desiderati authores; præsertim Martyrologii Gallici, et Belgii Sanctorum. Episcopos, inter Divos relatos, anno subsequenti, si Superi me servent, expecta! Et interea nonnullis versiculis subinde hoc in Opusculo claudicantibus compatere.

Annus hic ordinarius 365 dierum numero descriptus

A

CHRISTO NATO M. DCC. XXVI.

Ab orbe condito, *ex Sent. Petav.*	5709
Ab imperio Julii Cæsaris	1771
A vocatione S. Petri ad Apostolatum . . .	1696
A glorioso ipsius Martyrio	1657
Ab institutione sacerdotii in ultimâ Cœnâ Christi . .	1693
Ab electione BENEDICTI XIII. in Pontificem Romanum .	2
Ab electione CAROLI VI. in Romanorum Imperatorem .	15

Aureus numerus XVII. Cyclus solaris XXVII. Epacta XXVI. Indictio Romana IV. Littera Dominicalis F. Dominicæ post Pentecosten XXIV.

XII. INGENTIA SIGNA ZODIACI, SVPRA SPLENDENS SOLIS ITER OBSIDENTIA. } = 1726

SIGNORVM PRO DIVIS EXALTATIS PARATA APPLICATIO. = 1726

(*Continued on next page.*)

♈ ARIETE SACRIFICANS TIBI NOTVS DIVVS ABRAHAMVS. = 1726
♉ VT TAVRVM LVCAS PRÆFVLGENS DENOTAT IPSE. = 1726
♊ QVI EX VOBIS DICO GEMINOS, IACOBE! IOANNES! = 1726
♋ XAVERIVM (PAR EST) APTABO DENVO CANCRO. = 1726
♌ FERVÒRE ET PLENVS MARCVS LEO FERVIDVS ESTO = 1726
♍ SEXTÔ[1] HAVD ABSIMILIS VIRGO IT SINE LABE CREATA = 1726
♎ QVIS SEQVITVR? MICHAËL, VT GRANDIS IN ÆTHERE, LIBRÂ. = 1726
♏ HEI NEPA! VADE VIAS, SI NEMPE VIGILLIVS ARCET. = 1726
♐ NON NIHIL ET IACVLVM QVI, DIVE SEBASTE! NOTABIS. = 1726
♑ HOC ANIMAL PEREAT, VATES DE QVO ORE LOQVVTVS.[2] = 1726
♒ FLORYAN AFFERTO, VT PRÆCLARVS AQVARIVS, VNDAM! = 1726
♓ PISCIBVS EXIMIÈ EST DOCTOR ANTONIVS IPSE.[3] = 1726

JANUARIUS habet dies xxxi.

1 a	Circumcisio Domini.	ANNI PRINCIPIVM CVI DEBEO FORTÈ FVTVRI? = 1726 PRINCIPIO NVMQVID QVI QVOQ. FINE CARET? = 1726 Dass neue Jahr von mir heut dem gewidmet wird, Der keinen Anfang hat, und ohne End regiert.
	S. Concordius Martyr in Italia.	PER TE CONCORDI! FAVSTVS REDDATVR VT ANNVS, = 1726 AD CŒLVM SVBITÒ VOTA, QVOT ASTRA, VOLANT. = 1726 Dass ein beglücktes Jahr wir durch dein Vorbitt kriegen, CONCORDI! tausend Wünsch zu dir gen Himmel fliegen.
2 b alias 6.	S. Nilammon. Confessor Dum Episcopatum trahitur, in oratione spiritum DEO reddit.	INFVLA VT INVITO CAPITI SVMENDA: SILERE! = 1726 ISTA NIMIS ONERAT (DIXIT) ET OCCVBVIT. = 1726 Seht! disem wolte man mit G'walt ein Insul geben, Er sagte: nein! beschloss in dem Gebett sein Leben.
3 c	S. Anterus M. Roman. Pontifex, uno tantum mense Pontificatum gerens.	SPLENDENTES CLAVES VIX VNO MENSE TENEBAT; = 1726 TECTA APERIT SVPERVM DIVVS HIC IPSE SIBI. = 1726 Ein Monat d'Schlüssel der allein getragen hat: Dan sperrite er sich auf das Thor zur Friden-Statt.
4 d	S. Priscus M. Pro fide capite plexus.	ECCE! QVOD EFFVSO TESTATVR SANGVINE PROMPTVS, = 1726 EXIMIA EST PRISCI, VERAQVE PRISCA FIDES. = 1726 Durch sein vergossnes Blut bekennet PRISCUS frey, Dass g'wiss sein alter Glaub der Wahre Glaub auch sey.
5 e	Telesphor. M. Rom. Pont. decrevit, ut in missa Gloria in excelsis diceretur.	CONGRVA PRO CANTV SVPER ÆTHERA MVNERA! DIVE! = 1726 GLORIA IN EXCELSIS DVM TIBI PARTA FVIT. = 1726 Was d'Engel z'Bethlehem gesungen bey der Nacht, Hat dir auch in der Hoch die gröste Ehr gebracht.

Dominica vacat. Evang. *Cùm natus esset* JESUS *in Bethlehem.* Matth. 2.

[1] Nempe signo. [2] Daniel viii. 21. [3] Paduanus, qui piscibus concionabatur.

Epiphania Domini.

MAGNOS ECCE ADSTANT REGES! REX QVANTVS, VT INFANS, = 1726
EXSVPERAT CVNCTOS: NAM DEVS ISTE POTENS. = 1726
Ein Zahl der Königen sich heut im Stall einfind;
Der gröst auss allen ist doch nur das kleine Kind.

3. Lucianus M. Dum sacrificat pectore pro ara deficiente utitur.

HOSTIA CVM DEVS EST; ET PECTVS, VT ARA, PARATVR; = 1726
HAVD CŒLO MVNVS LÆTIVS ESSE PVTO. = 1726
Das Opfer Christus ist: die Brust ist der Altar,
Ich glaube, dass kein Mess dem Himmel lieber war.

4. Carterius M. e cujus transfossa latere aqua et sanguis fluxit.

CARTERI LAVDATE! TVVM LATVS HAVSERAT HASTA. = 1726
VNDE PATENT VENÆ: LYMPHA, CRVORQVE FLVIT. = 1726
Da ihren Lust an dir Crateri! (*sic*) d' Hencker büssen,
Auss der verwundten Seith auch Blut und Wasser flüssen.

5. Antonius M. Antiochiæ.

VT DVRIS CRVCIANS TORMENTIS IPSE TYRANNVS = 1726
TE QVATIT, ECCE IN IIS TE VIDET ESSE VIRVM. = 1726
Es sahe mit Verdruss ja selbst de Tyranney,
Dass ANTONIUS auch ein Mann in Peynen sey.

6. Martianus C. Templi incendium lacrymis extinxit.

EXPERS ISTE DOLI LACRYMÂ RESTRINXERAT IGNES. = 1726
FLETV EREBI SED FEX TV SCELERATA ROGVM. = 1726
Der fromme MARTIAN die Flamm mit Thränen löscht,
Die Höll zu löschen, seynd dess Sünders zäher's best.

8. Hyginus Rom. Pontif. Valentinum hæreticum superat et confundit.

HÆRETICVM SVPERAS, VERÈ ET CONFVNDIS, HIJGINI! = 1726
MACTE! VALENTINVS NON VALET OVA DVO. = 1726
Seht! VALENTINUS ligt. Sein Lehr wird umgekehrt,
Der arme Ketzer ist ja kein Schuss Pulver werth!

9. Tigrius M.

TIGRIDE QVID PEIVS? CANDENS, ACERQVE TIJRANNVS, = 1726
HEV TIGRI! CAVSAT QVI TIBI, DIVE! NECEM. = 1726
Was ist noch wilder, als ein Tiger? der Tyrann,
Der dir, o TIGRI! einst den Todt hat angethan.

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minica I. Post Epiphaniam vacat. Evan. *Vidit Joannes JESUM venientem.* Joann. 1.

Ecce Agnus DEI.

ABS MACVLA VENIENS AGNVS (SPERATE!) LAVANDVS = 1726
AVFFERET, VT SALVET, GRANDIVS OMNE SCELVS. = 1726
Zum Tauff das Göttlich Lamb sich bey den Jordan stellt:
Und nimmt allein auf sich die Sünd der gantzen Welt.

8. Felix C. Armaturæ telis protectus.

DIVE TIBI SOLI SVBITÒ FABRICATVR ASYLVM. = 1726
FACTVS NVNC FABER EST, QVI MODÒ TEXTOR ERAT. = 1726
Man baut in alten G'mäur ein Zuflucht in der G'fahr,
Ein Maurer ist die Spinn, die sonst ein Weber war.

8. Isidorus C. Ad Curam animarum a DEO vocatus.

MI ISIDORE TVOS INSIGNI TV EXCOLE ZELO! = 1726
DEVOTA VT FRVCTVM PECTORA VBIQ. FERANT. = 1726
Geh' Isidor, und bau das heil'ge Kirchen-Feld!
GOTT hat, der Seelen Frücht zu sammlen, dich bestellt.

16 b	S. Agatho C. Rom. Pont. osculo Leprosum sanat.	tV osCVLa fIgebas Leproso, MVnDVs Vt esset.	=	1726
		eXeMpLò reCreas: LepraqVe DVra fVgIt.	=	1726
		Von Siechthum der Geplagt, empfangt von dir ein Kuss,		
		Im Augenblick alsdann die Kranckheit weichen muss.		
17 c	Inventio corporis S. Diodori M.	DVM fors (res rara est) thesaVrVs qVærItVr, eCCe!	=	1726
		erVtVs, eXCeLLens sat, DIoDorVs aDest.	=	1726
		Man sucht mit sondern Fleiss auf ein gewissen Platz,		
		Und findt den Diodor, ein ausserlessnen Schatz.		
18 d	Cathedra S. Petri Romæ.	stabIs roMa DIV: neC stYX te VInCere possIt,	=	1726
		arCe VbI In eXIMIa seDerIt ILLe petrVs.	=	1726
		Das heil'ge Kirchen-Haubt in dir, O Rom! nun sitzt,		
		D'rumb stehest du. Die Höll vergebens auf dich blitzt.		
19 c	S. Marcellus I. M. Rom. Pontif. ad Curam equorum damnatus, etiam oves Christi sibi creditas pascit.	qVanDo feros MarCeLLVs eqVos frænare IVbetVr,	=	1726
		neC MInVs et sVaVes pasCere gaVDet oVes.	=	1726
		Marcellus wird, die Pferdt zu striglen, angehalten,		
		Er weiss doch Christi Heerd nebsthin recht zuwerwalten.		

Dominica II. post Epiph. Evang. *Nuptiæ sunt in Cana Galilææ.* Joann. 2.

20 F	Bonum Vinum.	feLIX ConnVbII (sI MIsta sIt VnDa faLerno),	=	1726
		est statVs: aC CerberVM gaVDIa tVta foVet.	=	1726
		Gut! wann das Wasser sagt zum Wein: Ich bin dein Schatz,		
		So findet die Vernunfft Freud; und im Hiren Platz.		
	S. Fabianus M. Rom. Pont. cujus electionem Columba indicat.	DesVper apparens qVæ VIsa CoLVMba reVeLat?	=	1726
		approbet eLeCtVM qVòD qVoqVe et Ipse poLVs.	=	1726
		Wass will die weisse Taub, so bey der Wahl erscheint?		
		Dass d' Stimmen in der Wahl recht aussgefallen seynd.		
21 g al 13	S. Gumsindus M. *Anagramma* Dignus sum!	VoX eLapsa poLo est: es DIgnVs, sVMe! CoronÂ,	=	1726
		qVaM tIbI CVnCtIpotens reX sIne fIne DabIt.	=	1726
		Die Stimm von Himmel sagt: Nimm hin die Ehren-Cron!		
		Sie ist für deinen Todt der wohlverdiente Lohn.		
22 a al g	S. Lucianus M. Præcisum suum caput ad locum sepulturæ hortat.	aMbVLat Iste, nIhIL o errans, sIne VertICe DIVVs;	=	1726
		proDIgIIsq. nItens IntVLIt hVnC tVMVLo.	=	1726
		Der Heil'ge ohne Kopf sein Haupt getragen hat:		
		Verfehlte keinen Schritt biss zu der Grabes-Statt.		
23 b	Desponsatio B. V. M.	ConIVgIVM feLIX pLanè est. satIs InDe patebIt:	=	1726
		IVnXerat, eCCe! DeVs; et paranyMphVs erat.	=	1726
		Wer soll dem heil'gen Paar zur Eh'nicht gratuliren,		
		Weil selbst der grosse Gott zum Gsponss die Braut thut führen?		
24 c	S. Ananias M., Apostolum Paulum baptizans.	non frVstra eLeCtVM Vas præsens DIVe! LaVabas:	=	1726
		Vas CertÈ InsIgne (Vt nVMInIs) ILLVD erIt.	=	1726
		Das ausserwählte G'fass hast, Ananias! wol		
		Gewaschen; Gottes Nam weil es ausstragen soll.		

Conversio S. Pauli Apostoli.

sAVLe! CaDIs. VIX porrò refert. nIhIL Ipse tIMeto! = 1726
CasVs te ereXIt. CVrre, MoVente Deo! = 1726
Saul! Lebe ohne Forcht! dein Fall ist dir zum Heyl,
Wohin der Himmel dich treibt, ohn' verziehen eyl!

S. Vitalianus C. Rom. Pont. organum in ecclesias introduxit.

en! rItè eXCeLsVM LaVDabVnt organa porrò: = 1726
eXeMpLo hoC psaLtes DIVVs Vt antè probat. = 1726
Vitalianus fürht den Brauch der Orglen ein,
Wordurch der wahre Gott dann müst gelobet seyn.

Dominica III. post Epiph. Evang. *Cùm descendisset Jesus de monte.* Matth. 8.

Ecce! Leprosus.

tV Vt CVres, saLVator! aDest (MIserere!) LeprosVs. = 1726
sI InqVIs: MVnDare! en! ILICò saLVVs erIt. = 1726
Hilff Heyland disem Seich! er bitt von Hertzens-Grund,
Sag nur. Ich will, sey rein! so ist er schon gesund.

S. Joannes C. dictus Vir Dei.

granDIs honor! CharVs VIr VerI nVMInIs hIC est; = 1726
CVI qVoqVe DebetVr CæterÀ MagnVs honor. = 1726
Wann ein Mann Gottes nun Johann genennet wird!
So scheinet, dass ihm auch fast grosse Ehr gebürt.

S. Aquilinus M. Gladio per collum transfossus.

gVttVr VbI LæDIt tIbI fors aqVILIne MaChæra, = 1726
eXItVs, heI! granDI CongrVIt hIC anIMæ. = 1726
Man stosst, O Aquilin! ein Schwerdt durch deine Keel,
Damit den Aussgang hab gantz gleich dein grosse Seel.

S. Hippolytus M. Pro fide, a qua defecerat, cayat dedit.

erroreM hIppoLytVs pLenè, atqVe eX CorDe fatetVr. = 1726
nVnC qVoqVe restaVrat, teste CrVore, fIDeM. = 1726
Hippolytus bekennt sein Fehler; und verbleibt
Beym wahren Glaub, den er mit Blut jetzt unterschreibt.

S. Julius C. 100 Ecclesias Divinæ gloriæ erexit.

Iste VnVs CentVM saCras ereXerat æDes. = 1726
sIC IVre aVgVstI hIC noMIne DIgnVs erat. = 1726
Der hundert Kirchen einst auffürhte in Gebäu,
Sag, dass Augustus er, nicht Julius mehr sey.

In like manner the calendar proceeds throughout the remaining eleven months, a double chronogram for each day except Sundays (with occasionally a second distich), filling thirty-seven pages, and making up 728 chronograms in the calendar alone. At the end of December is the following—

CONCLUSIO.

DebILIs, ah! nostræ VItæ sI hIC VLtIMVs annVs, = 1726
(Dent sVperI!) æternæ hIC sIt qVoqVe prInCIpIVM! = 1726
Wann diss letzte Jahr ist meiner Lebens-Zeit,
Geb Gott! dass es auch sey das erste in der Freud.
i.e. Ah! if this should be the last year of our failing life, may heaven grant that it may also be the beginning of the life eternal.

Then immediately follow these verses, and a German translation which for want of space I must omit—

VOTUM AUTHORIS.

TOT VATES CELEBRENT PRESBIJTEROS SACROS,
AXIS QVOT NVMERAT, NOX QVOQVE STELLVLAS
(SI TITAN PROPERÈ SE OCCVLIT) EXHIBET.
PROPONIT RATIO PIIS. } = 1726

NVNC FVLGENT POTIVS TEMPORA LAVREIS:
VEPRES VVLNIFICÆ HÆC ANTEA CINXERANT.
REGNANTES SVPERIS VSQ. ET IN ATRIIS
PARTÂ LÆTITIÂ AFFLVVNT. } = 1726

PVGNAVIT DVCE STIJX FORTIS ALASTORE
HOS CONTRA PVGILES, TELA CVPIDINIS
TENTARVNT QVOTIES PECTORA FRANGERE?
AST NIL SVNT QVOQVE SINGVLA. } = 1726

NON AVRI RABIDA HOS TRAXIT ESVRIES:
NEC SPLENDOR GENERIS, PECTORA SÆPIVS
EXCÆCANS, POTERAT VINCERE, SIC PIOS
TRAXERVNT SVPERI VIROS. } = 1726

ÆQVIS SI SEQVERIS PRÆVIA PASSIBVS
TV EXEMPLA, AD SVPEROS SPIRITVS EVEHET:
IS CERTÈ PARIBVS (POSTEA PROSPEROS)
NOS VOTIS SVBITÒ BEAT. } = 1726

Then follows an appendix, with a title-page entirely in chronogram, printed in black, of which I give on the opposite page an exact copy in modern type, as nearly as possible imitating the original in style and size. It may be read in sentences as follows, showing the date four times repeated—

APPENDIX VERÈ INSIGNIS, SEV PRACTICA MAIOR, = 1726
EX QVA CVNCTA VIDES: TEMPESTATESQ. SONORÆ = 1726
CLARIVS, EXORTÒ TANDEM QVOQ. SOLE NOTANTVR. = 1726
EX FVNDAMENTO HANC PRÆFATVS SCRIPSERAT AVTHOR. = 1726

This title-page is somewhat crabbed, because it consists of four hexameter verses which had to be moulded into chronograms; the author, moreover, seems to have intentionally used enigmatical or obscure allusions. The meaning seems to be—

An appendix truly worthy of note, or, A superior practical compendium, from which one sees all the events of the year; and loud sounding tempests are the more clearly marked, as the sun, too, at length has arisen; written on a sure basis by the aforesaid author.

APPENDIX
VERÈ INSIGNIS,
SEV
PRACTICA MAIOR,
*
X QVA CVNCTA VIDES:
TEMPESTATESQ: SONORÆ
*
CLARIVS,
Xortô tanDeM qVoq: soLe,
notantVr.

EX fVnDaMento hanC præfatVs sCrIpſerat AVthor.

PROGNOSTICON,
QVID SINGVLIS MENSIBVS ANNO PRÆSENTE EVENIRE SOLEAT. } = 1726

JANUARIUS, Jenner.	HOC MENSE EST FRIGVS, QVI IANVA DICITVR ANNI.	=	1726
	TV ABSQVE MORA PECTVS PELLIBVS VNDE TEGAS!	=	1726
	Im Jenner trittet ein die Kälte Schritt für Schritt,		
	Setz die Beltz-Kappen auf, so g'ſriert dir 's Hiren nit.		
FEBRUARIUS, Hornung.	PROH NIMIS EXTENDIT FEBRVARIVS ORGIA BACCHI:	=	1726
	VNDE ET PLANÈ EXTAT ÆRE CRVMENA LEVIS.	=	1726
	O Wann nur grad nicht heur so lange Fassnacht wär!		
	Jetzt saufft man sich stotz-voll, und macht den Beutel lär.		
MARTIUS, Mertz.	MARTIVS, HEV! TENTAT, VETVLAS ADFERRE SEPVLCHRO:	=	1726
	HOC (HORRENS FATVM!) CONDITVR ATQVE SENEX.	=	1726
	Der Mertz eröffnet heur den alten Weibern 's Grab,		
	Er wirfft auch manchen Mann, der lang gelebt, hinab.		
APRILIS, April.	APRILLIS STVLTOS ITA TRAXIT IN ORDINE MVLTOS;	=	1726
	VT, QVOS ILLE CREAT, HAVD NVMERARE QVEAT.	=	1726
	April schickt hin und her vil Narren in der Welt,		
	Ein Raiter muss der seyn, der alle richtig zehlt.		
MAJUS, May.	FLORIBVS EST CLARVS DIVERSIS MAIVS IN HORTIS	=	1726
	DENIQVE SOLANVM[1] PVLLVLAT, O BONE SVS!	=	1726
	Ein Kraut der May uns bringt, bekannt fast überall,		
	Doch denen Schweinen sehr (so spricht mancher) fatal.		
JUNIUS, Brachmonat.	GAVDIA IVRÈ IN AGRIS, CVM TERRIS INCVBAT ÆSTAS.	=	1726
	AST VÆ! CVM FRVCTVS POSTEA GRANDO QVATIT.	=	1726
	Wann's Fraid im Acker schön: Ju! huy! der Baursmann sagt,		
	Au Weh! wann bald darauf der Hagel alles schlagt.		
JULIUS, Heumon.	FŒNISECÆ SVRGVNT; GAVDENT; GRAMENQVE SECATVR:	=	1726
	ET CVRRVNT, STRAMEN VERTICE QVANDO GERVNT.	=	1726
	Die Mader scheren 's Feld; und seynd der Arbeit froh,		
	Sie tragen 's Heu nach Hauss; im Kopf doch mehrer Stroh.		
AUGUSTUS, Augustmon.	AVGVSTVM CELEBRAT (ALIOS ET TONDET) AVARVS.	=	1726
	QVÆRET: CVLTER VBI? HEVS! BARTHOLOMÆVS ADEST.	=	1726
	Dem Schinder in August von Hertzen d' Andacht geht:		
	Weil dort Sanct Barthlme in dem Calender steht.		
SEPTEMBER, Herbstmon.	PLVRES PROH! STVDIIS VALEDICVNT: INDE PERITI	=	1726
	EXCELLVNT, BIPEDES DVRA AD ARATRA BOVES.	=	1726
	Vil gehn jetzt in d' Vacantz: Studirens haben 's gnug,		
	Sonst taugen sie nichts, als Ochsen zu den Pflug.		
OCTOBER, Weinmon.	O DOLOR! O PODAGRA! O TVQVE EXECRABILE PONDVS!	=	1726
	SVRIVS EST BACCHVS; DVRVS, ET ORA PREMENS.	=	1726
	O Grausamkeit! O Plag! O schmertzlichs Podagram!		
	Wie zieht der Schäbser heur das Maul so hart zusamm!		

[1] The original has this marginal note:—'Vulgo Nach-schatten, oder Sau-kraut, quo' coctum sues necat.'—Solanum is the deadly nightshade, a common wild plant.

TRANS ÆQVOR (VAH! SEMPER EDAX) LICET AVOLET ANSER; = 1726
MARTINVS VOCAT VT, RAVCVS ET ANSER ADEST. = 1726
Wann schon die Martins-Ganss fliegt einmal über 's Meer,
Kommt sie zu disen Fest ein Ganss halt wid'rumb her.

IN FŒNO QVANTVS NVNC ARDET AMORE PVELLVS! = 1726
ARDET, VT INCENDAT CORDA SVB AXE PVER. = 1726
Vor Lieb auf dem Heu das Göttlich Kindlein brinnt,
Es brinnt, dass es in uns die Hertzen auch entzünd.

OPTIMA PROGNOSIS
DE ECLIPSIBVS SVBLVNARIBVS ISTO ANNO. } = 1726

Ad Porphyrium Faustum.[1]

MVLTIS IS SPISSIS ECLIPSIBVS ANNVS ABVNDAT, = 1726
QVÆ OBSCVRANT SACRAS, HEI! QVOQVE FAVSTE! DOMOS. = 1726
NVMQVID EGO TENEBRAS OBSCVRAS PASSVS, VT OCTO? = 1726
(SEDVLVS EXCLAMAT PRESBYTER, ATQ. PIVS) = 1726
PLVS EGO, SEX LVSTRIS, ADERAM PAROCHO, BENE GRATVS; = 1726
EXPÔSTVS CVRÆ NOCTE, DIEQVE MANENS. = 1726
CESSIT VBI E VIVIS PAROCHVS, AD SIJDERA TENDENS, = 1726
DENIQVE SVCCESSOR FORTÈ FVTVRVS ERAM. = 1726
SED MOX OBSCVRA, ET CONTRARIA FATA FVERVNT: = 1726
VNDE OBSCVRVS ADHVC SVB TENEBRIS SEDEO. = 1726
NON VOLVI IVDÆ VARIIS CELEBRARE SIMONIS = 1726
FESTA, CARENS XENIIS. HINC MIHI FVRVA DIES. = 1726
DIVITIAS SIMILES NON EXPETO AB ARTE LVCRARI. = 1726
SIC STIJX PAVPERIEM TVNC SINE FINE DARET. = 1726
SVNT ALIÆ EXIMIÆ ECLIPSES TIBI, FAVSTE! NOTANDÆ, = 1726
QVÆ OBSCVRANT SACRAS SAT QVOQVE IN VRBE DOMOS. = 1726
DECEDIT PAROCHVS: GAVDENTQVE EX FRATRE NEPOTES. = 1726
AD FVNVS CELERIS, PROMPTAQVE TVRBA VOLAT. = 1726
HÆC SVPERINDVCET TENEBRAS QVANDOQVE STVPENDAS: = 1726
ET NIHIL EX TANTIS AMPLIVS HIC VIDEAS = 1726
DIVITIIS, QVAS ÆCONOMI BONA CVRA PARAVIT: = 1726
SPLENDOREMQVE LARES EXHIBVÊRE. VACANT: = 1726
HÆREDES QVONIAM (TVRBA HEV PRÆCLARA!) TVLERVNT, = 1726
QVIDQVID IN ACCEPTIS ÆDIBVS INTVS ERAT. = 1726
LVSTRABAT RIDENS EX ARTE NEPOTVLVS ARCAM: = 1726
HÂC PATRVVS NVMOS CONDERE VISVS ERAT. = 1726
SALVETE! HINC SVBITÒ (DIXIT) MIGRATE THALERI! = 1726
ABDERE SVB QVERCV VOS MELIORE VOLO. = 1726
INTEREA AVDITVR STREPITVS, CVM SCRINIA NEPTIS = 1726
OCCVPAT. HÆREDVM TOTAQVE TVRBA VENIT. = 1726

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[1] A translation of what here follows is attempted at page 424, *infra*.

eXtrahItVr LInVM raDIans,[1] IbI Lana CaprIna, = 1726
De qVIbVs hIC DeCIVs DIspVtat In ferIo. = 1726
In DabItIs Contra eXVrgIt MaChabæIVs Ipse. = 1726
pVgno eXaLtato hæC rIXa MoLesta Data est. = 1726
bIbLIotheCa, eheV! satIs eXpILatVr IbIDeM. = 1726
teMpore! proh! parVo est CaVLa, qVoD aVLa fVIt. = 1726
ah! IntroDVCant, VeCtVros MVnera, taVros? = 1726
est Ita. spVrCatVr sat qVoqVe saCra DoMVs. = 1726
Dant LIberIs LIbros: LVDent IVeVenILIter. VnDe[2] = 1726
post paVLò sterCVs qVoDq. VoLVMen erIt. = 1726
eXpoLIata DoMVs præstans, præCLara, VenVsta, = 1726
eXeMpLo eCLypsIn Denotat VsqVe sVo. = 1726

In the original a versified German translation follows.

enarratIo IngentIs beLLI Inter MeDICos, atqVe IVrIs peritos orItVrI. = 1726

DIALOGUS.

Febricondius, Medicus. Harpocrates, et Faustus, Juristæ.

Isto anno prorsVs eaDeM qVoqVe beLLa reCVrrVnt, = 1726
qVæ eXtabant CarIs MeDICIs, et IVre perItIs, = 1726
Vt ConteNDerVnt, qVIs pLVs tONDenDo VaLeret? = 1726
IsthæC qVIsqVIs aMat sINe sangVINe beLLa VIDere, = 1726
seDVLVs approperet, hVC et bene LVMINa Vertat! = 1726
Vt beLLI sIgnVM febrIConDIVs, ebrIVs IrÂ, = 1726
protVLIt, harpoCrates, et faVstVs aD arMa VoLÂrVnt = 1726
proDVCVnt Leges, et tanta VoLVMINa, qVanta = 1726
seX asINI bIpeDes CItò ab hINC reMoVere neqVIrent. = 1726
rIsIt at hæC potIVs MIrÈ febrIConDIVs: heVs Vos! = 1726
Vestra ego non CVro tot pLena VoLVMINa fraVDe. = 1726
Contra qVæqVe ego sto, DVra Vt Marpesia CaVtes. = 1726
DesINe (faVstVs aIt) fIXIs IaCtare MINaCes = 1726
pLanÈ oCVLIs VIres, qVI tot IaM fVnera DIrIs = 1726
feCIstI potIs. VeL stIJX MeLIora DatVra est. = 1726
haVD frVstra InsIgnIs neC non febrIConDIVs aVDIs, = 1726
sVb tVMVLo tV sæpÈ soLes qVI ConDere febres. = 1726
Ipse sCIo; eXCIpItIs Vos. æger et orDINe postqVaM = 1726
VIXIt: aD eLIJsIos saLteM LegaLIter (VNa = 1726
DICItIs) IntraVIt CaMpos: bene faVstVs VbI stat. = 1726

[1] A marginal note, 'vulgo Glantz-Leinwad' (*sic*). Query, glazed linen, or some species of flax.

[2] The word is so in the original.

HARPOCRATES AVDI! CITIVS NAM, VERÈ ET INIQVIS = 1726
LEGIBVS HEI! DVRIS OBEVNT CIVILITER OMNES, = 1726
QVOTQVOT SVB VESTRO TECTO CONAMINE SVDANT. = 1726
QVIPPE IN PERNITIEM RETRÒ COLLVDITIS VSQVE = 1726
PARTIVM: ET IN STVDIO TRISTES IVGVLARE CLIENTES = 1726
NOSCITIS. HEI QVANTVM HOC DVRIS IN REBVS INANE! = 1726
TAM VERÈ EXVRGENT QVÆ ANNO, BELLA HORRIDA BELLA, = 1726
TANDEM EXOPTATÂ CESSABVNT NOXIA PACE; = 1726
SVB CAPPA VT QVOQ. CERTANTES IVNGANTVR EÂDEM. = 1726

In the original a versified German translation follows.

Προγνῶσις

DE MORBIS FATALIBVS NOBILIS GYNÆCEI EX ASTRIS ERVTA. = 1726

PHŒBVS, AH! TANTO VALET A CALORE,
VT CITÒ PINGAT FACIES NIGRORE:
QVI GYNÆCONI COLOR ASTRA SORS EST:
ALTERA MORS EST. = 1726

NVNC EBVR FVRVRO LATET, HEV! COLORE:
VIX VENVSTATO FAVVS EST IN ORE,
MORTIS AFFLATV ROSA GRATA PALLET
CIJNTHIA SQVALLET. = 1726

FRONSQVE SVGGESTV (TIBI VAH!) SVPINA
CARPITVR CRVDÆ, HEV! LACHESIS RAPINÂ;
CORPORIS VIVI SPECIES EBVRNA
CONDITVR VRNÂ. = 1726

SIT NIHIL REFERT. FACIES NIGRESCAT!
VEL SENEX VIRGO IN TVMVLO PVTRESCAT!
SVFFICIT, VIVAT, NITEATQVE PVRÂ
MENTE, SECVRA. = 1[1]

In the original a German translation, in the same metre, follows.

TANDEM ET FERTILITAS ISTIVS ANNI EXPLICATVR. = 1726

LABENTE HOC ANNO VT SOLVATVR QVÆSTIO QVÆDAM, = 1726
OCIJVS, AH! VENIAT DIVVS APOLLO MIHI! = 1726
QVÆSTIO.—NVM FRVGEIS NOBIS HIC INDICAT ANNVS? = 1726
CVI FRVGVM SPECIES IVPITER IPSE DABIT?— = 1726
EXPRIMIT INSIGNES (VIDEAS!) FICVLNEA FLORES. = 1726
QVÆQ. SVAS FRVGES COLLIGET VNDE MANVS. = 1726

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[1] This chronogram undoubtedly makes 2726, it agrees with the original, and must be the author's own error.

SÆPÈ VNVS PAROCHVS MAGNVS PETIT ESSE DECANVS : = 1726
AVT PAROCHVM AD SVPEROS EVEHERET SOCIVS. = 1726
INTER MONSTRATVR DIGITOS AST ILLICÒ FIXVS = 1726
POLLEX : QVÀM PRÆSTANS, HEVS BONE ! FICVS ADEST. = 1726
GRANDIS VBI, ET PRIMÒ VVLT CONSILIARIVS ESSE = 1726
TANTALVS EXTREMÂ VT SEDE LOCATVS, ABIT : = 1726
DEPOSCENS SVAVES, HEV ! FICVS GVSTAT AMARAS : = 1726
VAH ! STOMACHVS TOTVS HISCE GRAVANDVS ERAT. = 1726
SIRIVS INNVPTÆ DOMICELLÆ EXARSIT IN ORA : = 1726
CORBEM, QVÆ TVRGET FICVBVS, VNDE REFERT. = 1726
APTVM SE PANDIT STVLTVS PRO CONSVLE SVTOR ; = 1726
AST VLTRA CREPIDAM. EST STVLTVS, VT ANTE, BONVS, = 1726
RVSTICVS IN STIFVLIS[1], VAH ! IAM GRANDES ET HERILES = 1726
FORMAT CONCEPTVS : SED NEQVE VOTA IVVANT : = 1726
STERCOREVS MANET IN STABVLO, POSTQVE ARDVA, PRÆSVL, = 1726
TOT STVDIA. HOC MVNVS : PASCERE RVRE BOVES. = 1726
IVBILAT VNDE SATIS FICVLNEA ; ET IPSA TRIVMPHAT. = 1726
QVOS FRVCTVS MVNDO HÆC PARTVRIT ERGO ? PATET. = 1726

In the original there is a versified German translation, which brings this curious calendar to its end.

The free translation (by the owner of the 'Calendar') which here follows, of a selected portion of the author's work, the 'Optima prognosis,' at page 421, *ante*, will give some idea of his humorous character under depressing circumstances. The appendix to the Calendar seems to have been written as a kind of parody upon certain notable predictions and prognostications, such as those which were once popular in England in the almanacs put forth by Old Moore and Zadkiel. It appears that the author, who conceals himself under the name 'Sedulus,' was a poor country curate, or coadjutor to the parish priest, and after working hard for thirty years was still without promotion, and the 'light' that was in him was 'eclipsed.' When the parish priest died he expected the post to be given to him, and what made the whole affair more miserable was the rapacious ransacking and plundering of the deceased priest's houses by their relatives, which he amusingly and yet with pathos describes, and, as we may suppose, he may have witnessed in this instance.

A very excellent Prediction about the Eclipses this year.

To Porphyrius Faustus.

Alas, Faustus, this year abounds in frequent eclipses, which darken also many priestly homes. What indeed have I suffered of these dark calamities, eight say you ? (Let Sedulus, a worthy priest, proclaim his woes.) For more than thirty years was I at my Rector's beck and call,

[1] The word is so in the original.

and worked with acceptance by night as well as day. And when the good old priest had departed from among the living, starting on his journey for the starry skies, then at last I thought by chance I should be named his successor, but soon the fates were dark and adverse, whereby I still remain unnoticed and under a cloud. I would not play the greedy part of the traitor Judas, the son of Simon, though I sadly wanted the thirty pieces of silver (literally, *I would not keep a Judas Festival bare as I was of presents*). *And so was my chance overcast with gloom. I do not seek by guile to gain such riches, for, if I did, then Styx's stream would make me poor eternally. There are other special eclipses, O Faustus, to be observed by thee, which also darken my hallowed home, in a city too. The parish priest dies, his nephews rejoice, speedily there hastens to the funeral a ready willing crowd, and this often brings with it a very heavy gloom, and* (*so dark in fact*) *that no more can you see any of all those great treasures which the honest frugality of the master of the house got together; the household gods used to be present, a noble appearance, now their very shrines are empty, for the heirs forsooth* (*a pretty crew!*) *have carried off whatever inside was worth taking. A smirking little nephew might be seen gloating over the money-box where his uncle was known to treasure up his coin. Welcome, says he, ye thalers, quick, presto! change! I have a better home for you elsewhere. And now is a wrangling heard, when the niece attacks the clothes-chest. The whole crew cluster round. The well-kept linen is brought forth, and, trifling as it is, forms a goodly theme for holiday dispute to Decius* (*alluding to the proverb 'rixari de lanâ caprinâ,' to dispute about a trifle: see Horat. Epist. xviii.* 15). *Against him in give-and-take rises up Machabæus himself* (*a sobriquet referring to the family of Judas Maccabæus, the 'Hammer'*). *With uplifted fist the baleful quarrel proceeds. The library, alas! is then and there pillaged to their hearts' content. In a short time, more's the pity! what was a mansion is an empty hut. Can they be bringing oxen to take away the spoil? 'Tis even so, the hallowed home is quite enough defiled. They give the books to the children, who play with them as children are wont. And so after a while each goodly volume will be a mass of filth. A house remarkably illustrious and beautiful, or ancient, always when thus robbed, points to an Eclipse by its own example or fate.*

The succeeding portions of the appendix would not be improved by translation, without our knowing what was running in the author's thoughts when he was writing the chronograms, to assist us to the interpretation of the figurative allusions to his own position; his expressions, whether serious or humorous, would appear in English as simple, obscure, and far-fetched. The last is possibly his next best, but we are at a loss to assign a meaning to its title, 'the fertility of the year,' and the crop of 'figs'; it may be explained by the enigmatical expression in the title-page to the appendix, 'the sun having at length arisen,' intimating that he had met with better luck since the writing of the calendar, while his signature to the first title-page as 'Pastor Paludanus' may be regarded as a sign that his

'eclipse' had passed off, and that he had at last gained his promotion by becoming the priest of a parish answering to that appellation.

I close my notice of this curious work with one more extract. The day of Saint John of Nepomuk, the 16th of May, is thus marked in the foregoing calendar—

eX Voto (et MerItò) taCVIstI, pIsCIs aD Instar : = 1726
hIs eXInDe In aqVIs pIsCIbVs esto CoMes ! = 1726

Johann ! du war'st zuvor den stummen Fischen gleich :
So müssen d' Fisch ietzund begleiten deine Leich.

i.e. In consequence of thy vow (and justly) thou wert silent as the fishes, henceforth be thou their companion in the waters.

John ! thou wast aforetime like to the dumb fishes, so must they now follow thy corpse.

This alludes to his silence as to matters confided to him under the seal of confession, and his refusal to reveal them, which led to his alleged martyrdom by drowning. The saint was very popular in Bohemia and the adjacent countries. See *Chronograms*, pp. 170-182.

BISHOP SPORCK'S
CANCER CHRONOGRAPHICÈ INCEDENS.

THE book now to be noticed is indeed a very remarkable one. It is a quarto volume in the library of the Rev. Walter Begley, and contains 3843 chronograms, entirely filling 452 pages from the title to the colophon. It is a very rare book. Careful search and inquiry in several libraries, the British Museum, the Oxford Bodleian, the London Society of Antiquaries, the royal libraries of Brussels, Vienna, and Prague, has not brought to light any other copy. No doubt other copies do exist, but where are they? Brunet and Graesse, and other leading bibliographers, do not mention the work. One library is likely to contain a copy, that of the great Præmonstratensian Monastery of Strahow at Prague, to which the author seems to have belonged (see p. 368 of the work). One curious feature of the work is that neither the title-page, the censura, nor the colophon discloses the author's name, and it is only by a marginal note at page 373 that we learn who he was. The subject is multifarious, and all in prose. It treats in concise sentences of theology, the Virgin Mary, the saints, particularly of Saint Philip Neri, faith, Scripture, the Fathers of the Church, morals and proverbs, the illustrious dead, miscellaneous history, biographical notices, the Emperors Charles VI. and Leopold I., and other potentates and bishops, the University of Prague, divers adages, the weather, things to be avoided and hated, beauty, rural life, peace and war, man and woman, flattery, oratory, fasting, penitence, prognostics, applause of eminent persons, the author himself, fables, precious stones, anecdotes, Milan,

the Clementine College at Rome, the author's farewell, and a great variety of other matters, perhaps two or three hundred more in number than are here casually mentioned; finishing with a sort of afterthought as if to fill up two or three blank pages, which the author calls 'chronographica omissa.' Everything is composed in chronogram, making one and the same date, 1754, the date of the book. In this the author has scarcely recognised the purpose of a chronogram; he merely writes in that form, but does not thereby give the date of the circumstances thereby described.

It might be supposed that after such an effort, and on accomplishing his labour, the author would have disclosed his name in the usual manner; but not so. Even the high compliment paid to him in the official 'Censura' failed to draw him out from his adopted obscurity; and further, we learn from the 'Censura' that this is the third work of the same kind by the author, a trio he might indeed have been proud of. In this one example, composed, it is believed, when he was blind (I can get no exact knowledge of the other two), we see his ability to deal with a difficult style of composition, and his great store of subjects gathered up in all directions. A marginal note at page 373 of the book (and see page 439 *infra*), directs attention to the author; and we learn from the chronograms there that his name was John Rudolph Sporck, of noble family; his parents were Ferdinand and Apollonia; he was born in 1695; he was suffragan bishop of Prague.

Some further particulars concerning the author are to be gathered from Dablacz, *Künstler-Lexicon für Böhmen*, and Zedler's *Universal Lexicon*. He was distinguished for skill in drawing, though he had more weighty matters to engage his attention as bishop of Adrat and suffragan to the archbishop of Prague, and as 'Hausprälat' to the Papal Court. When a young man, he already loved the arts, and still more so later in life, especially during his residence and study of theology at Rome. He made a collection of valuable paintings, and copied them in Indian ink. His enthusiasm carried him so far in this, that, as it was thought, it was the cause, as his years advanced, of total blindness. He died at Prague, on 21st January 1759, in the Benedictine Monastery of St. Nicolas, where he had lived for several years since his blindness. He had the honour to be sent to the Papal Court in 1729 by the chapter of Prague Cathedral, as advocate for the canonization of St. John Nepomuk. Seven folio volumes of

his drawings are said to be preserved in the library of the monastery of Strahow at Prague.

The title-page is printed on the following page, with modern type, in imitation, so far as is attainable, of the original, and it may be read as two chronograms; thus—

CANCER CHRONOGRAPHICÈ, AT RETROGRADÈ, AC LENTÈ INCEDENS ET NON PROFICIENS = 1754

CHRONOGRAPHICA OFFERT. SIC RIDE, DEFLE, ET EA CORRIGE LECTOR PRÆCLARE. = 1754

Pragæ, apud Franciscum Carolum Hladky, Archi-Episcopalem Typographum.

On the back of the title-page is the following, which gives the important information that this is not the only work of the author—

CENSURA.

Ex gratiosa commissione Reverendissimi, Illustrissimi, ac excellentissimi Domini, Domini (pl. tit.) Episcopi suffraganei Pragensis, Vicarii Generalis et Officialis, legi præsentem trinum ejusdem Illuminatissimi Authoris, felicem alti Ingenii partum, opus chronographicum: quod sicut priora, gustu Attico, et Laconico stylo, tantâ pietate et sapientiâ elucubratum est, ut omnium oculos apprime mercatur, quapropter illud, ut publici usus per typum fiat, dignissimum judico.

Datum Pragæ Die 18 Novembr.

Anno 1755. MAXIMILIANUS WADL,
Cler. Regul. S. Pauli Assessor Consistorii.

IMPRIMATUR.

ANTONIUS WENCESLAUS WOKAUN, Episcopus, Vicarius Generalis et Officialis.

i.e. A crab, chronographically, but in a retrograde manner and slowly, marching along and not advancing, presents the chronograms. Thus, O distinguished reader, do thou laugh at, weep over, and correct them!

'*Censura*' (*the official judgment thereon*).

By the gracious commission of the most reverend, illustrious, and excellent Lord (*of many titles*) *Bishop suffragan of Prague, vicar-general and official, I have read the present, the third chronographic work, the happy offspring of the same most enlightened author, which, just as the former ones, is composed with elegant taste and in laconic style, and with so much piety and wisdom that it deserves especially the notice of all persons; and therefore I do adjudge it very worthy of being put in print for public use. Given at Prague,* 18 *Nov.* 1755. (*Official signature.*) *Let it be printed.* (*Another official signature.*)

The chronograms commence with 'De Deo uno et trino.'

Page 3. À NATIVITATE JESU CHRISTI SALVATORIS NOSTRI, MILLE, SEPTIES CENTENI, QVINQVAGINTA QVATUOR INCHOANT ANNI: SIT HONOR ET GLORIA SOLI CŒLI, ET TERRÆ REGI! = 1754

i.e. The years now number 1754 *from the nativity of Jesus Christ our Saviour: To the only king of heaven and earth be glory and honour.*

CANCER CHRONOGRAPHICE,

AT

RETROGRADE, AC LENTE INCEDENS,

ET

NON PROFICIENS

✻

CHRONOGRAPHICA OFFERT.

SIC RIDE, DEFLE ET EA CORRIGE LECTOR PRÆCLARE!

Pragæ, apud Franciſcum Carolum Hladky, Archi-Epiſcopalem Typographum.

O SANCTA TRINITAS! TE DICTARE, SCRIBERE, PRÆDICARE, CANTARE, ET HONORARE AUGUSTINUS OPTAT, SI VIVERE POSSET: VERBA HÆC COR EXPRESSERAT EJUS. = 1754

i.e. O Holy Trinity! Saint Augustine, if perchance he could be alive, wishes to declare, to write, to preach, praise, and honour thee: these words his heart had expressed.

VISITETUR À TE DEUS HABITATIO ISTA, CUNCTÆQVE TENTATIONES HOSTIS LONGÈ PELLANTUR, BEATI ANGELI HABITENT IN EA, PROTEGENTES NOS, ET TUA SANCTA BENEDICTIO SIT CONSTANTER SUPER NOS! = 1754

i.e. May this house be visited by thee, O God, and may all temptations of the enemy be driven far away. May the blessed angels dwell therein, protecting us; and may Thy holy blessing be always upon us!

QVI VIVIS ET REGNAS UNUS DEUS, GLORIOSE REX PER PERPETUA SÆCULA, AMEN. = 1754

i.e. Who livest and reignest one God, King in glory for ever. Amen.

The author proceeds to declare in chronograms the attributes of God, and at page 6 he gives this prayer to be used prior to study—

'Oratio ante studia,' AUTHOR INEFFABILIS! QVI È THESAURO SAPIENTIÆ TRES ANGELICAS [1]HYERARCHIAS ANNOTÂSTI, ET TALES SUPER COELOS SINGULARI ORDINE LOCÂSTI, ET PARTES TOTIUS DISTRIBUISTI: = 1754

TU! QVI VERUS FONS LVCIS, ET INFINITÆ SAPIENTIÆ APPELLARIS, ET CELSA ORIGO: FUNDE SUPER INTELLECTUS NOSTRI TENEBRAS, RADIOS CHARITATIS, = 1754

BINAS, IN QVIBUS NATI SUMUS, À NOBIS AUFERENS TENEBRAS, PECCATA SCILICET, ET IGNORANTIAS; QVI LINGVAS INFANTILES FACIS ESSE LOQVENTES, = 1754

LINGVAS NOSTRAS ERVDIAS, ATQVE PROPITIUS IN LABIIS NOSTRIS, SUPERQUE NOS GRATIAS TUÆ BENEDICTIONIS BENIGNÈ INFUNDAS: = 1754

FAC NOS INTELLIGENTIÂ ACUTOS, RETINENTIÂ APTOS, INTERPRETATIONE SUBTILES, DOCILITATE FACILES, ELOQVENTIÂ SVAVES, JUSTOS, SAPIENTES, ATQVE PRUDENTES: = 1754

INGRESSUS INSTRUAS, PROGRESSUS DIRIGAS, EGRESSUSQVE PERFICIAS! PER VISCERA JESU, QVI PERPETUÒ REGNAT: AMEN. = 1754

i.e. A prayer before study.—Ineffable Author! who from the treasury of wisdom hast ordained three angelic hierarchies, and hast placed them in excellent order over the heavens, and hast distributed them in all parts of the universe; | Thou! the true fountain of light, who art called the lofty source of infinite wisdom: pour down the rays of love upon the darkness of our understanding, | Taking away from us the twofold darkness in which we were born, namely, our sins and ignorances; who

[1] Here the letter Y counts = 1.

makest the tongues of infants to speak, | Thou who canst instruct our tongues, and canst favourably pour into our lips, and canst kindly pour upon us, the graces of thy blessing: | Make us sharp in understanding, apt to retain, skilful to interpret, easily teachable, delightful in eloquence, just, wise, and prudent: | Prepare our beginnings, direct our progress, make perfect our exits! By the 'bowels' ('tender mercies') of Jesus, who reigns for ever. Amen.

After some other prayers, and invocations to the Eucharistic sacrament and the Virgin Mary, the author proceeds to notice the saints, and devotes to them 92 pages and 828 chronograms; among them are two saints of his own nation, Saint Wenceslaus, king of Bohemia, and Saint John of Nepomuk. A hymn to the former commences with the following sentence at page 32:—gLorIose VVenCesLaë reX regnI CzeChIæ, DUX egregIe, pIe, gratIose, et zeLose patrIæ nostræ! oratIones pro nobIs offer Deo spIrItUI sanCto: ChrIste eLeIson. = 1754

i.e. O glorious Wenceslaus, king of the 'Czechs,'[1] most eminent, pious, gracious, and zealous leader of our country! offer up for us prayers to God the holy spirit: O Christ, supplicate for us.

The prayer to the other saint is in two sentences at page 38:—sanCte Joannes seCretI saCræ ConfessIonIs CUstos, et bonæ faMæ patrone! qVILIbet saCras tVas reLIqVIas et ossa, pro VeneratIone habere ferVenter eXoptat, speratqVe, = 1754
sUsCIpe, et aCCepta à DeVotIs CLIentIbUs tUIs Vota, et Dona pIè tIbI obLata: aC oratIone tUa, Ut æternè beatI fIant, eIs proCUra, et gratIosè protege Ipsos! = 1754

i.e. O holy John, the keeper of the secrets of sacred confession, patron of good reputations! whosoever he be that desires and hopes to have in veneration thy sacred relics and bones, | raise him up, and receive the vows and gifts piously offered to thee by thy devoted followers; and procure for them by thy prayer that they may become eternally blessed, and do thou graciously protect them.

Another prayer to Saint Wenceslaus is in these words at page 40:—sanCte VVenCesLaë MartYr,[2] et CzeChIæ reX! gLorIose! nobILIs, InferIorIs, opULentI, et paUperIs, proteCtor, et patrone! In gratIa serVa patrIotas tUæ, et nostræ patrIæ terræ. = 1754
eLeVa nos VIrtUtIbUs, qVas Ipse eXerCUeras, obeDIentIà, hUMILItate, et patIentIâ. = 1754
à peste faMe, et beLLo gratIosè sInt DefensI CLIentes! = 1754
et post DeposIta terrena MerItIs faC eos CœLo potIentes. = 1754

i.e. O holy martyr Wenceslaus, king of the 'Czechs!'[1] gloriously noble! the protector and patron of the lowly, the rich, and the poor! keep in favour thy fellow-countrymen and ours. | Elevate us by those virtues

[1] The ancient Bohemian or Sclavonian people.

[2] The letter Y counts = 1.

which thou hast assumed, obedience, humility, and patience. | From plague, famine, and war, may thy followers be graciously defended! | And after their earthly trusts, cause them to enjoy their deservings in heaven.

Having finished with the saints, the author notices other religious subjects. At page 120, 'De Doctrina fidei;' at page 132, 'De sacra scriptura;' at page 139, 'De sententiis moralibus sive proverbiis;' until at page 142 we reach 'De defunctis,' and find the first mention of some one of the author's relatives—

IN PACE SINT CHARÆ ANIMÆ FIDELES, = 1754
CŒLESTIS REGNI JAM CERTI HÆREDES: = 1754
LARGIRE! PIA MATRE DEI PRECES FACIENTE, = 1754
ET LIBERA ANIMAS DESOLATAS, TALI PRECATIONE POTENTE = 1754
CHRISTE! GRATIAM IPSIS LARGÈ DONA, AC PRÆBE: = 1754
TIBI CONSTANTER DENT HONORES, ET TE ADORENT ÆTERNÈ IN CŒLESTI SEDE. = 1754
ANNA CATHARINA COMITISSA À SVVEERTS, ET SPORCK, IN FESTIVITATE BEATI PETRI CŒLESTINI, ET BEATI IVONIS, PIÈ OBIVIT LISSÆ. REQVIESCAT IN PERPETUA PACE! = 1754

i.e. May all dear faithful souls be in peace, | now sure heirs of the heavenly kingdom; | bestow thy bounty! for the sake of the prayers of the pious mother of God, | and make us desolate souls free, through such powerful prayer | O Christ! bestow largely thy grace to them, and offer it: | May they always give honour to thee, and for ever adore thee in the heavenly abode.

Anna Catharina, Countess of Sweerts and Sporck, died piously at Lissa, on the festival of the blessed Peter Celestine (19*th May*), *and of the blessed Ivo* (?). *May she rest in eternal peace.*

The author passes on, and at page 144 commences historical and miscellaneous subjects, devoting to them 97 pages, and 905 chronograms; and in lighter language than he has hitherto used, he thus addresses his patron—

LONGA, LATA, ET PROFUNDA OFFERO TIBI BENEVOLE FAUTOR! ELIGE QVÆQVÆ SUNT IN HIS, ET SI OMNIA VIS, EA QVOQVE HABEBIS. = 1754
SI FUNICULUS TEMPORIS CURSU SUO LONGUS APPARET, HUNC PLICA IN PARTES BINAS, ET FACILÈ BREVIOR ERIT; = 1754
SI VERÒ BREVIS EST, ET LONGUM EXOPTAS, QVÆ PLICÂSTI, RURSUS EXTENDE. = 1754
SI SPATIA TIBI FUERINT NIMIS LATA, EXPEDIT, UT TIBI ANGULOS QUÆRAS, AC INIBI VIVAS: = 1754
AT SI LATEBRAS ANGUSTAS VITARE OPTAS, TE NAVIGATIONI EXPONE, ET EXCURRE IN LATITUDINES MARIS! = 1754
SI QVIS IN INFERIORIBUS HABITARE NEQVIT, POTIUS MONTES ASCENDAT, ET INIBI LÆTUS BONÂ AURÂ FRUATUR IN ALTIS:= 1754
SI VERÒ EX SOLITARIA VITA IN ALTIS TÆDIO SATUR FUERIT, IS RURSUS REDEAT AD VALLES. = 1754

POSITO IN PROFUNDO FONTIS HAUSTRO, HOC EXTRAHE SURSUM,
UT IN SITI TUA AQVA RECENTI POTARI POSSIS: = 1754
IN TURRIBUS PER VITRA, ATQVE VARIOS TUBOS VASTITATES
À LONGE VIDENTUR, IBI CAMPANÆ, ET HOROLOGIA SONANT. = 1754
IN FUTURIS CONTINGENTIBUS VIX HABETUR DETERMINATA
VERITAS, QVIA INCERTA EST. = 1754
LAUS EXCESSIVÈ EXALTATA MALÈ EST COLLOCATA, QVIA
NON VALET; POTIVS PLANÈ NON FUISSET PROLATA. = 1754
ALIQVIS AB ALTERO ARGUEBATUR, QVÒD FALSA GARRIET;
FATEOR, IS REPONIT: QVIA NON ES DIGNUS TANTIS, UT TE
LAUDAVI. = 1754

i.e. I offer to thee, my benevolent patron, long, wide, and profound considerations, | take whatever of them you choose, and if you desire all you shall have them. | If the cord of time seems long in its course, twist and double it, and it will easily be shorter; | if indeed it be short, and you desire length, extend again that which you have twisted. | If your rooms should be too wide, it is good that you seek the angles and live in them; | but if you wish to avoid narrow hiding-places, devote yourself to navigation, and go forth in the wide breadth of the sea! | If one is unwilling to inhabit a low country, let him rather ascend the mountains, and there let him cheerfully enjoy the good air on high; | if, however, he shall have become sated with weariness through his solitary life on high, let him return again to the valley. | Your machine (pump) being placed in a deep spring, draw up through it, so that when thirsty you may drink of freshly drawn water. | On towers, by means of glasses and various sorts of tubes, places may be seen a long way off, and there also clocks and bells do sound. | In future contingencies truth can scarcely be held as determined, because the subject is still uncertain. | Too high praise is a bad investment because it is inoperative, better surely that it should not have been offered. | One man was censured by another because he chattered untruly; I confess, replied he, you are not worthy of such things as I praised you for.

The author then proceeds to relate some funny little stories, 'Serio-jocosæ narratiunculæ,' which are fairly represented by the following examples—

Page 154. CERTÈ SÆPE, ET INIMICI PRODESSE SOLENT. = 1754
ANTISTHENES VOLEBAT, UT ATTENTA EXPERIENTIA HABEATUR,
QVÆ INIMICI DE NOBIS SENTIANT, ATQVE LOQVANTUR; = 1754
QVIA UTI À SERPENTIBUS ACERBIS INSIGNIA SÆPE REMEDIA:
ITA PARITER AB HOSTIBUS UTILIA EXPETERE NOBIS VALET. = 1754
INSIPIENS EST FÆMINA FALSÈ ORNATA, ET CARET DECORE. = 1754
INTUENS ALIQVIS ORNATUS PUELLÆ, PLUMÆ ISTÆ, DIXIT,
PRÆTIOSIORES SUNT IPSA AVE. = 1754
ETSI EQVUS FUERIT FRŒNO DEAURATO EXORNATUS, NIL CERTÈ
MELIOR FUTURUS EST. = 1754

i.e. Often indeed even enemies are wont to be useful. | Antisthenes wished that tried experience might be attained, which [would show] what our

enemies may think and say ; | because extraordinary remedies are to be got from venomous serpents ; | and thus also it is advantageous to us to seek for useful things among enemies. | A woman falsely adorned is silly, and wants ornament. | Some one, observing the attire of a young woman, said, The feathers are more precious than the bird itself. | Although a horse may be ornamented with a gilded bridle, he will be the better for it not a whit.

Page 176. À pIsCe pasCI, aC pasCere pIsCeM, hoC sæpe ConTIngere soLet. = 1754
negotIator In oCeano naVIgans, JaCtatIone naVIs naUseâ Creatâ eX stoMâCho pIsCes, qVIbUs VesCebatUr, eJeCerat;= 1754
CUI eX astantIbUs, bene gratUs es, aIt: qVI pIsCes À qVeIs totIes pastUs es, parI MoDo nUtrIs. = 1754

i.e. To be fed by fish, and to feed the fishes, are two things closely allied. | A merchant on a voyage being sick through the motion of the ship, ejected from his stomach the fish that he had eaten ; | one of the bystanders said, You are indeed grateful ; with the fish you have so frequently fed on, you in like manner nourish the fishes.

The author thus propounds many a maxim, and points them off with anecdote from classical or recent history, or an occasional amusing story; he then changes his subject, and pronounces an eulogy on a great number of illustrious persons, commencing with Pope Clement VI., 'Gloria universitatis Pragenæ,' at

Page 254. CLeMens seXtUs hIC appeLLatUr, et VIrtUs eJUs pIetatIs hoC tITULo reCtè sIgnIfICatUr. = 1754
et qVIa LaUDabILIter, gLorIosèqVe VIXIt, In rebUs gestIs DIgnè LaUDatUr, *etc. etc.* = 1754

i.e. He is called Clement the Sixth, his virtue and piety are rightly signified by the title : | and because he lived laudably and gloriously, he will be worthily praised in the things he has done.

The Emperor Charles IV. comes next. The Emperor Leopold I. soon follows at

Page 262. LeopoLDo prIMo CæsarI eLogIa fIant! = 1754
hUC IgItUr Vota! hUC ChronographICa VenIte! tItULos, appLaUsUs, atqVe enCoMIa CanIte IpsI! = 1754
LeopoLDUs aLpha! aUstrIæ, et eJUs aUgUstæ gentIs pretIosUs UnIo! aVItæ, et paternæ stIrpIs gLorIa! ferDInanDeæ pIetatIs effIgIes! = 1754
LeopoLDUs patrIæ pater ; oCULUs teVtonICæ gentIs ; benIgnItatIs et pIetatIs pUpILLa, qVa regna gaUDent, ChrIstIanI orbIs obeLIsCUs ; = 1754
hIC feLICItate eXCeLsUs À sanCto prIMo atqVe feLICIano sUos nataLes orsUs est, Ut aUgUrIa prosperItatIs haberet, *etc. etc.* = 1754

i.e. Let eulogies be made to Leopold I.! | hither therefore with our offer-

ings! come hither ye chronograms and sing his titles, his applauses, and encomiums! | Leopold the 'alpha' (A) of Austria, the valued union of his august nation! the glory of his ancestral and paternal lineage! the image of the piety of Ferdinand! | Leopold, the father of his country: the eye of the Teutonic nation; the pupil (of the eye) of kindness and piety wherein kingdoms rejoice, the obelisk of the Christian world; | He, high in felicity, took his natal day from Saints Primus and Felicianus (the 9th June), so that he might have an augury of prosperity. The original, not here transcribed, continues thus—*Among the Lions (Leones) scarcely was one stronger than Leopold, who could by right and by law govern and reign on the throne of the empire. He shines as the sun among the planets; so among the Leopolds of the noble Austrian lineage, Leopold glitters by his own virtue.*

The Empress Maria Theresia is highly praised at page 288—

MarIa theresIa! In arDUo VIrtUs: qVæ eX Integro sUperaVIt hostILIa beLLI fLUenta. = 1754

CoLUMba est, qVæ retULIt arCæ CzeChÆÆ gLorIosæ paCIs oLIVas, serVaVItqVe qVIetÆ prosperItatIs JUra. = 1754

pharUs tUta, et fortVnata est, UbI resIDet resIstentIa fortIs, sI VenIant, et assUrgant tUrbInes MarIs, atqVe fUrentes proCeLLÆ. = 1754

paLLas UnIVersItatIs pragensIs est, qVIa DoCtrInas In ea aUget, Ut IgnorantIÆ tenebras noVIs sapIentIÆ arMIs eXstIrpet, *etc. etc.* = 1754

i.e. Maria Theresia! virtue in difficult circumstances; who again overcame the hostile floods of war. | She is the dove who brought back the olive branch of glorious peace to the Czech (Bohemian) ark, and preserved the rights of quiet prosperity. | She is a safe and fortunate beacon, where there is safe resistance if the whirlpools of the sea and furious storms should approach. | She is the Minerva of the University of Prague, she increases learning in it, she eradicates the darkness of ignorance by the new weapons of wisdom, etc. etc.

A certain excellent doctor of medicine named Lövv or Low is greatly eulogised at page 301, under the figurative appellation of Leo, a lion, following the German word for that so-called noble animal.

MeDICI LeonIs eLogIa Lege! = 1754

DoCtorIs In Lege præsentIa enCoMIa nÊ tege! = 1754

fortIs est, sI qVIs sCIt graVes Morbos CUrare: fortIs, sI sCIt pestIs InfeCtIones VItare: fortIs, sI sCIt pro se, et ÆgrotIs herbas parare: fortIs, sI sCIt sanos serVare: fortIs, sI noVIt patIentes In spe roborare, et gratIosÈ reCreare. = 1754

fortIs parIter est, sI sCIt JUs CUIqVe trIbUere: fortIs, sI sCIt VIDUas, et pUpILLos protegere: fortIs, sI sCIt Dona, et pœnas erogare: fortIs, sI sCIt È feris agnos faCere; = 1754

Is CzeChICUs Leo est, togâ In sYrMate bICeps, UtrIUsqVe LegIs professor, sCIens qVà eXpertUs bonas ConseqVentIas præstare. = 1754

ItaqVe VIrtUtes, et artes IpsIUs, nobILIs eqVItIs ab erLsfeLD tItULo et honore, reMUneratæ fUerUnt. = 1754

DIVItes et paUperes pro neCessItate bonæ saLUtIs Magna aUXILIa IpsIUs erant eXpertI. = 1754

hUJUs CUrâ aC operâ anno MILLeno, septIes Centeno, bIs qVInto et qVarto, pestIfera LUes In patrIæ, et regnI nostrI terrIs grassans feLICIter est eXtInCta. = 1754

præCLarUs hIC arChIater faCULtatI sUæ qVater, qVà UnIVersItatIs pragenæ reCtor MagnIfICUs præfUIt. = 1754

MerItIs, et senIo ConfeCtUs, LIbItInæ pro tot, qVot faLCI IpsIUs erIpUIt, Ipse UnUs Longa sUæ ætate ContentUs, LIbenter CessIt. = 1754

Ita eXUerat noMen LeonIs, non Verò fortes VIrtUtes, qVI peLLes sUas oVInas LIbItInæ patIenter Donârat. = 1754

anno DeCIes septIes Centeno, VIgeno qVInto, In InItIo MartII: seneX In theorIa, atqVe praXI perItUs. = 1754

i.e. Read ye the eulogy of a medical Lion! | Do not hide the present praise of a Doctor in Law! | He is strong who knows how to cure great diseases; who knows how to avoid the infection of the plague; who knows how to prepare herbs for himself and for the sick; who knows how to preserve the healthy; to strengthen with hope the patient, and restore gratuitously. | He is equally strong who knows how to give each man his right due; who knows how to protect the widows and children, and to appropriate rewards and punishments, to take the lamb from the wild beast: | He is the Lion of the Czechs (Bohemians), two-headed in the long robe, the professor of both kinds of law, learned, knowing how professionally to bring good results. | Therefore his virtues and his skill were rewarded with the title and honour of noble knight of Erlsfeld. | The rich and poor in their necessity for good health experienced his great help. | By his care and assistance in the year 1714 the plague raging in the country and in the lands of our kingdom was extinguished. | He was four times the renowned chief physician of his Faculty, in which he presided as the distinguished Rector of the University of Prague. | Full of years and honours, he himself as one content with long life, freely yielded it to Libitina [the goddess of funerals] in exchange for so many lives he snatched from her sickle. | Thus he put off the name of Lion, but not indeed his strong virtues, he who had patiently given his sheep-skins to Libitina (?) | In the year 1725, on the 1st of March, being old in science and skilled in action.

Many curious subjects must be passed over. At page 316 we find mention of the things to be on your guard against, 'cavenda'—

CaVe tIbI: à ChYMICo paUpere: ab arChIatro ægroto: à sCeLestI VIrI sUbItanea Ira: aC à stULto Insano, et VeXIs IrrItato: = 1754

AB oDIo potentIs: À faLsIs fratrIbUs: À Cane, qVI sINe strepItU serVIt: ab hoMIne, qVI non LoqVItUr, et sensUI proprIo Inhæret: = 1754

À fUrIbUs et eorUM sorte: À noVa popIna: À rIXIs noCtUrnIs: À strIge annosa: ab opInIone arbItrI: À DUbItatIone arChIatrI: = 1754

À reCIpe apotheCarII: at etCætera notarII: À perVersItate VetULæ: ab InUtILI fLetU, pLanCtUqVe InanI InVeteratæ MeretrICIs: = 1754

À faLsItate negotIatorIs: À fUre DoMestICo: À serVa qVæ In serVItIa reVertIt: À fUrore tUrbæ atqVe popULI. = 1754

i.e. Beware of a poor chemist; a sick physician; the sudden anger of a wicked man; and of a fool insane and provoked by troubles; | Of the hatred of a powerful man; of false brethren; of a dog that watches without barking; of a man that does not speak and adheres to his own reasoning; | Of thieves and all of their lot; of a new cook-shop; of nocturnal quarrels; of an old screech-owl (witch?); of the opinion of an umpire; of the hesitation of your physician; | Of the recipe of an apothecary; of the et-cetera of a notary; of the perversity of an old woman; of the useless lamentation and empty wailing of an inveterate harlot; | Of the falsity of a tradesman; of a domestic thief; of a female servant who returns to servitude; of the fury of the mob and of the people.

The author is severe on the fair sex in the matter of beauty, devoting 7 pages and 63 chronograms to the subject, 'De pulchritudine,' fairly viewed from opposite points, thus—

fæMInæ sI fIDas tUa seCreta, breVI taLIa pateFIent, sUbVertentUr, rUentqVe Ut fragILIa VItra. = 1754

fæMInæ pIæ sapIentes honestæ et beLLæ, serenè spLenDent Instar steLLæ. = 1754

negotIa In ManIbUs pUeLLæ sUnt qVasI teneRI fLores, sIVe aVes, qVIbUs Infans LUDIt. = 1754

seXUs fæMInIUs In negotIIs orDInarIIs, qVæ Intra prIVatos parIetes agItantUr, IngenIosos ConCeptUs habet. = 1754

i.e. If you should trust your secrets to a woman, they will soon be published and perverted; they will come to ruin like a fragile glass. | Women who are pious, wise, honest, and beautiful, shine serenely like stars. | Business affairs in the hands of a girl, are, as it were, tender flowers, or birds with which a child plays. | The female sex, in ordinary affairs of business which are managed within their own houses, possess a clever understanding.

Instruction in great variety abounds in the next fifty pages for those who are fond of the antiquated method of teaching by maxims and proverbs. In the present day, the subject, although curious, is doubtless tedious, even in chronogram, so we pass on to page 373, where a fact, indeed almost a secret, awaits the observation of a careful reader, the name of, and a few particulars concerning the

author. A careless bookbinder might have exercised his propensity for excessive cropping and shaving the edges, and so have destroyed the two words, 'De authore,' which stand as a marginal note to direct the reader's attention to the only mention of the authorship of the work. It stands thus in the outer margin of the original print—

De Authore.

JOANNES RUDOLPHUS SPORCK NATUS EST IN URBE PRAGENSI, BAPTIZATUSQVE À RELIGIOSO INSTITUTI ROSARIANI, VIGENÂ ET SEPTENÂ MARTII, = 1754

ANNO MILLENO SEXIES CENTO SUPRAQVE NONAGINTA QVINTO, IN FESTO SANCTI RUPERTI EPISCOPI SALISBURGENSIS BAVARÆ, AC NORICÆ GENTIS APOSTOLI: = 1754

PROGENITUS EX PARENTIBUS QVI FUÊRE, FERDINANDUS PATER APOLLONIA GENITRIX, STIRPIS DE SPORCK. = 1754

NUNC CRUX SEXTA PRÆTERITOS ANNOS SIGNIFICAT. DE HOC ARBORIS LIGNO PATER ÆTERNUS NOBIS PEREGRINIS PONTES PRO VIA PATRIÆ CÆLESTIS ÆDIFICET. = 1754

DEUS PRÆSTET RUDOLPHO! VT VIVAT PRO GLORIA DEI; ET PARENTIBUS LUX FULGEAT ÆTERNA! = 1754

JESUS FILIUS ÆTERNI PATRIS ISTA LARGIATUR! MARIA, JOSEPH, JOANNES, ATQVE RUDOLPHUS GLORIOSI PATRONI ISTA EXORENT! = 1754

i.e. Concerning the author of the book.—John Rudolph Sporck was born in the city of Prague, and was baptized by a 'religious' (a professed member) of the institute of the Rosary on the 27th of March | in the year 1695, | *on the festival of Saint Rupert, Bishop of Salzburg, the apostle of the Noric and Bavarian nation; | Born of parents who were, Ferdinand his father, Apollonia his mother, of the lineage of Sporck. | Now the sixth*[1] *cross signifies the years gone by. From this wood of the tree*[2] *may the Eternal Father build for us strangers bridges as our road to the celestial abodes. | May God stand before Rudolph! so that he may live for the glory of God, and that eternal light may shine on his parents! | May Jesus, the son of the Eternal Father, bestow these benefits! May Mary, Joseph, John, also Rudolph, all glorious patrons, also entreat for them!*

On the same page with the foregoing particulars concerning the author, the 'Fabulæ' commence. This is the first—

RANA VOLENS ET OPTANS ESSE MAGNA, UT GRANDIS BOS SAGINATUS, ITA STULTÈ VORAVERAT, QVOUSQVE CREPUISSET. = 1754

i.e. A fable.—A frog, willing and wishing to be great as a fat ox, foolishly devoured, so that he burst himself.

In the 78 pages which next follow, we find another series of adages, anecdotes, histories, and sundry remarks. At page 442 he thus alludes to the city of Milan, the shrine of St. Carlo Borromeo in the cathedral, the colossal statue of him which may be seen at the

[1] Meaning six times the letter X = 60 years from his birth in 1695 to the date of his book in 1754.

[2] Meaning the Cross.

present day overlooking Lago Maggiore at Arona, and the supposed floating islands—

URBS MEDIOLANENSIS VASTA, OSSA, ATQVE EXUVIAS BEATI CAROLI ANTISTITIS SUI SERVAT. = 1754
HAS HABET SACRA CATHEDRALIS ECCLESIA GRANDIS GOTHICO LABORE ERECTA. = 1754
STAT HOSPITALE, ID CHARITAS BORROMÆA, PESTE GRASSANTE, PRO EGENO ET ÆGROTO FECIT. = 1754
IPSIVS PIO EXEMPLO ALIA HOSPITALIA SUCCESSERE, IBI CORPORE ÆGROTI, IN SENSU LÆSI, IN INTELLECTU TURBATI SANANTUR. = 1754
IN VICINIA ARONÆ BEATI CAROLI BORROMÆI ARTIFICIOSA EFFIGIES INGENS, UTI TVRRIS CONSPICITUR, IN STATURA COLOSSI EX ÆRE. = 1754
NON PROCUL ABINDE HABENTUR INSULÆ BORROMÆÆ, SIVE NATANTES, QVIA FIXÆ NON STANT, AT AGITANTUR, ET IRRITATÆ QVASI NATANT. = 1754

At page 444 the Clementine College at Rome is mentioned, 'De Collegio Clementino Romæ'—

NOBILIS ET VASTUS COLLEGII CLEMENTINI CONVICTUS IN URBE AB AUTHORE SUO ITA VOCATUR. = 1754
QVIA EJUS AUTHOR PROFUSUS BENEFACTOR, LIBERALIS FAUTOR, AC CLARUS PATRONUS ERAT PAPA CLEMENS OCTAVUS. = 1754
IS LOCUS EST, UBI SCIENTIFICA ET ARTES LIBERALES DOCENTUR, ATQVE ASSIDUÈ OPERA PIETATIS EXCOLUNTUR. = 1754

At page 448 the author prepares to take leave of his readers, and commences by giving thanks for the position to which he has attained, in the following words—

Gratiarum actiones Authoris.

GRATIAS TIBI AGO SANCTA TRINITAS! PRO HOC; QVIA À PARENTIBUS CATHOLICIS NOBILIS NATUS, ET SANCTI, SPIRITUS GRATIA IN BAPTISMATE TINCTUS EXISTO. = 1754
QVIA EX INFINITA GRATIA ATQVE BENIGNITATE GREGI AC SERVITIO TUO ME AGGREGÂSTI, PRESBITERALI, UTI ET EPISCOPALI CHARACTERE TIBI CONSECRÂSTI— = 1754
ET BENEFICIIS ATQVE OFFICIIS SPIRITUALIBUS PRO HONORE GLORIAQVE TUA CUMULÂSTI, ET CLERO TUO ASCRIPSISTI. = 1754
IN INFIRMITATIBUS AUXILIA PORREXISTI, DE PERICULIS BENIGNÈ ERUISTI. = 1754
PRO VITA LONGA, SANITATE, PERSEVERANTIA, PROPORTIONE, NUTRIMENTO, LINGVA, STUDIO, EXPERIENTIA, ARTIS PERITIA, ET OPIBUS PRO NECESSITATE. = 1754

i.e. The author's acts of thanks.—I offer thanks to thee, O holy Trinity! for this; because born of Catholic parents of noble birth, I exist, washed by baptism, by the grace of the Holy Spirit, | Because of thine infinite grace and kindness, thou hast brought me into thy flock and service, hast consecrated me to thyself by the priestly and episcopal mark, | and hast heaped on me favours and spiritual duties for honour and glory, and

enrolled me among thy clergy. | *Thou hast extended help to me in my infirmities, thou hast mercifully plucked me out of dangers.* | *For my long life, health, perseverance, symmetry, nutriment, speech, study, experience, skill in art, and wealth proportioned to my need* [*I offer thanks*].

The author continues his devout thoughts in chronogram for another page, and declares this farewell on page 449—

AMICE, ATQVE BENEVOLE LECTOR! EX HIS CHRONOGRAPHICIS HUJUS ANNI APPROBA QVÆ POTES, CORRIGE PRO LIBITU ERRATA, ET VALE. = 1754

i.e. O, my friend and benevolent reader, out of these chronograms of this present year (1754), *approve of what you can, correct errors at thy liking, and so farewell.*

But he has not yet finished. He fills three more pages with 'Chronographica omissa in præterito tomo, enarrant res rariores in bibliotheca et scriniis authoris collectas et contentas.' Thirty chronograms follow, concerning an equal variety of subjects; and at page 452 the real conclusion is in these words—

IN ISTIS IGITUR OMNIBUS CREATURIS HONORETUR, ATQVE VENERETUR BENIGNUS NOSTER CREATOR DEUS. = 1753

i.e. Chronograms which have been left out of the foregoing pages of this volume. They interpret some uncommon things in the library, picked up and put away in the paper-boxes ('pigeon-holes') of the author. The last chronogram is—*In all these created things let God, our benignant Creator, be honoured and worshipped.*

Here ends the book, a very treasury of thought, fact, and events, fun and sadness, piety and precept, all put together with but a slight attempt at arrangement, forwards and backwards: subjects which the author had apparently disposed of in earlier pages taken up again in later ones, as if in imitation of the irregular progress of a crab, so prominently and quaintly expressed on the title-page, and faintly represented in the subjoined ornament.

THE ROSARY.

ANOTHER rare book in the library of the Rev. Walter Begley has an ornamentally engraved title-page, and this title in the centre, 'Iardim anagrammatico de divinas flores Lusitanas, Hespanholas, e Latinas contem seis centos e sitenta & tres Anagrammas emprosa & verso, & seis hymnos chronologicos, dividese em seis opusculos nastres linguas consagrase. Ao supremo consehoda sancta & geral inquisicã destes Reynos & Senhorios de Portugal. Autor Alonso de Alcala y Herrera natural da Inclyta cidade de Lisboa.' (Lisbon, 1654, pp. 306. 4°.)[1] It is the only work I have met with bearing upon the subject of chronograms, written in the Portuguese language, and the contents are, without doubt, the most intricate. Anagrams are a very prominent feature; the foregoing title says there are 683. Many of them are of unusual length, and one is composed of 233 letters. Some of the anagrams are in sets of ten sentences, each one being formed out of one and the same program and in chronogram.[2] The simple anagrams are mostly in the Portuguese language, the chron-anagrams are in Latin, the date is made by the usual seven Roman numeral letters; in addition to this the author uses all the small letters of some of the chronogram sentences to produce an appropriate numerical result, by means of their value according to the old Greek or Latin alphabetical method of numeration, in which

[1] I do not know of any other copy of the work than this one now mentioned. It is to be inferred that the author was a merchant at Lisbon, and that his service done to the cause of religion by the publication of the work was highly esteemed by the clergy.

[2] The term chron-anagram is applied to such compositions; they are not uncommon as single or double versions, but the present examples of ten made on one 'program' are probably unparalleled.

all the letters are used as numerals. Some of the chronogram sentences are composed so that the number of letters therein should have some special significance, and with this purpose before him the author has adopted the Rosary of the Virgin Mary as his theme throughout the work. The words 'rose' and 'rosary' constantly occur, and the number of beads of which it is composed (he says 165) is used to regulate the number of letters or lines, either as an integral or in sub-divisions of 10 or 5. For instance, hymns contain 165 letters and 10 lines; the 'mysteries' are arranged in series of 5 each with three more, to the number of 63, corresponding to the age of the Virgin Mary; the number 5 also represents the number of letters in the names JESUS, MARIA, JOSEP (not counting the final letter H). It seems that the author wrote or commenced his work in the 'happy' year 1651; the 165 beads of the rosary are a tenth part of that number. The 620 simple anagrams (not properly belonging to my subject) are combined with many intricate allusions to the rosary, to the saints and to the martyrs. Taken as a whole, the book presents a marvellous example of patience and ingenuity, while every page contains expressions of the devotional feeling of the author towards the received beliefs of the Roman Catholic Church.

As regards the chronograms they do not compare well with good standard compositions; they are too diffuse, they contain too many words having no numeral letter, they do not mark the date of any event other than the period when the author composed his work. I do not mention these defects to disparage the chronograms, because the author explains the singular use he makes of the apparently idle words, and that he always employs five out of the seven numeral letters to illustrate the more frequently his mystical number 5, while it is obvious that by rarely using the remaining two numeral letters D and M, he avoids bringing his chronogram to an early conclusion when he requires a verbose sentence.

Some of the tailpieces and ornaments in the original print are rough woodcuts representing flowers and roses, further illustrating the leading idea of the rosary. With this partial description of the work I proceed to extract such portions as are appropriate to my particular subject of chronograms. The explanations printed in *italics* on the next and following pages are derived from the Latin original of the author.

THE work is divided into several parts or sections; passing over those which are unchronogrammatic, the 4th part, 'Quarto Opusculo,' is reached at page 183; it bears this title,—'Hymnodia chronologica Jesu, Mariæ, et Joseph Trinitati Orbis dicata. Pariter, et chronologica trium et sexaginta Anagrammatum Corona ipsimet Hymnodiæ literis contexta Deiparæ Rosarii Virgini Cælorum Reginæ consecrata.'

The first chronogram is at p. 193, under this title—

Hymnodia chronologica.

Instar Sylvæ Oratio, seu Hymnus ad Deiparam Sacratissimi Rosarii.

In this first hymn the crown of Christ is woven in 10 *verses, and* 165 *letters (which last number is one-tenth part of the then present year, the date of the work* 1651*) and agrees with the number of beads in the Rosary of the Virgin Mary.*

The 32 *Roman numerals make the year* 1651.

saLVe ara trIna,
rosarII saCra regIna,
et spes nostra:
porta, et parens VerItatIs
Mons, et arbor pIetatIs,
pVrItatIs fons, et rosa
nos tVere ab hoste,
tVrrIs portentosa,
À CVnCtIs perICVLIs,
LIbera gLorIosa.

= 1651

Alius ad Deiparam hymnus, ipsis consonantibus et cadentiis contextus.

This second hymn consists of 10 *verses and* 172 *letters. The rosary of the Virgin is represented (as in the foregoing hymn) by* 165*, the remaining* 7 *represent the seven sad and joyful mysteries of Saint Joseph.*

The 32 *Roman numerals make the year* 1651.

aVe Mare et aVLa trIna
præstans parens, aC regIna,
et arbor nostra.
arCa, et honor VerItatIs,
aVra et ara pIetatIs,
CœLI et pVrItatIs rosa.
nos rosarII ab hoste,
VIrgo portentosa,
et orbIs perICVLIs
protege gLorIosa.

= 1651

Alius ad ipsam Virginem.

This third hymn consists of 8 *verses and* 114 *letters, which are thus distributed—*

33 *The age of Jesus Christ;*
63 *The age of the Virgin Mary;*
15 *In honour of the mysteries of the rosary;*
3 *In reverence to the three persons, Jesus, Mary, and Joseph.*
114

The 29 *Roman numerals make the year* 1651.

aVe soL, et VIrgo,
trIna CœLI porta,
rosarII regIna,
fons et spes nostra.
soLVe VInCLa reIs,
profer IesV bona,
Vt per te saLVtIs
CoroneMVr gLorIa.

= 1651

Alius hymnus ad Deiparam ipsam.

This fourth hymn consists of 7 *verses,* 10 *and* 9 *times that number of letters* = 133, *of which—*

15 *In the first verse are in reverence to the mysteries of the rosary;*
55 *In observance of the third part of the same rosary;*
63 *The age of the Virgin Mary.*
133

The 32 *numeral letters make the year* 1651.

aVe CœLI porta pIa,
LVCIs aVLa, paCIs VIa,
aVe sponsa ÆternI patrIs,
soror parens IesV fratrIs
rosarII saCra regIna
gratIa protege nos trIna
faVe LargItate MatrIs.

= 1651

Alius ad ipsam Dominam ipsis consonantibus, seu cadentiis ornatus.

This fifth hymn consists of 7 *verses and* 20 *times that number of letters* = 140, *which are thus appropriated—*

55 *To the third part of the rosary of the Virgin Mary;*
63 *To her age;*
15 *To thrice the mysteries of the rosary;*
7 *In reverence to the mysteries of Joseph and at the same time to the years of the exile of him and the holy family in Egypt.*
140

The 27 *numeral letters make the year* 1651.

aVe aVe VIrgo pIa,
gLorIÆ fons, honor et VIa.
aVe sponsa, et fILIa patrIs,
soror nostra, et parens fratrIs
aVe rosarII regIna,
gratIa absterge nos DeI trIna
foVe pIetate MatrIs.

= 1651

Alius hymnus ad D. Joseph, sponsum virginis Mariæ.

This sixth hymn, consisting of 12 *lines and* 180 *letters, is happily enriched and dedicated to the Virgin, Jesus, and Joseph; of these letters—*

15 *In the first line are in reverence to the rosary of the mysteries of the Virgin, and*
165 *In the remaining* 11 *lines are to her, as well as to the rosary of Jesus, herself,*
180 *and her husband.*

saLVe VIr, et pater
CVIVs VIrga, et fLatVs
VIrgInIs ConsortIo
foVet honoratVs.
Ioseph IesV gregIs
pastor es notatVs
honor, et sponsÆ,
ÆternÒ paratVs.
qVI À patrIs fILIo
pater es VoCatVs,
faC Vt Dona patrIs
Donet nobIs natVs.

= 1651

In the first 2 *lines there are* 33 *letters, the age of Christ himself. In the* 5*th*, 9*th*, 11*th, and* 12*th lines (as in the* 1*st) there are* 15 *letters (leaving out the letter* H), *each line pointing to the* 15 *mysteries of the rosary. The* 42 *numeral letters make the year* 1651.

The idea of the rosary is followed in the arrangement of the fifth part of the work 'Quinto opusculo,' which commences at page 199, and bears this title—

'Chronologica trium et sexaginta anagrammatum Corona Deiparæ rosarii Virginis, pro numero annorum beatificæ, ac gloriosæ ætatis suæ, ipsiusmet hymnorum literis concinnata.'

(There are six hymns composed in chronogram, each in turn is taken as the 'program' of ten chron-anagrams, making the number sixty; then the first hymn is repeated, from which are composed three more chron-anagrams, making in all sixty-three, the age of the Virgin Mary, and all producing the year 1651. The number of the five mysteries of the joys, griefs, and glories, is interwoven in the arrangement, and acrostic initial letters are used, introducing the names Jesus, Maria, Joseph.)

Hymnus primus.

saLVe ara trIna,
rosarII saCra regIna,
et spes nostra:
porta, et parens VerItatIs,
Mons, et arbor pIetatIs,
pVrItatIs fons, et rosa
nos tVere ab hoste,
tVrrIs portentosa,
à CVnCtIs perICVLIs,
LIbera gLorIosa. } = 1651

(The ten chronograms following are anagrams on this first hymn. and so throughout the whole series of hymns which afterwards follow. Observe the acrostic arrangement of the initial letters.)

Quinque incipiunt Gaudiorum Mysteria.

1. Incarnatio Jesu Christi.

1.

IesV ChrIstI parens, pVrItatIs rosa, saLVe. tV rosarII gLorIa, per tot rosas, tot oratIones tVas nos, CVnCta nostra à terrore LIbera: spes nostras, per InCarnatIoneM fILII reparatas, sVb pIetate absterge. = 1651

2. Visitatio B. Virginis Mariæ.

2.

Es regIna nostra, ter CLara rosarII porta, spes, ter grata rosa. fons noster saLVe. tV per VIsItatIonIs Labores, CharItate nos VIsIta: tota nostra pete: et ab oMnIbVs repara perICVLIs spIrItVs-sanCtI rore. = 1651

3. Nativitas Domini nostri Jesu Christi.

3.

Spes nostra, tVrrIs sanCta pVrItatIs, per natIVItateM ChrIstI CLara, et speCIosa, ora pro nobIs. o VIrgo rosarII gLorIa, nos, et nostra LIbera, repara, Vt et IesVs spes nostras, È terra natas LIbenter foVeat. = 1651

4. Purificatio Deiparæ.

4.

VT PVRIFICATIO TVA (SPIRITVS-SANCTI AVRORA, ET SPONSA) SANA SIT NOBIS SCELERVM PVRGATIO, ET GRATIA NOS LENITER RORET, PETE, ET ORA PRO NOBIS HERA, ET ROSA NOSTRA, À PERICLIS ATRATIS SERAS RES NOSTRAS LIBERA. = 1651

5. Recessus Jesu pueri.

5.

SOROR NOSTRA, CLARA REGINA TRINITATIS ES TVRRIS, ARA PARATA, HORTVS: PVER IESVS EST ROSA: À TE TEMPLO RECESSIT: À TE POSTEA, IBI INVENTVS EST. VT NOBIS PRO PECCATIS NON ABSIT, RORA GRATIA PLENA ROSARII FLORES. = 1651

Mysteria quinque Dolorosa.

6. Oratio et sudor sanguinis in horto.

6.

MARE PVRITATIS, CASTA, NOSTRA, ALBA IESV ROSA, NE CERBERVS INFERNALIS RAPTOR, NOS, ET NOSTRA TVRBET ET ARRIPIAT: OCVLIS ASPICE PIETATIS PER SALVATORIS SANGVINIS ASPERSIONES TERET HORTO GRATO ORATORIS. = 1651

7. Jesus flagellis cruciatus.

7.

ARA TRINITATIS, ROSARII REGINA, INTER SPINAS ROSA IESVS FLAGELLATVR: CRVORE SPARSO RORATVR. TV TOTA MITIS, ET SPES TOTA (NE À IESV ABSTRAHANT NOS SCELERA NOSTRA) SVB PIETATIS PECTORE RECIPE: ORA PRO NOBIS. = 1651

8. Jesus spinis coronatus.

8.

ROSA IESSE, OS ET CAPVT IESV REGIS COLAPHIS, ET ALAPIS, ATRIO PERCVTITVR, ET SPINIS ATRIS CORONATVR. O ROSA FRAGRANS ES INTER SPINAS: TERROR ABSIT: NE IRRVAT, ORA: LIBERA NOS: REPETE, VT ABSINT TOTA NOSTRA MALA. = 1651

9. Jesus cruce oppressus.

9.

IESVS (O ARA ROSARII PIA) FVNIBVS LIGATVR: CRVCE REGIS HVMERI PRESSI, ATRATA PORTANT SCELERA NOSTRA. ARBOR SPES NOSTRAS TOTAS ALIT: O INIVSTA PLEBS ATRA! ITO TRISTITIA (ROSA) ORA, PETE, NE NOCENS ERRET SPONTÈ. = 1651

10. Jesus crucifixus.

10.

AGNVS PATRIS, FLOS AGRI, IESVS NOSTER IN PATIBVLO CRVCIS OBIIT. È LATERE APERTO, NOS RORANS PELICANVS AMORIS OSTENTATVR. ROSA IERICHÒ, NÈ PATER ATRA TERAT TRISTITIA RES NOSTRAS REPARA SVB PIETATE ROSAS. = 1651

Hymnus secundus.

AVE MARE, ET AVLA TRINA,
PRÆSTANS PARENS AC REGINA,
ET ARBOR NOSTRA.
ARCA ET HONOR VERITATIS,
AVRA, ET ARA PIETATIS,
CÆLI, ET PVRITATIS ROSA.
NOS ROSARII AB HOSTE,
VIRGO PORTENTOSA,
ET ORBIS PERICVLIS,
PROTEGE GLORIOSA. } = 1651

Gloriosa quinque Mysteria

11. Jesu Christi resurrectio.

11.

IESV RESVRRECTIO CELEBRATVR: IPSE INTRA NOS PASCHA EST. TRIVMPHO NOBILI, TARTAREAS LATEBRAS TERENS, VICTOR OSTENTATVR. SIT ORATIO NOSTRA, SÆPÈ GRATIA, PIÈ RORATA. ORA, AGE, AGE, O ROSARII PARENS, O IANVA APTA GLORIÆ. = 1651

12. Ascensio Jesu Christi Domini nostri.

12.

ORBIS LANGVORES AGNVS TERENS, TROPHÆA OSTENTAT GLORIÆ. ABIIT, VICTA MORTE, NE EA TRAHAT TARTAREA SCELERA. PEREAT RAPTOR SATA TERENS, ROSARII VIRGO, ARA PIA, IESV ASCENSIO PIÈ COLITVR: ORA PRO NOBIS, PVRITATIS ROSA. = 1651

13. Adventus Spiritus-Sancti.

13.

SPIRITVS-SANCTI IGNE, O CÆLI AVRORA, ET ARA PIA, O ET GLORIOSA REGINA, TOTA RORATA ES PRECES NOSTRAS PARACLITI GRATIA RORA, NE EA RVAT, ET SIREN SERPENS, AB OTIO SÆVVS, OMNIA ABSTRAHAT, ET TVRPI OBITVS HORRORE REPLEAT. = 1651

14. Assumptio B. Virginis Mariæ.

14.

EST ASSVMPTIO TVA, O VIRGO, TOTA SPECIOSA; IN EA TRISTITIA IRÆ ABIT: NITENT ÆTHER, ASTRA SVPERIORA: ANGELI REPETVNT. LVNA SACRA, REGINA SOLE PVLCHRIOR, PROPERA, TER CORONABERIS. O BEATA ROSA, RORATA GRATIA, SERE ROSAS. = 1651

15. Deiparæ Virginis Coronatio.

15.

PHILOSOPHARI IN CORONATIONE TVA, O SACRA PARENS, TV SOLA RECTÈ: AT NEMO POTERIT: TV ARBOR ES GLORIÆ: AVREA AB ANGELIS REGIA, TER À TRINITATE SERTA TIBI PARATVR. PETE ROSARII SACRAS ROSAS, ÆGROS, SANOS, PVRITATE TVERI. = 1651

Mysteria quinque Gaudiorum.

16. Incarnatio Domini nostri Jesu Christi.

16.

INCARNATIONE IESV SALVATORIS NITENT CÆLI, TERRA PARITER, ET LÆTITIA HOMINES: PROPTEREA GRATA TOTA OB SPES, SVBEVNT HONORES. AGE, ERGO, O SACRA VIRGO, PLACEAT TIBI ROSAS TVAS PARARE: ROSIS RORARE PRATA TVA ROSARII. = 1651

17. Visitatio Beatæ Virginis Mariæ.

17.

ELICIT IN VISITATIONE TVA (O REGINA) CHARITAS RES NOSTRAS. O TER BEATA TV INTER MVLIRES, ET BEATA VENTRIS TVI GLORIA! O CHARA! GRATIA PLENA ROSA. ROSAS APTA: PRO NOBIS ORA, VT ROSIS SATOR PERSÆPÈ REPARET ÆGRA CORPORA. = 1651

18. Natalis Jesu Christi Domini Nostri.

18.

STELLA MARIS, ROSA CHRISTI PARENS, AB VTERO TVO SOL IVSTITIÆ ORTVS EST. NE OBRVAT IRA, CREATOR CREATVRA OSTENTATVR. CÆLI, TERRA, HONOS, GRATIA APPARATÈ NITENT. EIA REGINA, EIA PIA, PIAS PROGERE ROSAS: AGE: ORA PRO NOBIS. = 1651

19. Deiparæ Virginis purificatio.

19.

VITA, SPES NOSTRA, REGINA, ET PATRIA ROSA, LÆTARE. PVRITATIS ES THRONVS, CREATORIS CÆLVM, ET IPSE SVPER BRACHIA TVA, NOTA TIBI GLORIA. O PIETATIS ARA, ORA PRO NOBIS: REGE NOS: ORATIONE GRATIA RORATA, ERVE SCELERA NOSTRA. = 1651

20. Recessus pueri Jesu in templo.

20.

SACRA AVRORA TRINA, SOL PRÆCLARVS SAPIENTIÆ, IN TEMPLO À TE RECESSIT, ET TIBI POSTEA SAPIENTER ARGVENS, REPERTVS EST. ITO AVGVSTA, ORA, ROGA PRO NOBIS, NE RATIO EA CHRISTI LABIA NOSTRA OTIO, IRA, ET HORRORE ATRA, ARGVAT. = 1651

Hymnus Tertius.

AVE SOL, ET VIRGO,
TRINA CÆLI PORTA
ROSARII REGINA,
FONS ET SPES NOSTRA.
SOLVE VINCLA REIS,
PROFER IESV BONA,
VT PER TE SALVTIS
CORONEMVR GLORIA. } = 1651

Dolorosa quinque Mysteria.

21. Effusio sanguinis in horto.

21.

MATER, FILIVS TVVS, INNOCENS AGNVS, GLOBI SCELERA TOLLENS, FVSO SANGVINE ORAT. I, O PVRA, PROPERA EÒ. ROSARIO SOLICITA, VT TERRÆ ERIPIAT ERRORES. = 1651

22. Jesus agellatus.

22.

ARA CARITATIS, OLIVA SPECIOSA, FRVCTVS TVVS LORIS PLENÈ FLAGELLATVR. NE MISERIIS ÆTERNO TERRORE NOS PVNIAT, GENEROSÈ O VIRGO, ORA PRO NOBIS. = 1651

23. Jesus spinis coronatus.

23.

REFVGII FLOS, CIVITAS, ROS, IRIS, SELLA GLORIÆ, IESV CAPVT REPLETVR SANGVINE. LEO SPINEA CORONA OSTENTATVR ROSA: NE TREMORE RVAT, ORA PRO NOBIS. = 1651

24. Jesus portans super humeros crucem.

24.

IANVA GLORIÆ, IESVS À LEONINO REGNO IT PRESSVS. CRVCIS LIGNO SCALAM FERT ROSARII. ORA PRO TENVI POPVLO, VT À TERRA, RITÈ SVBEAT TENEROS FLORES. = 1651

25. Jesus obiens crucis mortem.

25.

AVRORA CONSVRGENS, FLENS ROSA, SVRGE, SOL ENIM IVSTITIÆ, SANÈ ATER, CRVCIS LIGNO, PRO VITIIS POPVLI, VERÈ OBIT. O ROSA, PRO TERRA ORA, NE FLEAT LATÈ. = 1651

Mysteria quinque Gloriosa.

26. Jesu Christi resurrectio.

26.

IESV RESVRRECTIONE, O GLORIOSA VIRGO, GLORIA REPLENTVR OMNIA, NOBILIS EA COLITVR VICTORIA. AFFER SPES O PARENS. VT SANA LÆTETVR SPES NOSTRA. = 1651

27. Ascensio Jesu Christi.

27.

O ROSARII VIRGO IN ASCENSIONE FILII TVI VIS GLORIÆ SVBTER FLETVS OCVLOS MENTES LEVAT. O SACRA LVNA TER PARENS, PROPERA RORA, PROTEGE NOSTRA. = 1651

28. Adventus Spiritus-Sancti.

28.

SPIRITVS-SANCTI AVRORA, LINGVIS, SACER MONS IGNEVS OSTENTARIS, ORA PRO NOBIS. AFFER VELLERA COOPERTA RORE: PLVE: ROSEO IGNE, LITTORA VITÆ LVE. = 1651

29. Assumptio Deiparæ Virginis.

29.

ELECTA VT SOL, FONS ROSARII RVRE, IN ASSVMPTIONE TVA PROPRIÈ, O VIRGO, AB ANGELIS GLORIOSA VOCARIS. ROSAS TENE: PRÆFVLCI: NOSTRA LENITER TVERE. = 1651

30. Deiparæ coronatio.

30.

PATRIS FILIA. ROSA NATI ALMA, SPIRITVS-SANCTI SPONSA, EGREGIÈ RELVCES CORONATIONE VERO OLEO RVBRO PVRITATIS ÆGROS LVE: RENOVENTVR FLORES. = 1651

(In the original the name IOSEP in the foregoing acrostic, is so printed without the final 'aspirate' letter H.)

Hymnus quartus.[1]

AVE CÆLI PORTA PIA,
LVCIS AVLA, PACIS VIA,
AVE SPONSA ÆTERNI PATRIS,
SOROR PARENS IESV FRATRIS,
ROSARII SACRA REGINA
GRATIA PROTEGE NOS TRINA
FAVE LARGITATE MATRIS. } = 1651

[1] The reader is reminded of the anagrams as mentioned at page 446, *ante*.

Gaudiorum quinque mysteria.

31. ncarnatio su Christi cro-sancta.

31.

IESV FILII TVI INCARNATIONE, O PARENS ARCA IPSA PVRITATIS, SCALA GLORIÆ, PVRA CÆLI ARA RENITES. VIAM APTA: ROSARIA PROFER: GRATAS RES NOSTRAS, GRATIA PROTEGE SVAVES. = 1651

32. Visitatio Deiparæ Virginis ad Elisabeth.

32.

ENITENT (VIRGO) PROSPERA VISITATIONE TVA AMOR, ET CARITAS. IS: ASPIRAS IPSA: SPIRAS ROSARII VIAS: COGNATA, AC FILIVS ALVO, LÆTANTVR. ÆGRA REPARA, ARRIPE, FRANGE SCELERA. = 1651

33 Nativitas su Christi.

33.

SALVE ARA PIA. NATIVITAS SACRA IESV FILII TVI LÆTIFICAT OMNIA. IPSE PRÆSES PACIS. ASTRA, AC TERRA SOLE ORTO, ORNANTVR PVRPVRA. REGINA NOSTRA, EGREGIA SPARGE ROSARIA. = 1651

43. acro-sancti Deiparæ urificatio.

34.

VIRGINITAS, AC PVRITAS (O ARA SACRATA) GLORIA COLITVR. AGNVS TEMPLO OFFERTVR. SENIS SPIRITVS RARA PRÆNVNTIAT: PRÆPARAS EA. ARA ES: AGE PIA: EIICIAS AEREA SOLIS NITORE. = 1651

35. Recessus Jesu pueri.

35.

SACRA REFVGII CIVITAS IESVS À TE RECESSIT: TEMPLO ARGVENS, POST INVENITVR: VT SCELERA TOLLAT, I, O ROSA, O ARA PIA: APTA PARARI ÆGRA: PRÆPARA SANA: ORA NIGRAS FINIRI IRAS. = 1651

Mysteria quinque Dolorosa.

36. Jesu orans in horto.

36.

MATER PIA SANCTÆ SPEI, FILIA PATRIS, IESVS AGNVS SPARSO SANGVINE, PROSTRATVS ORAT. FLENT CÆLI, AC TERRA PARITER. NE VIGILI IRA, AVRA, RVAT, I, O ROSA, I, AGE ORA, ROSARIA CAPE. = 1651

37. Jesus flagellatus.

37.

AVE REGINA, PVRITATIS ROSA. IESVS INNOCENS, VIRGIS FLAGELLATVR: ATRO CRVORE, FONS ATER PARET. I, ROSA PIA: APTA PERGE, VT ÆRARIA ROSARII CAPIAS, AC ALIA PRÆSTANTISSIMA. = 1651

38. esus spinea corona redimitus.

38.

REGINA, SPECVLVM CLARITATIS ÆTERNÆ, IESVS ROSA TVA, FILIVS PATRIS, REGIÂ VESTE, SPINEÂ CORONÂ ORNATVR. ACRIA RIGAT ATRIA. I, PROSPERA, O SAPIENS, FLA, RIGA. APTA ROSARIA. = 1651

39. Jesus cruce afflictus.

39.

IVSTITIÆ ROSA, TER PACIS ARA, IESVS INNOCENS, ANGORE, ALAPIS, À PROTERVA ILLA SVPERFATIGATVS ALA, IT ARAM CRVCIS PORTANS. I, PERGE, ORA, VT PIA GENS, ROSARII FERAT ÆRARIA. = 1651

40. Christus crucis patibulo crucifixus.

40.

ARCA SALVANS ARA MIRA, PIETATIS AVRA, IESVS SALVATOR PATITVR, CRVCIS LIGNI PENSVS ARA. ORA, PRO PASSIONE REPETE, NOS GRATIA PRÆTEGI, ET ÆTERNA ROSARII GLORIA AFFICI. = 1651

Hymnus quintus.

AVE, AVE, VIRGO PIA,
GLORIÆ FONS, HONOR, ET VIA
AVE SPONSA, ET FILIA PATRIS,
SOROR NOSTRA, ET PARENS FRATRIS,
AVE ROSARII REGINA,
GRATIA ABSTERGE NOS DEI TRINA,
FOVE PIETATE MATRIS. = 1651

Gloriosa quinque mysteria.

41. Christi resurrectio.

41.

IANVA SVAVITATIS, IESVS RESVRGENS, OPIBVS GRATIÆ PROSPERÈ REGENERAT OMNIA. TERRA FLORET. HONOS, ASTRA NITENT. SOL FVGAT IRA OTIA. I, O PIA, EIA O DEIPARA, INTEGRA ROSARIA OFFER. = 1651

42. Ascensio Jesu Christi.

42.

O TVRRIS EBVRNEA. O PARADISI SINE INOPIIS PORTA. AGNI ELEVATIO, PARITER ELEVAT ANIMAS. VT GRATIÆ THESAVRIS, FOVEAT, PROTEGAT NOSTRA FRANGE ROSAS, OFFER EAS, O ROSARII REGINA. = 1651

43. Adventus Spiritus Sancti.

43.

SANSONIS DIVINI ES (O VIRGO) FAVVS, SPIRITVS ARA GRATIA PERPOLITA: EI HONORES PANGE (MATER GRATIÆ) EA REPLERIS, EA NITEAT. O AVRORA, ROSAS EFFER, VT ORATIO FRANGAT TENEBRAS OTII. = 1651

44. Assumptio B. Virginis Mariæ.

44.

ES IN ASSVMPTIONE TVA (ROSARII VIRGO) TOTA RVBORE SVAVITATIS PLENA, FRAGRANTIA GLORIOSA. EIA, O DEIPARA PIA, EIA SPEI ROSA TRINA, THRONVS ES GRATIÆ, TENE, FER, OFFER, REGE NOSTRA. = 1651

45. Deipara Virginis coronatio gloriosa.

45.

PHARETRA DIVINI AMORIS, ROSEIS ORNATA SERTIS, ET FLORIBVS VESTITA, GLORIÆ REGINA OSTENTARIS. I, ROSA PVRA, PIA OPE, ROSARIO FAVE, EGENA NOSTRA GRATIA FOVE, ET PETE, VANA FRANGI. = 1651

Gaudiorum mysteria quinque.

46. Incarnatio Jesu Christi.

46.

MIRA TRINITATIS ARA, FILIVS DEI TVVS, VOLVIT NARRARI FRATER, SPIRITVS OPERE, VT ESSES (O PARENS) NOSTRA. IN AGONIA AFFER IPSA BONA. OPE GRATIÆ TEGE. ORATIONE (O HERA) AGE: AGE O ROSA. = 1651

47. Visitatio B. Virginis Mariæ.

47.

AVE O FILIA PATRIS, FONS VIRGINITATIS. VISITATIONE TVA, ELISABETH, ET PVER IN VTERO, RORANTVR GRATIA: O SPES ROSAS SÆPE AFFER. ORA O ROSA MAGNA, DEI AGI OPERA, REGNERARI NOSTRA. = 1651

48. Nativitas seu Christi.

48.

REGINA, PVRITATIS MARGARITA, FONS ES SIGNATVS. IN NATIVITATE IESV NOVA TE OSTENDE GRATIA: EA VENI, ESTO HERA (O FLOS) ORA, OPE ROSARII, FRATRES FLORERE, OPIBVS ÆRARIA PROPAGARI. = 1651

49. Purificatio B. Virginis Mariæ.

49.

INTER SPINAS, PVRITATIS ROSA, IN VIA SAPIENTIÆ REGIA ES, ET THRONVS. AGNVS A TE FERTVR. I, O VERA GRATIA: EA, NOS ORA FRVI GLORIA: ROSARIA AGE: TEMPLO EA DEO OFFER PRO SANITATE ORBIS. = 1651

50. Pueri Jesu recessus.

50.

AVLA INGENS GRATIÆ, EGRESSVS EST IESVS A TE: IN TEMPLO HABITANS, A TE REPERTVS EST. ROSARII O REGINA, O FONS, PRO FRATERNITATE ORA. O PIA, O VIRGO, TE FRVI PARA: ORA AVARA FINIRI ODIA. = 1651

Hymnus sextus.

SALVE VIR, ET PATER,
CVIVS VIRGA, ET FLATVS,
VIRGINIS CONSORTIO,
FOVET HONORATVS.
IOSEPH, IESV GREGIS
PASTOR ES NOTATVS,
HONOR ET SPONSÆ,
ÆTERNÒ PARATVS.
QVI À PATRIS FILIO,
PATER ES VOCATVS,
FAC, VT DONA PATRIS,
DONET NOBIS NATVS.

= 1651

V. Dolorosa Mysteria.

51. Jesus orans in horto.

51.

IESVS AGNVS, O AVGVSTA, HORTO FERVENTER ORANS, PERFVSVS CRVORE, PROPINQVI OBITVS, ANGVSTIIS AFFLICTVS, SIGNATA PATRIS SENTENTIA, PRO SANITATE POPVLI, PATI VIDETVR. O CÆLI COS, O HONOR TOTA DENOTATO: RES HOSTIS SÆVAS AVERTE. = 1651

52. Jesus flagellatus.

52.

ELECTA VT SOL, PRÆSTANTIOR EO ROSA, IESVS AGNVS, HONOS PATRIS, VIRGIS SÆPE CRVCIATVR: ICTVS RVIT: TOTA RIGAT VNDIQVE SANGVIS. DIVINAS FERT ROSAS. TV OBVIA PROPERA: NE PVNIAT NOS OPPONE: HONESTIS FAVETO: FLATO: TOT HOSTES AVFER. = 1651

53. Jesus spinis coronatus.

53.

SPECIOSA OLIVA, HONOR GENTIS, FRVCTVS TVVS IESVS, SAPIENTIÆ THRONVS, SPINEA CORONA ORNATVS, À TOTO PERVERSO POPVLO TRITVS, LVDIBRIO HOSTIS SEDET: TVTA FERT ROSARIA: NVNC AGE: AQVA TVERE GRATIÆ (FONS PIETATIS) SPINAS FVGATO. = 1651

54. Jesus cruce fatigatus.

54.

VITIS FRVCTIFICANS, VITA, ET SPES NOSTRA, IESVS AGNVS, FILIVS TVVS, CRVCIS LIGNO OPPRESSVS, A VANO POPVLEO, ET INSANO FVRORE STIPATVS, VT PATIATVR ABIT, O ROSA HOSTES RETRAHE, NOSTRA PROTEGE DEIN, ÆQVA TOTO HONORE GRATIÆ DONA. = 1651

55. Jesus crucifixus.

55.

SVSPENSVS CRVCE, IESVS AGNVS INTER LATRONES PATITVR, VELVT SI (HOSTIS OTIO) SCELERIS ESSET CAPVT. O ARBOR TVTA, FIDEI HONOR, TVRPIA TOTA, TOT HÆRESES FVGA: FVSO SANGVINI, DONA OPPONI APTA: ORA NOSTRA PROTEGI: NOS ÆQVA VITA FRVI. = 1651

Mysteria gloria. V.

56. Resurrectio Jesu Christi.

56.

IN RESVRRECTIONE IESV CHRISTI, NOVA SPE, TOTA FLORENT. CÆLI PVRPVRA, ORBISQVE OSTRO NITENT. TV AVGVSTA REGINA, ROSARII, HONOS ET FONS, PLVE GAVDIO: TVTAS DONA ROSAS TVÆ SVAVITATIS: TVAS APPONE OPES: TOT FAC SPES HOSTIS FVGARI. = 1651

57. Jesu Christi ascensio.

57.

O PONS SACER PVRA ROSARII REGINA, ASCENSIONE IESV CHRISTI FILII TVI, FLETV, ET GAVDIO, PVTEVS HONESTATIS GRATVS, ROSA PVLCHRA OSTENTARIS. TV O FONS POTENS, PROPERA: TV TOTA NOSTRA FOVE: TV ET VSVS POTVS AQVÆ GRATIÆ NOBIS DONA. = 1651

58. Accessus Spiritus-Sancti.

58.

SPIRITVS-SANCTI LINGVIS (ROSARII VIRGO, HONOS SPES GLORIOSA) TOTA ASPERSA ES, ET GRATIÆ SVÆ DONIS FRVCTIBVSQVE REPLETA, TV HONESTA FOVENS, NOSTRA PROSPERA: FVRTA VETA: VOTA OPPONE: TVTO FAC TVO NVTV, INCENDIA HOSTIS AVERTI. = 1651

59.

ELeVarIs In transItV tVo ab angeLIs, o VenVstatIs parens, tV eIs tV sVper Choros gLorIæ, regIna præsIs, tVqVe DeI sponsa VoCerIs. tV (honos sanCtItatIs pro haC VIta, tot aVgVsta opponIs: Dona patrI offerto: fratres tVos foVe. = 1651

60.

PhILosophIa CæLI, et Vera sapIentIa, per te (o VIrgo fons VIrtVtIs potens) obtInentVr. CoronatIone tVa æqVI paraDIsI regIna ConstItVerIs: tV (aVgVsta) spes nostras foVes. tV pVLChras rosas Dona: tot fVsos fratres tVos aVge. = 1651

In order to make up the number 63 (as mentioned at p. 443, *ante*), there are three more chron-anagrams, each one containing 5 of the Mysteries of the Rosary. Observe the acrostic in the marginal explanations of them. The 'program' of these anagrams is the 'Hymnus primus' at page 446, *ante*. The number of letters employed in each is 165, and the numeral letters in each make 1651. With these remarks I now transcribe the chron-anagrams as they appear in the original.

Tria anagrammata, illorum continens unumquodque quinque Rosarii Mysteria.

IESVS,

Christi.
isitata.
Nativitas.
icata.
mplo
.

GAUDIORUM
Mysteria quinque.

61.

ET parens, rosarII gLorIa, ter et bIs honorentVr rosIs. beata prorsVs poLLens IesV InCarnatIo, nataLIs, reCessVs, beata Mater VIsItans, et pVrIfICata. ora rosa patrIs pertraCta tot nostra protegI. = 1651

MARIA

horto.
nguinis.
us Jesus
latus.
spinea
redimitus.
us
us crucis
nortem.

V. DOLOROSA
Mysteria.

62.

parens, bInIs, et trInIs rosIs, aCta trIta rosarII tIbI para. IesVs CrVore sparso, ter orans, fLageLLatVs, ater, et spInIs CoronatVs, LIgno pressVs, et eo pensVs, honoretVr. ora, pete, tota bearI traCtata. = 1651

63.
1. Iesus resurgens.
2. Omnipotentis ascensio.
3. Spiritus-sancti adventus.
4. Elevatæ Virginis gloriosa assumptio.
5. PHœnix Rosarii Maria cœlorum regina coronata.

IOSEPH

MYSTERIA
Gloriosa quinque.

63.

ET SPONSA BINIS, ET TRIPLICATIS NITEANT ROSARII ROSIS. IESVS RESVRGENS, ET ELEVATVS, ASSVMPTA PARENS, TER CORONATA, ET PARACLETI AVRORA GLORIFICENTVR.
ARBOR PATRIS, RORATA ROSIS BEA TOTA NOSTRA. = 1651

Gloria Patri, etc.

To describe the remaining fifty pages of the book would lead the chronogram-hunter far beyond the limits of his pursuit, and impose upon him a difficult task. The words of some of the foregoing hymns, the words of the Gloria Patri, etc., and the words of the before-mentioned Triad, are all made to give the date 1651 and other intricate and significant numbers, by means of the small letters used after the manner usually called a 'Cabbala,' founded on the old Latin and Greek alphabetic mode of numeration. The book is all the more remarkable as being the work of a man engaged in mercantile business, and not in any way an ecclesiastic or a member of any religious order.

I regret that I am unable to refer the reader to a copy of this remarkable work in any public library in England or elsewhere; an inspection of the original would be a treat to the bibliophile, and lead to a better appreciation of the contents.

SAINT CARLO BORROMEO.

A RARE tract, printed at Bruges in 1684, gives in prose and poetry, and upwards of one hundred and fifty chronograms, an epitome of the career of Saint Carlo Borromeo. The only copy of the work which I know of is in the library of the Rev. Walter Begley. It was composed on the completion of the period of one hundred years after the death of the saint. From a different source I give some particulars concerning him. He was the son of Gilberto Borromeo, Count of Arona, and of Margherita de Medici, sister to Pope Pius IV. He was born in October 1538. He studied at Pavia, and took his doctor's degree at twenty-two years of age. Shortly after, his uncle, Pius IV., made him a Cardinal and Archbishop of Milan. Borromeo established an academy in the Vatican for the promotion of learning, and he published its conferences under the name of *Noctes Vaticanæ*. He urged the Pope to hasten the termination of the Council of Trent; and, upon its conclusion in 1563, he drew up an exposition of the doctrine of the Roman Catholic Church as sanctioned by that Council, known as the 'Catechismus Tridentinus.' After the death of Pius IV. in 1565, Cardinal Borromeo went to his diocese. He enforced a reform in the clergy, especially among the monastic orders. He visited every part of his diocese, reforming abuses, examining the conduct of his clergy, and providing for the wants of the poor. He established colleges and schools, and asylums for destitute children. When the plague broke out at Milan in 1576, he exerted himself, at the risk of his life, in assisting the sick, and

relieving the wants of the population in that calamitous time. In some particulars, Cardinal Borromeo shared the errors and prejudices of his age, for we find that he believed in the existence of sorcery. His conduct, however, was exemplary; and his zeal for the flock committed to his care was unremitting. He died on the 4th November 1584, worn out by austerities and pious labours, in the forty-seventh year of his age. He was canonized by Pope Paul V. in 1610.

The title of the tract is, '*MARIA PARADOXA* vita Sancti Caroli Borromæi, eminentissimi sacræ Romanæ ecclesiæ Cardinalis, nec non Mediolanensis Archiepiscopi pro solemni Jubilæo Anni centesimi, illius ab obitu tam Anagraphicè quam Chronographicè discussa.

Chronicon.

CANTATE VBIQVE tVBA IVBILATE
DEO QVARTA NOVEMBRIS. } = 1684

Brugis. Apud Laurentium Doppes, in plateâ vulgò de Philip-Stock-straet, sub signo trium Regum. 1684.'

The back of the title-page contains the following:—

È BARONIBVS SOYENSIBVS,[1] PRÆCLARVS, CATHOLICÆ
SVÆ MAIESTATI À CONCILIO STATVS. } = 1684

Here is represented his
coat-of-arms
surmounted by a
Cardinal's hat and coronet of nobility
with this motto
NON IN GLADIO SED IN NOMINE DOMINI.

The shield is quarterly gules and or, first and fourth a naked sword horizontal, second and third a lion rampant. These verses follow, in allusion thereto—

IESV, COGNOVI TE EX NOMINE, NON EX GLADIO. = 1684
Non me salvabit *gladius*, sed *nomen Jesu:*
Hoc mihi deveniet *nomine* certa salus.
Hinc mea sit *nomen Domini*, spes sola salutis,
Hoc mea semper erit gloria, splendor, honos.
EXVRGE VENERANDE PRESVL, ISTO NOMINE VICTOR ERIT. = 1684

The dedication of the work to the Bishop of Bruges concludes thus, giving the name of the author—

Illustrissime ac Reverendissime Domine,
IN CAROLO TOTVS TVVS OBEDIENTISSIMVS SERVVS. = 1684

F. Ignatius à sancto Petro, ordinis fratrum beatissimæ Virginis Mariæ de Monte Carmelo, Carmeli Brugensis indignus alumnus.

[1] The letter Y counts as II = 2, in this and some other chronograms.

There is also a fine portrait of the Saint at his devotions. The 87th chronogram alludes to him as thus represented.

At page 11 begins the life of Saint Carlo Borromeo in chronogram—

eXCeLLens
CaroLI borroMæI
VIta ChronographICe
eXCVssa. } = 1684

1. eXVrgant, aVDIant InsVLæ, attenDIte popVLI De Longe. = 1684
2. InCLInate aVras Vestras, aD Verba eX VIta borroMæI. = 1684
3. sI qVæras DeVotIonIs eXeMpLar eXCItans. = 1684
4. tV CaroLI aDVerte VItaM, et eXpete VestIgIa. = 1684
5. perILLVstrI stIrpe orItVr, seD VIrtVte nobILIorI MorItVr. = 1684
6. DVM noCtV orItVr Infans, eXaLto aparVIt Ingens. = 1684
7. LVX DIVIna, sVper teCtVM parIentIs. = 1684
8. Ita CaroLVs ortVs, qVIs MVnDo pVtas pVer Iste erIt? = 1684
9. fLorIbVs InnVMerIs reppLetVr Vt VnDIqVe pLanta. = 1684
10. qVe eX frVCtV VItæ, fLorIDa MessIs erIt. = 1684
11. eXhIbet Infans, InDICIa MIrabILIs VItæ fVtVræ. = 1684
12. CVnCta arbItratVr Vt sterCora, Vt ChrIstVM LVCrIfaCIat. = 1684
13. eX InsIgnI DeVotIone, saCrIs IMbVItVr LItterIs. = 1684
14. IVrIs LaVrVM VtrIVsqVe Deo sanCtè gessIt = 1684
15. saCra MILItIa CLerI InsIgnIter ILLI eXaLto sVCCessV faVet. = 1684
16. egregIIs VIrtVtIbVs, abbatIaLI DeCoratVr DIgnItate DIgnVs. = 1684
17. Dat VnIVersIs speCVLVM VIrtVtIs. = 1684
18. orbI VIrtVtes perhIbens eXIMIas, fIt CarDInaLIs a pIo qVarto. = 1684
19. arChIantIstes posItVs, MeDIoLanenses sVas eXpVrgat oVes. = 1684
20. Vt LVX effVLgens IbI In MeDIo nebVLæ. = 1684
21. totVs qVasI soL eXVrens, effVLsIt In teMpLo DeI. = 1684
22. LVXIt In operIbVs, VtI saCerDos MagnVs. = 1684
23. Vt eXpertVs sVæ CVrator gentIs, LIberat eaM à perDItIone. = 1684
24. eX sVo ferVore, gLorIaM aDeptVs est In ConVersatIone gentIs. = 1684
25. ferVens preCes sVas IteraVIt Monstrare VoLens VIrtVtes DeI. = 1684
26. In oratIone qVaDragInta horarVM, eX LoCo non eXIbat. = 1684

27. DIREXIT SVOS, VERBO, FACTIS, ET EXEMPLIS. = 1684
28. REXIT OVES, VT PRÆSVLVM INSIGNIS DOCTOR. = 1684
29. FVIT PRÆCLARVS, VIRTVTE MANSVETVDINIS. = 1684
30. CAROLVS NON MORDAX FVIT IN FRATRIBVS SVIS. = 1684
31. SINGVLARI, QVOS SCABIOSOS NOVERAT, MANSVETVDINE ARGVEBAT. = 1684
32. CORRIGENS HVIVSMODI, INSTRVENSQVE IN SPIRITV LENITATIS. = 1684
33. PLVRIMOS EX HÆRESI, CHRISTO REDVXIT. = 1684
34. FVIT AVSTERVS SIBI, AC BLANDVS PROXIMO. = 1684
35. IDEOQVE MINISTROS QVÆREBAT TALES QVI SVOS ASTRVERENT NON CONTVRBARENT. = 1684
36. RELIGIOSVM PATERNVS EXTITIT ADVOCATVS. = 1684
37. PVPILLOS INOPES, VIDVASQVE DESOLATAS ADIVVABAT. = 1684
38. NVSQVAM IVDEX CORRVPTIBILIS. = 1684
39 CARO, MVNDVS, LEVIATHAN VIRI VIRES OPPVGNABANT. = 1684
40. CERTAMEN DVXIT INEXPVGNABILIS. = 1684
41. IPSE SIBI VILIS, IN DEO FVIT OVIBVS OMNIA FACTVS. = 1684
42. CAROLVS EFFVSVS, OMNIA SVA DISPERSIT PAVPERIBVS. = 1684
43. INOPES VT ALAT OVES, IPSE SE NVDANS HVMI CVBVIT. = 1684
44. EX SVO AVRIACO DVCATV VENDITO, TOTVM PRÆTIVM, PESTIFERIS CONTRIBVIT PAVPERIBVS.[1] } = 3368
45. EX VRITANO PRINCIPATV, QVADRAGINTA AVREORVM MILLIA, VNÂ DIE, EX AFFECTV EROGAVERAT EGENIS.[1] } = 3368
46. PATI EX PIETATE, DABAT PAVPERIBVS, ALIA VIGINTI MILLIA. = 1684
47. SIC DIVVS PRÆSVL ISTE PATER FVIT PAVPERVM. = 1684
48. LVXVRIOSÆ PECVNIÆ OBEDIVNT OMNIA. = 1684
49. QVAM RARVS NON EXPETENS DIVITIAS SÆCVLI! = 1684
50. CAROLVS ISTAS VT MORTIFERAS DESPEXIT VBIQVE. = 1684
51. TOTIVS DIVITIAS ORBIS, ÆSTIMAVIT, VTI STERCORA VILES. = 1684
52. VIRTVTES, IN SVAS AMPLEXVS SOLAS DELITIAS. = 1684
53. PRO OVIBVS SVIS, SE MORTI EX CORDE OBTVLIT. = 1684
54. ABLVENS PECCATA POPVLI, SVCCVRRENS, LACHRYMIS EXTERGEBAT. = 1684
55. AD SVAS IVVANDAS ET ALENDAS OVES INSIGNITER BONIS SVIS, ET SIBI NON PEPERCIT. = 1684
56. BORROMÆVS INFATIGABILIS, DIV NOCTVQVE PESTIFERIS INSERVIEBAT. = 1684
57. NON FVGIT, VT MERCENARIVS, SED VT PASTOR LVPOS IN FVGAS EGIT. = 1684
58. LAQVEO SIBI CRVCEM BAIVLANS, POPVLO SVO CÆLOS PLACAVIT. = 1684
59. QVIDNAM POTVIT VLTRA FACERE OVIBVS SVIS? = 1684

[1] These two lines make 3368, *i.e.* twice 1684; the date does not come out from any set of words taken consecutively as they stand in the lines. This variety of chronogram was occasionally used without any special motive.

60. PRO SIBI SCELERATIS, DEVM EXORAVIT, VT SERVARET. = 1684
61. NVNQVAM EGIT CAROLVS, IN IRÂ VINDEX. = 1684
62. EX TOTO SVÆ DECVRSVS VITÆ, REPREHENSIBILITAS NON EMANABAT. = 1684
63. IN ASPERRIMO CILICIO NOBILE CORPVS FLAGELLIS CONTINVIS EXTENVABAT. = 1684
64. DABAT ILLI LATEX HAVSTVS PARITERQVE PANIS PASTVM. = 1684
65. EX HIS EPVLIS, ETIAM INTER EPVLAS LÆTABVNDVS. = 1684
66. LAVTAS DAPES CONTEMNEBAT PAVPER SIBI TRIBVENS EXIGVA. = 1684
67. CAROLVS PROPRIAS SIBI VESTES EXVIT, AD NVDOS TEGENDOS. = 1684
68. PRO PAVPERIBVS, CAROLVS È DIVITE PAVPERRIMVS. = 1684
69. INANIA VITÆ VNIVERSA RESPVENS, DIVITIAS POLO CONDIDIT. = 1684
70. VBI MODO QVÆSO CAROLVS ISTE? VIX REPERIES. = 1684
71. QVO PRÆSVL SVPERIOR, PROFVNDIVS HVMILITATE LATEBAT. = 1684
72. MVNDI EX VANITATE SVÂ LVBRICI, = 1684
73. HVMILITATE SVÂ TVTVS, SVPERBA DEVICIT. = 1684
74. DVX CLERI MAGNVS IN VITÂ FVIT. = 1684
75. VERBVM IPSIVS, QVASI INVRENS FACVLA ARDEBAT. = 1684
76. INIVRIOSI RIGOREM EIVS PROPOSVERVNT REGI PHILIPPO SECVNDO. = 1684
77. RESPONDIT, SINITE EVM, VERÈ VT PRÆSVL AGIT TOTVS SANCTVS. = 1684
78. SACERDOTIBVS LVX MAGNA FVIT IN OPERIBVS. = 1684
79. SICVT PRÆSVL FVIT DOMVI SVÆ BENE PRÆPOSITVS. = 1684
80. NON EXCIPIENS, EX ÆQVO SVOS DILIGEBAT OMNES. = 1684
81. VERÈ FVIT DEIPARÆ CVLTOR EXIMIVS. = 1684
82. SEMINARISTAS SVOS ZELOSVS ERVDIEBAT, PRO CVLTV VIRGINEO, EXCITARE DEVOTIONEM, NON EXTINGVERE.[1] = 3368
83. EX SVGGESTV AMOVEBAT DISCOLORES, EXQVIRENS NISI IN EXCVLTÂ MARIÆ DEVOTIONE PERITOS.[1] = 3368
84. BEATVS CAROLVS, PRO ECCLESIASTICÂ LIBERTATE ACERRIMVS EXPVGNATOR. = 1684
85. IPSE CVRAVIT, VT TRIDENTINVM ABSOLVERETVR. = 1684
86. MONASTERIA ATQVE COLLEGIA, AC SACRAS EXTRVXIT ECCLESIAS. = 1684
87. BREVIARIVM, SVPER GENVA SVA, LEGIT SEMPER NVDO CAPITE: DEPOSITOQVE BIRETO SVO GENVFLEXVS LEGEBAT BIBLIA.[2] = 3368
88. SVAVIBVS EXVNDANS LACHRYMIS. = 1684

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[1] See note to chronogram No. 44.

[2] As before mentioned at page 459, the portrait of the saint is described by this chronogram.

89. EXERCITATIA SPIRITVALIA DEVOTISSIME BIS EGIT ANNVE. = 1684
90. SVAS RVRI VISITATIONES, AC PIAS PEREGRINATIONES SEMPER PEDIBVS ABSOLVIT. = 1684
91. TOTVS EXARDENS, IESV CHRISTI FVIT AMORE LANGVENS. = 1684
92. IN SINGVLIS PIIS SANCTISQVE OPERIBVS PRIMVS ADFVIT. = 1684
93. ÆGRIS SVIS IN XENODOCHIIS SOLATIIS VBIQVE PRIMVS, = 1684
94. VSTVS INTVS EX IGNE SVPERNO AD SACRA LIMINA = 1684
SACRA AVDITVRVS ELOQVIA PRIMVS FVIT. = 1684
95. NEQVIDQVAM SINE CONSILIO EXEQVEBATVR. = 1684
96. PER SINGVLOS DIES CONFITEBATVR VT IRA SIBI PVRISSIMVS FIERET. = 1684
97. NVLLA CAROLVS BENFICIA TRIBVIT, NISI VERÈ CAPACIBVS AC BENE MERITIS. = 1684
98. STRENVÈ EXCVBIAS EGIT VIGILANDO SVPER GREGEM. = 1684
99. ERAT SPECVLVM ARDENS EXVRENS NISI VITIA. = 1684
100. INDISCIPLINATORVM EXTVRBABAT ABVSVS. = 1684
101. VERÈ FVIT EXQVISITVS CLERI EMENDATOR. = 1684
102. LAXITATVM FORTIS DESTRVCTOR EXTITIT. = 1684
103. ANTIQVOS, VT EXPERTOS DOCTORES TENVIT, NON NEOPHYTOS LATE SVMPTOS. = 1684
104. EXVRGE CAROLE, VT NOBIS VERÆ SIS ARMATVRA FIDEI. = 1684
105. EX OPERÂ CAROLI, CVNCTIS PAROCHIS CATECHISMVS EXSTAT. = 1684
106. INSIGNITER PAROCHOS INSTRVIT, VT SOLIDA EXPRIMANT, PEREGRINA VITANTES. = 1684
107. VT VERÈ DILIGANT PROXIMOS SVOS SICVT SE. = 1684
108. VT RITÈ PRETIOSAS OVES PLVS DEO CVRENT QVAM SVA SIBI. = 1684
109. VT DISCANT ANIMAS ALERE, ET PRO OVIBVS PARITER EXPONERE SVAS. = 1684
110. QVI INTEGRÈ DEVM QVÆRVNT LEX EST ILLIS: = 1684
111. QVI RENVNTIARVNT MVNDO, NE REQVIRANT SÆCVLARIA. = 1684
112. MAGNOS VIROS RELIGIOSOS EX FERVORE SVO DOCVIT. = 1684
113. NON ITA SVA QVÆRERE SED SOLVM QVÆ IESV CHRISTI SVNT. = 1684
114. EX CARNIS VITIO DILAPSAS ERVENS, DEVOTAS DEO RESERVABAT. = 1684
115. IPSE SVI CORONA POPVLI, PAX ET GAVDIVM. = 1684
116. PRO PRÆSVLVM ERVDITIONE EXPERTVS SCRIPSIT. = 1684
117. SACRO AMORE LVCTANS, CHRISTO FVIT CONFIXVS CRVCI. = 1684
118. PASSIONIS IESV DEVOTVS CONTEMPLATOR EXTRA SE RAPITVR. = 1684
119. MORTE CVPIENS DISSOLVI, EXEQVITVR. = 1684
120. CORPORIS EXVVIAS DEPONIT AMORE SVPERNI LANGVENS. = 1684
121. IN SACRO IESV SVI, AMPLEXV SVSPIRANDO. = 1684
122. OCVLIS IN CRVCE FIXIS, CORPVS OCCVMBEBAT. = 1684
123. CAROLVS ITAQVE CINERIBVS, ET CILICIO OPERTVS ABIIT IN CŒLVM. = 1684

124. QVI PVRIOR ALBEDINE IN VITÂ FVERAT CASTISSIMVS OBIIT. = 1684
125. IN PERPETVO CAROLVS INVICTVS SÆCVLO CALCATO TRIVMPHAT. = 1684
126. IN CÆLESTIBVS SATVRATVS, Ô! QVAM GLORIFICA LVCE CORVSCAT! = 1684
127. IN IVBILÆO SANCTI CAROLI, RITE EXVLTANS IAM GLORIETVR ECCLESIA. = 1684
128. IN SACRO SANCTÂ IN EXCELLENTIÂ PATRONVS COLITVR CONTRA PESTEM.[1] = 1674
129. PESTIS QVI LVE LABORAT, CAROLVM INVOCET, CITO SVCCVRRET. = 1684
130. IN VITÂ, ET EXTRA, MIRACVLA STVPENDA PATRVIT. = 1684
See note [2].
132. VIVENS CARMELI ORDINIS VERÈ STRENVVS PATRONVS ERAT. = 1684
133. BRVGIS CARMELITÆ GAVDENT EX EIVS SANGVINE. = 1684
134. FRATERNITAS EIVS APVD CARMELITAS AVGETVR VBIQVE. = 1684
135. EXCELLENTER IN CAROLO PROTECTORE SVO, IVRE CARMELVS IVBILAT. = 1684
136. EXVRGE BORROMÆE, TIBI CAROLE DEVOTIS SVBVENI. = 1684
137. EX DIVRNIS ERVE ÆTVMNIS SÆCVLI. = 1684
138. OBDVRATOS EX PIGRITIÂ. SVMNOLENTOS EXCITA. = 1684
139. EXPVRGANS VITIA, CORDA EXALTA MITIA. = 1684
140. SÆCVLI QVÆQVE NOXIA, DISRVMPE RETIA. = 1684
141. INIQVITATIBVS EXVENS DA POPVLO PACEM. = 1684
142. EXCLVSIS CŒLO, TVIS INCLYTIS NOBIS ACCVRRE MERITIS. = 1684
143. EXVLES DA IVBILANS, ÆTERNVM IVBILARE. = 1684
144. AGITE EXVRGITE POPVLI, VOVERE BORROMÆO DICENTES. = 1684
145. VOX TIBI MELODA, LAVS, HONOR GLORIA VIRTVS. = 1684
146. CAROLE, TE IGITVR QVÆSVMVS; FIANT AVRES TVÆ INTENDENTES. = 1684
147. DEVOTOS TIBI SERVOS SERVA, IVVA, ATQVE À PESTE, FAME, ET BELLO LIBERA. = 1684

A poem next follows in about 260 hexameter and pentameter verses, the theme of which is thus given—

CAROLVS BORROMAEVS

Anagramma.

SVM ROBVR, ROS, AC OLEA.

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[1] This chronogram is thus in the original; it makes only 1674, but was probably intended to make 1684. The sentence seems to be complete as it stands notwithstanding the defect.

[2] There is no chronogram numbered 131 in the original; the numeration seems to have got out of order after 94, where the next line is not numbered.

These words, which are the anagram of his name, occur frequently throughout the poem, also in the chronicon with which it concludes—

Chronicon.

VERÈ EGREGIVS DIXISTI, SVM ROBVR, ROS AC OLEÆ. = 1684

A shorter poem next follows called 'Paraphrasis,' in which the anagram words are frequently used, and concluding with—

Chronicon.

Ô! DEVS TRINVS, ET VNVS, IN BORROMÆO FVISTI!
ROBVR ROS AC OLEA. = 1684

Another poem next follows in about 290 hexameter and pentameter verses, the theme of which is thus given—

CAROLVS BORROMAEVS.

Anagramma.

OLES, AC ROSA RVBORVM.

These words, which are also the anagram of his name, occur frequently throughout the poem, which concludes with—

Chronicon.

OLES VITÂ TVÂ, AC ROSA RVBORVM, SATIS DIXI. = 1684

The tract terminates at the same page, 52, with a poem of sixteen lines, a 'Congratulation' of Carmel (the author's monastery at Brussels), in praise of the Borromeo family. The opening lines are as follows—

Carmeli Congratulatio
in Laudem Inclytæ Borromææ Familiæ.

Gaude Borromæa domus, poscentibus astris
Orbe micas, fama est non moritura tua.
Æternum Caroli jam supplex nomen adora;
Te dedit æterno, nomine posse frui, etc.

At pp. 439, 440, *ante*, there are some other chronograms concerning this Saint.

THE WORKS OF JOHANNES PRÆTORIUS.

THIS author describes himself as belonging to Zetlingen, and as 'Master of Philosophy' at the University of Leipzig, and imperial poet laureate. It is not such an easy matter to describe his works. He wrote largely on mystical subjects, judging by the list of his works, and those of them to which I have had access. He was attached to the Lutheran form of religion. The mystic number 666, and the year 1666, seem to have furnished him with matter for much controversy; perhaps he had his own beliefs, and he certainly had his doubts, about what those numbers portended to Germany. At the period of his writing people's minds had been much disturbed by prognostications and expectations, the Thirty Years' War had only recently been concluded, and the religious dissensions connected with it could not yet have subsided; another war was impending to expel the Turks from Hungary and Eastern Europe; predictions were afloat that the Papacy was to fall, that the German empire would dissolve, and that the final interpretation of the number 666, in Revelation xiii. 18, would be manifested. Controversies on these matters, as well as on omens, divination, palmistry, and magic, engaged the attention and occupied the pen of Prætorius; and besides all this he made a great many chronograms.

A list of his works is given in Zedler's *Universal Lexicon*, xxix. 147. Many of them, and some others not there included, are in the British Museum Library. All of them are more or less curious, and

some have afforded a good harvest of chronograms, as will be seen by the following extracts, and in some instances the chronogram gives the title as well as the date at which the work was printed.

A volume (British Museum, press-mark 8630. c.), 8°, bears this title—

'ANTHROPODEMVS PLVTONICVS = 1666
das ist,
ein neue Welt-beschreibung von aller ley wunderbahren Menschen,' etc. Autore, Joanne Prætorio. Magdeburg, 1668.—The title-page contains a list of the subjects in 22 chapters, each commencing with one of the letters of the alphabet in regular succession. There is a second part with a similar arrangement of title-page; the two parts comprise about 1350 pages. The author's language is German, the printing is very indifferent, and the pages are much discoloured. The chronograms may be said to occur in patches; they are by no means evenly distributed over the pages.

At page 162. DE VITVLO SACSONVM.[1] = 1666

VITVLVS CONDEMNANS, Anagram OS CALVINVM TVNDENS = 1666 / 1666

At page 413 the title and purpose of a book published by the author in 1656, on the qualities of herbs and plants, is given in these chronograms—

DOMVS CHLORIS. (*i.e. The house of the goddess of flowers.*) = 1656
FLORIANVS DEMOCOON. = 1656
BLVMENTRACHEIGE ERDE. = 1656
NOMENCLATOR HERBIDVS. = 1656
CAMPVS FLORIDANS. = 1656
POLYANTHEA MEDICA (read Y as V=5). = 1656
HERBARIVM DELECTANS. = 1656

The title of another book by him on the same subject, published at Leipzig in 1657, is thus given—

FLORÆ ANNIDICVM = 1657
DIANÆ ETEOLOGICVM *ανθος*. = 1657
CHELIDONIVM. = 1657
D. LEONHARDVS BAHR, BOTANICES EDITOR. = 1657
RODANKOS LIPSIACVM. = 1657
NOMENCLATOR PARADISI. *Scil. of his garden.* *This makes* 1652
ME SIBI CONSTITVIT JANVS PRÆTORIVS AVCTOR, / VALLIBVS EX ROSEIS LIPSIACISQVE LOCIS. } = 1657

At page 425 the author gives the year 1666 in chronogram in the words taken from the Latin version of the Bible, and his purpose in so doing is in some degree explained in his adjoining pages. The adaptation of the words is at least curious—

[1] Sacsonum for Saxonum, thus following the rule of the Latin language, which permits the substitution of CS for X.

qVIDnaM VVLt hoC esse? = 1666
Acts ii. 12. (*The exact words in the Vulgate.*)

a seCVLo non est aVDItVM. = 1666
John ix. 32. (*The exact words.*)

spIrItVaLIs JVDICat oMnIa. = 1666
1 Corinthians ii. 15. (*The exact words.*)

DeVs sVsCeptor saLVtIs Meæ. = 1666
Psalm lxxxviii. 27. (*Vulgate Version.*)

a testIMonIIs tVIs non DeCLInaVI. = 1666
Psalm cxix. 157. (*Vulgate Version.*)

In popVLo MVLto LaVDabo te. = 1666
Psalm xxxv. 18. (*See English Bible Version.*)

nIhIL oDIstI eorVM, qVæ feCIstI. = 1666
Wisdom of Solomon xi. 24.

ContrItVs sVM VaLDe. = 1666
Psalm xxxviii. 9. (*Sic.*)

MIrabILIs DeVs In sanCtIs sVIs. = 1666
Psalm lxvii. 36. (*The words in the Vulgate.*)

nVnC sIne Lege IVstItIa DeI ManIfestata est. = 1666
Rom. iii. 21. (*The words in the Vulgate.*)

faMes pro qVa estIs soLICItI, aDhærebIt VobIs. = 1666
Jer. xlii. 16. (*The words in the Vulgate.*)

noLIte possIDere peCVnIaM In zonIs VestrIs. = 1666
Matthew x. 9.

LoCVstæ DeVorabVnt oMnIa. = 1666
Deut. xxviii. 38. (*The words in the Vulgate.*)

MoVebItVr terra De LoCo sVo. = 1666
Isaiah xiii. 13. (*The words in the Vulgate.*)

In the preface of the second part (or volume), printed at Magdeburg in 1677, the following verses occur—

ItzT treten VVIer Ins neVVe Iahr,
her IesV ChrIste, Vns beVVahr,
gIeb gnaD, Dass VVIer DIss gantze Iahr = 1666
zVbrIngen kÖnnen ohn gefahr!

And on the next page, gLVCk zV DeM neVen Iahr. = 1666

At page 119 the following sentences are given as having been recognized as prognostics of coming events in the political affairs of Europe, the seven initial letters also give the date—

MonarChIa DeLVXata. = 1666
DIsCVrsVs poLonorVM. = 1666
CVLpa IVDÆorVM. = 1666
LVnatorVM zoDIaCVs. = 1666
XenoDoChIVM beLgÆ. = 1666
VereDVs papICoLarVM. = 1666
IVDICIVM fILII. = 1666

And these occur at page 120—

MVnDI LVCtV, *alias* CLaVsVra MVnDI. = 1666 1666

they express the eventful year 1666; the first line of the following couplet gives the same date—

MAGNA DET ACTA LABORE TEXTO REPREHENSVS IN ANNO, = 1666

Non ego eo terræ fata parata reor.

The author mentions that the mystical number 666 (in Rev. xiii. 18) by dropping the letter M=1000, is contained in the following word implying false-speaking—

MENDACILOQVAX. = 1666

And at page 129 these words come in strange contrast when used for the same date—

ANNO SALVATORIS DOMINI IESV CHRISTI. = 1666

In this part of the book the author devotes many pages to the discussion of the coincidence of this year 1666 with the mystical number 666, and this further chronogram, among others, may be noticed in illustration—

At page 136. DOCTOR MARTINVS LVTHERVS. = 1666

And at page 141 he adduces the following list of wars, in which various potentates were engaged in that same year; the initial letters of each line when read consecutively make the year MDCLXVI., or 1666—

Moguntinus archiepiscopus et Lotharingiæ dux cum Palatino Rheni. *The Archbishop of Mayence and the Duke of Lorraine with the Count Palatine.*

Dux Lubomirski cum rege Poloniæ. *The King of Poland.*

Cham Tartarorum cum Turcis. *The Turk and the Tartar.*

Lusitaniæ rex cum Hispaniæ rege. *The Portuguese and the Spaniards.*

Xalliæ[1] et Daniæ reges; item Belgium cum Britannis.

Veneti cum Turcis. *Venice and the Turks.*

Inferior Germania cum episcopo Monasterii. *Lower Germany and the Bishop of Münster.*

These words, adapted from 1 Kings ii. 45, REX SALOMON BENEDICTVS=1666, are quoted at page 149, as applicable to some real or predicted events of the period. I have seen this chronogram quoted elsewhere, but without any explanation. For the sake of preserving something that has been said about it, I will quote the purport of the author's remarks. He had been alluding to the falling away of monarchies, and he proceeds to say, 'With regard to the *monarchiæ deluxatio* we may exclude as neutral all relics which can only express our ignorance, as no further information can be received about them. We may, however, cite one (the above chronogram). This may be said in the present century to signify the idea of the old monarchies which have fallen down before our time, and which have been described by me in my annual chronicle, under the title of the downfall of Germany, where three suns have fallen under the yoke of the Turks. On this subject the Rabbis are ignorant, although there are quacks in England who find in this the evidence of the coming Messiah.'

[1] Xalliæ=Galliæ.

At a later page of the volume the author is still engaged on presages and prognostics of events to take place in 1666, and at page 238 he introduces this Virgilian cento [1]—

Anno, in quo suas DEBILITANT VIRES LVNATIS AGMINA PELTIS. = 1666

And at page 269 he quotes the following chronograms from a work entitled 'Examen vaticinii cujusdam Anglicani de ultimo Romæ excidio anno 1666.' Cap. ix. 15—

KAROLVS DER FVNFFTE, TEVTSCHER KEISER.	=	666
KAROLVS VON GENDT, TEVTSCHER KEISER.	=	666
CAROLVS V. INDVPERATOR.	=	666
CAROLVS V. GANDAVENSIS.	=	666
καρόλιος Ε. γαινδαένσιος καισαρ.	=	666

The work so quoted is by Gottlieb Spitzel, or, as he Latinised his name, Theophilus Spizelius.[2] There is a copy of it in the British Museum, 11403. f., published at Augsburg, 1665. 4°. It is a stricture (in Latin) on a work by an anonymous English writer, who interpreted the mystical number 666 to mean the fall of the papacy in 1666. In giving the above chronograms, Spitzel prefaces them with some remarks to this effect,—'The name therefore of the "Beast" is not the name proper of the Antichrist, but of the empire or state of which Antichrist is the head. If you ask why it is called the *Number* of the *name*, it may be answered, because the letters of which the name is composed include that number. There are many words in Hebrew, Greek, and Latin, which in like manner express the same number; this shows how uncertain is the application of it, and how absurd it is to say that John, in the Apocalypse, should be interpreted by somebody writing in Belgium in 1662, to mean the Emperor Charles v.; that writer doubted not that the emperor was prefigured, but he talked nonsense in saying that when you turn the letters of his name into vernacular numbers, whether in Latin or in Greek (the language in which John wrote this prophecy), the words sexcenta et sexaginta sex, will be the result.' Spitzel then gives the chronograms above quoted, exclaiming, 'Nugæ nugarum!' He also says that the title of the work by the 'anonymous calculator' was portentous and conspicuous, 'Romæ ruina finalis anno MDCLXVI, mundique finis sub XLV post annum.'

At page 357 the following quotations from the New Testament occur; they are introduced by the author apparently to show another variety of omen to be found in words containing the date of the supposed eventful year—

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[1] The lines in Virgil from which this cento is composed are—

Æn. ix. 611. Debilitat vires animi, mutatque vigorem.

An. i. 490. Ducit Amazonidum lunatis agmina peltis.

In this instance Prætorius would suggest that the crescent-shaped shields indicated the nation which had the crescent for its banner, the Turks.

[2] See Zedler's *Universal Lexicon*, xxxix. 298.

sICVt pater sVsCItat MortVos, et VIVIfICat; sIC fILIVs qVos VVLt VIVIfICat. = 1666
John v. 21. (*The exact words in the Vulgate.*)

VaDo parare VobIs LoCVM. = 1666
John xiv. 2. (*The same.*)

state InDVtI LorICaM IVstItIæ. = 1666
Eph. vi. 14. (*These are adapted words.*)

DeVs CornV saLVtIs Meæ. = 1666
Psalm xvii. 3. (*Vulgate Version.*)

The subject now to be noticed is called by the author his New Almanack of the wonderful year 1666. It is difficult, and indeed needless, to follow the author through the pages of a long fanciful chapter about square men, by which he means frank and open-hearted men, or to explain in what way he is moved to write in sarcastic terms about Dutchmen and Dutch authors, who manifest some opposite qualities. Prætorius is very bitter towards them in matters of religion and politics, and for some of their interpretations of the mystic number 666 and the year 1666. It is only necessary to allude to his fierce invective against them, in order to throw some light on what he calls his 'almanack' of 1666 and its chronograms. He alludes to a Dutch writer who asserts that there are exactly 1666 years between the Creation of the world and the Deluge, according to the accepted system of chronology, and who sets up an argument in support of certain deductions therefrom, while the real difference is only 1656 years. Here, says he, we see a deplorable error, which must demolish this pitiful (quarf) argument. After exposing some other contradictory interpretations of the number and date, the author proceeds to close these and such like speculations, by showing how words containing the date 1666 may be used to the discomfiture and disadvantage of the Dutch writers themselves.

Then follows at page 399 a sort of calendar, at least an arrangement of chronograms under each of the twelve months, in which Hollanders, Papists, Jesuits, Calvinists, heretics, and others, are denounced and threatened[1]—

annVs IesV ChrIstI aDMIrabILIs. = 1666
Dat VVonDerLIIk Iaer naer DIe geboorte ChrIstI; = 1666
aLManaCh Van't VVonDer Iaer. = 1666
Den nIeVVen aLManaCh. (*This makes only*) 1661
Van De oMegeLVCkIge geVsen. = 1666
VorseggenDe De geVVIsse hoLLantse eLenDe. = 1666
oppos: MoetVVIL en stoVtICheIt Der IesVIten; (*sic in original. It makes* 1675.)
stoVte bottICeIIt In VLaMIngen en In brabanDers. = 1666

[1] There are some deviations from the date 1666 which I am unable to correct; they are probably the author's own oversights.

January.

MEN saL nV VVonDere saeCken sIen, = 1666
VIDebItIs nVnC MIrabILIa. = 1666
oppos: Der IesVVVIten beDrogh saL haest ontDeCken. = 1667
Vah! IgItVr IesVItarVM fraVDes breVI VobIs Latè rVrsVs reVeLabVntVr. = 1666
2. bernarDe pVnI IMprobos CaLVInIstas sIne fIne. = 1666
bernarDe a gaLen, pVnI eos absqVe VLLâ Morâ. = 1666
sIne fIne CaLVInIstas anIMaDVertIte. = 1666
oppos: bernarDVs a gaLen, epIsCopVs tho. (*sic*) MVnster. = 1666
barent Van gaLen bIssChop Van MVnster. (*This makes* 1166.)
3. D' hooChMogenheIt VerVaLt nV. = 1666
DIe VVonDerLIICke tIIDInge. = 1666
oppos: heLIChen VaDer paVs In rooMen. = 1662
4. MIserICorDIa proLongata a fInIbVs tVIs. = 1666
naM tV qVoD feCerIs aLIIs, tIbI fIet. = 1666
oppos: JesVIten DeeL nIet In ChrIstVM Ist. = 1666

February.

praVI hæretICI neMInI sVnt fIDeLes. = 1666
oppos: pontIfeX roManVs et asseCLæ se perDent. = 1666
2. hoLLanDt VVort hIer oVerroMpeLt. = 1666
DIe geVsen Mogen VVeL eens het geLagh betaLen. = 1666
oppos: Den hoLLantsen LeeVV tegen goDts VIanDen. = 1666
3. DeLVDItVr hoLLanDVs. = 1666
neMoqVe DoLet VICes sVas. = 1666
DoLeat, atqVe eXerCeat patIenteM. = 1666
hoLLanDtse geVsen, VerDraget geDVLtIgh. = 1666
oppos: DeVs CertÈ non DeLVDItVr. = 1666

March. heV! DenVò IaCent teLa eorVM. = 1666
eXpete VenIaM a Deo et rege CaroLo. = 1666
2. perDIs hVnC tItVLVM. (*This makes*) = 1667
oppos: oCCVrretIs InIMICo, nVnC fLeCtI nesCIo. = 1666
rVrsVs Vos ferte aD arMa pro LIbertate Charâ. = 1666

April.

qVIs ConsoLabItVr IMpIos fIDeI hostes? = 1666
DeVs non CVrat praVos et MaLIgnos. = 1666
oppos: Dat aLtos Vera CaVssa trIVMphos. = 1666
2. proh DoLor! hæretICI aD qVID Ita VenIstIs? = 1666

May.

InteLLeXIstI Me, stIrps DIaboLI? = 1666
InIqVI aC DaMnabILes VIrI. = 1666
o VIrI InfaVstI, et MaLeDICI. = 1666
oppos: arM brabanD sVIVert toCh VhoL. = 1666
DIe goDDeLoose sVLLen bespot VVesen. = 1666

June.

GEVSEN VAN ZVTPHEN, LAET DEN MOET SINCKEN. = 1666
oppos: GODT SCIKT OVER PAPEN EEN VERDERVENDEN ENGEL. = 1666

July.

VVEDER MISLVCKT. = 1666
oppos: MEN SAL NV DEN STATEN, HEEL IN VRVHEVT ZIEN LATEN.[1] = 1672
2. NAM FATENTI ET PŒNITENTI FACILÈ DABITVR VENIA. = 1666
ORPHEVS SAL ACH NIET MEER GEHOORT VVORDEN. = 1666
TVNC MELIVS DEPONET FASTVS. = 1666

August.

CVR PROPVLSAS FIDELES ROMANOS? = 1666
oppos: NVNC DEVS PROSTERNIT LVPOS ROMANOS.[1] = 1711
2. MALA CRVX TE RIDEAT! = 1666
oppos: IMPIOS FLAGRIS SIC NOBIS ANGIT DEVS.[1] = 1661
3. AC FIAT MODO LVX. = 1666

September.

SVVEDEN EN MACH VNIET HELPEN. = 1666
GEVSEN VERLAET OP DENEMARCKEN NIET. = 1666
oppos: PAX DATVR ALTO DEO CONFIDENTI.[1] = 1667
NEDERLAND SAL GANTZ GELVCKIIGH VVORDEN.[1] = 1767
MAGNAS DAT STRAGES ALTÈ PROVOCATA VIRTVS. = 1666

October.

DIE GEVSEN NOCH DAPPER GEGESSELT VVORDEN. = 1666
oppos: DE GEVSEN SVLLEN DAPPER HAER VIANDEN GOESSELEN. = 1666
2. DVPLEX COMETA: T' VVAS EN DOVBELE COMEET. = 1665
(Als nummehr seinen effect erweisen soll.) = 1665
oppos: DIRA EX SE SCELESTOS SVA POENA MANET. = 1666

November.

ALLEN DE GEVSEN SIEN NV MET LANGE NEVSEN. = 1666
HOLLANDT VVORT LVSTIGH GHEBESSEMT. = 1666
oppos: VINDICTÆ TARDITATE, REDIT HIS POENA LONGÈ GRAVIOR. = 1666

December.

DAT BEROVVV COMT HIER TE LAET. = 1666
oppos: NVLLA SALVS BELLO, VACAT HIC TE POSCERE PACEM. = 1666
I, RVANT DENIQVE IMPII PAPICOLÆ. = 1666
2. HVIVS CALENDARII MEI FINIS. = 1666
NIEVVEN ALMANACHS ENDE. (*See commencement; this makes*) 1661
oppos: GELVCK DAN NV BRABANDERS EN LIEVE LANDS-GENOOTEN. (*This makes*) 1766

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[1] These chronograms are wrong: I cannot rectify them.

VVAT sVIVERT gII VIV nV nIET straX VAN DESE VoDDIGE PAPEN grILLEN. (*This makes only*) 1662
eX te paCeM eLargIte DeVs! = 1666

At page 418 this double chronogrammatic anagram occurs—

VVLCANVs DoMINATOR. = 1666
Anag. CVRA LONDINVM VASTO. = 1666
Anag. nVIs CaroLo aD nVtVM. = 1666

and at page 421 are these epigrams on the Plague and the Fire of London in 1666—

Ex cinere, ut Phœnix, Phœnicis nascitur alter,
Londinum Trojæ prodiit ex cinere.

Consumpti tot peste viris, tot peste puellis;
Vix habet in nobis jam nova plaga locum.

At page 438 is this alliterative chronogram of the year 1667—

faVnVs fert foLIVM, frangenDo feraCIa fata. = 1667

At page 522 the following occur together, with explanations—

DoCtor MartInVs LVtherVs. = 1666
ILLVMInat orIens soLIs IVDÆIs (*alias*), = 1666
ostIVM CœLI IVDÆIs aperItVr. = 1670

and the author proceeds to remark, 'Certè definire non possumus. Eventui committemus.' He afterwards proceeds to quote Psalm xlix. 15 (Vulgate Version)—

InVoCa Me In DIe trIbVLatIonIs! = 1666

Then follow these three Virgilian centos, put into chronogram—

Æn. x. 218. Ipsa seDens CLaVVMqVe regens || MIser- = 1666
anDaqVe CVLtV, *Æn.* iii. 591. = 1660

(*Scil. Mulier Apocalyptica peribit*)

Anno
DoMInI saLVatorIs IesV ChrIstI. = 1666
Æn. vi. 12. DeLIVs InspIrat DIVInâ paLLaDIs arte. *Æn.* ii. 15. = 1666
Æn. ii. 506. forsItan et / *Æn.* vi. 70. at phœbI } CIngIt VIrIDantI teMpora LaVro. *Æn.* v. 539. = 1666

At pages 555-557 there is a Cabala with an anagram on the words thereof, and two more Virgilian centos; all are obscure without the explanations, which are too long for transcript here. There are no more chronograms.

A book (British Museum, press-mark, 1141. c. 16), '*LUDICRUM CHIROMANTICUM PRÆTORII;* seu *THESAURUS CHIROMANTIÆ*, completissimus: multis jocis et amœnitatibus, pluribus tamen seriis instructissimus, etc.,' by Johannes Prætorius. Printed at Jena, anno 1661. This quarto volume contains more than a thousand pages of dissertations on chiromancy or palmistry, and divination from the lines and marks on a person's hands and countenance. Many chronograms are to be gathered out of this otherwise

very unprofitable book. The first word on the title-page is a chronogram of the date, which is put in figures at the foot thereof, viz.—

LVDICrVM. = 1661

Some explanation of this is given at page 9 of the preface.

The author sets forth in his preface the contents of the book by giving sub-divisions of the work arranged under the names of various practitioners of the art of palmistry, and the pages at which they so appear; he then expresses, as follows, in chronogram, both the names of such practitioners and the date when he 'patched them together' ('annum, quo tractaculum meum consarcinavi')—

DeLIVs ChIrosophIÆ poMpeII. Page 1. = 1660
eVIDens ChIroLogIa anonYMI. Page 105. = 1660
ChIroMantIa roberti (*sic*) fLVDItII. Page 157. = 1660
paLMIsophIÆ VerIDICI. Page 215. = 1660
paLMIsophIÆ VanIDICI. Page 369. = 1660
InDVstrIa paLMIsophICa prætorI. Page 430. = 1660

The author then explains how he compiled and produced his work, and that he wrote much of it in a previous manual in 1658, arranging his subject under heads, and using many special terms of his art, composing them in chronogram of that year, as follows—

rVDIMenta ChIroLogIÆ = 1658

* * * * * * * * *

ChIroMantIÆ præLVDIa. = 1658
ChIroLogIÆ fVnDaMIna = 1658
De LongæVItate ChIroMantIÆ. = 1658
ChILogorVM eDItIones. = 1658
De ManVs offICIoLIs. (*sic.*) = 1658
ChIrognoMonIÆ DeLIVs. = 1658
oDIVM ChIroLogIÆ. = 1658
ChIroMantIÆ LaVDatIo. = 1658
DIsCIpLInarVM. = 1658
ChIroMantIÆ DeLVsIones. = 1658
ChIroLogIÆ DoMInatVs. = 1658
De tItVLo ChIroMantIÆ. = 1658
ChIroLogIÆ aDVMbratIo. = 1658
MethoDVs In ChIroLogIâ. = 1658

P	proportIones.	proportIonVM aDpLICatIo.	= 1658
A	artVs.	artVs e paLMa, aC DIgItIs.	= 1658
L	LIneÆ	LInearVM ConDItIones.	= 1658
M	Montes	reliqua vide in seqq.	
A	appenDICes.		

= 1658

(*Observe that the above initial letters signify the Palm of the hand.*)

DICtIonarIoLVM. = 1658
orDo prInCIpaLIVM. = 1658
De VItaLI paLMÆ fataLI. = 1658
MeDIa natVraLIs LIneoLa. = 1658
LInea stoMaChI, sIVe De hepate. = 1658
VIa LaCtea et DenoMInata hepatIs. = 1658

MENSALIS FATIDICA. = 1658
DE TRANSVERSÂ MESOCARPII LINEÂ. = 1658
AD-BRACHIALIS TERMINVS. = 1658
DISCRIMINANS TRABVLA. = 1658
MINVS PRINCIPALES DENOTATORES. = 1658
DE MENSALIS, SEV PECTORIS SORORIÀ. = 1658
DOMINATIO VIÆ LACTEÆ. = 1658
DE LINEA MARTIS AC SORORE VITÆ. = 1658
DE MVNERE LINEÆ SORORIÆ IN RASCETTÀ. (*sic.*) = 1658
PROSPERITATIS LINEA, SATVRNO COGNOMEN DEBENS. = 1658
LINEOLA SOLARIS, DONVM HONORIS = 1658
DE LIBERORVM LINEOLIS. = 1658
CONJVGIALES DOMINATORES. = 1658
AD INCISVRAS MARTIALES. = 1658
DE CINGVLIS AMORIS. = 1658
SEPTEM FVNDI PLANETICI. = 1658
DE MONTE AC THORO JOVIALI. = 1658
DE MONTE AC LOCIS SATVRNINIS. = 1658
SEDES MONTICVLI PHŒBEI. = 1658
MERCVRII SEDILE. = 1658
DOMICILIA VENEREA. = 1658
DE FATO CLIVI MARTIS. = 1658
EDICTA MONTIS LVNARIS. = 1658
CHIROLOGIÆ DONARIVM. = 1658
PRO APPENDICIBVS IN PALMÀ. = 1658
PALMA
PILOSITAS MANVS CONSIDERATA. = 1658
ATTACTVS IN PALMIS DENOTATIO. = 1658
LINEÆ ANGVLARES ADMIRABILES. = 1658
MODVLATIO ONYCHINA. = 1658
ARTIS ADMINICVLA. = 1658
TRIANGVLI MODERATIONES AC FATA. = 1658
QVADRATI MENSALIS CONNOTATIO. = 1658
DE CORNIBVS IN PALMIS. = 1658
ARTIS ADMINICVLA. = 1658
MANVALE CHEIROPAIDIAS. = 1658
CALVMNIÆ DERISIO. = 1658

SVB QVINTÂ AVGVSTI, POST SEXTAM, LVCE, VOCALIS SVSCIPIEBATVR CHIROLOGIA LEGI. = 1658
Id est, die xi *Augusti. Anno* 1658.

EXPLICVISSE QVATER QVINTÂ SVB LVCE NOVEMBRIS, CHIROLOGIÆ ARTEIS; CVLTOR ET AVTOR AIT. = 1658
Id est, die 20 *Nov. Anno* 1658.

The author then proceeds with his preface, which comes to a conclusion at page 36, where some verses occur in company with anagrammatic chronograms on the death of John Hulseman, probably a worthy practitioner of the art of chiromancy—

Αριθμομεταγραμματικομαντεια.
DoCtor Joannes hVLseManVs, = 1661
per anagramma
hoC De anno VenIt Mors, saLVs. = 1661
Quod vidi ante annos aliquot, dixique Jocatus:
hoC De anno Hulsmanno Mors VenIt atque saLVs = 1661
En! volvenda dies Hulsmanno hoc attulit ultrò;
anno De hoC quo Mors VenIt ei atque saLVs. = 1661

At the head of different sub-divisions of the work the author repeats the chronograms already given at the outset of this extract, and then at page 432 this mention of himself occurs—

'Sectio secunda, Historica, in quâ traduntur pauca, sed tamen
ManIfestIora JVDICIoLa = 1660
præDeLIneantIs ManV-InspICInæ.' = 1660

He tells us that besides the date 1660 contained in these four words, the initial letters of them are those of the author's name—

'*Magister Johannes Prætorius, Marchiacus.*'

At page 437 is one of the numerous woodcuts representing the lines on a pair of hands, with this chronogram (and some verses) thereon—

erkLärVng aVs Des seLbst gehängten soLDatens hänDe. = 1660
i.e. An enlightening of the real hand of a soldier; or, An explanation of the significant lines on a soldier's hand.

A few of the sub-divisions which follow are introduced by these chronogram titles—

At page 474. paLMIsophIæ JVDICIa. = 1660
At page 475. paLMIsCopIæ InDVbItatIo. = 1660
At page 522. paLMIsophIæ VInDICIæ. = 1660
At page 801. paLM-InDICII VranIa. = 1660

At page 821 the name NICOLAUS SMID is mentioned, and therein the author finds by anagram the unpleasant appellation IS LAICUS DEMON, and the name nICoLaVs sMID is made into the chronogram of a date to which the author attaches some meaning of ill omen. = 1657

A second work by the same author follows after page 856, having this title (which gives the date thereof)—

CentIfrons IDoLVM Jani = 1659
Hoc est
Metoposcopia seu *Prosopomantia*
completissima et hactenus desideratissima;
cum centum et pluribus Iconibus seu
Capitibus illustrata; memorabili et memoriali methodo
artificiosissimè anno 1659 elaborata, etc.
(By Johannes Prætorius. Printed at Arnstadt, 1661.)

These chronograms occur at—

p. 859. DæMonoLogVs frontIspICII. = 1659
p. 863. MetopoLogICæ DIVIsIo. = 1659

I find no more chronograms. The whole work is illustrated with a great many woodcuts to represent the lines on the hands and face, which, as it was believed, enabled the learned practitioners of the art to read the fortunes and character of any person; a curious engraved frontispiece precedes the title-page.

At page 545 is the Greek palindrome sentence which I have noticed in *Chronograms*, p. 414. It is found inscribed on the baptismal font in a few of the old English churches; there is one at Bridekirk in Cumberland, Threckingham in Lincolnshire, St. Mary's, Beverley, St. Mary's, Stafford, Harlow in Essex, and at Caddington in Bedfordshire; this last was probably incised in 1827. I now transcribe the passage from Prætorius—

'Concludo cum monito cancrino, quod Venetiis Atheno lustrali inscriptum legitur'

NIΨON ANOMHMATA MH MONAN OΨIN.

i.e. Wash away my transgressions and not only my face.

ANOTHER work by Johannes Prætorius on chiromancy, palmistry, etc.—

Collegium Curiosum, etc.,

printed at Leipzig in 1704, British Museum, press-mark 8630, aaa, does not contain any chronograms.

A VOLUME of 'tracts on comets' (British Museum, press-mark 532. e. 22.), contains a tract, No. 6, with this chronogrammatic title—

BELLEROPHON VVLNERANDORVM: = 1665
Das ist der neulichste und ungeheure
Wunder-Comet, etc.
(in the year 1665.)
Autore Johanne Prætorio, Zetlingâ. Leipzig, 1665.

At page 1 the author refers to Virgil, *Georgic* i., where fearful celestial and terrestrial omens are mentioned, and where, at line 474, may be read that 'Germany heard a clashing of arms all over the sky;' and at line 488, that 'never did more lightnings fall from a serene sky, or direful comets so often blaze.' Virgil's words are—

. . . nec diri toties arsere cometæ,

and thereupon the author composes this chronogram—

NON ALIAS TOTIES DIRI VIGVÊRE COMETÆ. = 1665

At page 5 the comet is again treated as an omen in the affairs of Germany, and the event is thus emphasized—

DEVS PROPVGNACVLVM nostræ terræ. = 1670

The reason for this date is not clear.

At page 17 is this chronogram—

LVtheranorVM CVstoDes. = 1665

At page 84 the author remarks, 'vide ex parte D. Nicolai de Regno Christi, und ex toto meinen VVVnDerforMLIChen= 1666 allmanach,' etc.

I only extract the chronograms; inquiring readers can find much unprofitable but curious explanation throughout the volume referred to above.

A book (British Museum, press-mark 719. g. 34), 4°, entitled, '*ALECTRYOMANTIA*, seu Divinatio magica cum gallis gallinaceis peracta, etc.,' by Johannes Prætorius. Francofurti et Lipsiæ, 1680. 4°. A treatise on magic and divination by means of cocks and hens (poultry birds). I find therein two chronograms. Chapter xii., 'De viribus imaginationum,' page 129, contains a passage alluding to things which persons of strong imagination believe they have seen and done; there are also some Latin verses about the various forms which some one believed he assumed by force of his imagination, concluding with this couplet—

ter nonâ VertIt natVraM Vespera IVnII,
aVreVs et præter Dens fLVIt ore VIros. } = 1596

The meaning of this date does not appear.

A chapter, 'De sagacitate,' at page 140, contains this chronogram of the year 1677—

DefVnCtIs patrIbVs boreaLIs habebIt habenas,
qVas taMen erIpIet postea brenno tVIs. } = 1677

The explanation given is both prolix and obscure.

Another work by Johannes Prætorius in the British Museum (press-mark 8610. b.), 4°. The title is, 'De Coscinomantia,' etc. (Printed) Curiæ Variscorum. 1677. The subject is divination by means of a sieve. It contains no chronograms.

A book in my possession (there is also a copy in the British Museum, press-mark 8630. c. 8°.) bears this title—

Satyrus Etymologicus,
Oder der
Reformirende und Informirende
RÜBEN-ZAHL:

Welcher in hundert nachdencklichen und neu-erfundenen eines und seines Namens derivationibus, sampt einer wackern compagnie der possirlichsten, und wahrhafftigsten Historien, von gedachtem Schlesis-

chen Gespenste, nebenst andern beygebrachten köstlichen raritäten und argutien, kützlich, kürtzlich und nützlich vorstellet, sampt dem sonderbahrem Anhange, der kleine Blocks-Berg genannt.

M. Johannes Prætorius
M. L. C. Zetlingâ-Palav-Marcoita.
Im Jahr

ICh muss so eIn gVter Mann seyn aLs DV seyn mVst = 1667

The book was probably printed at Leipzig. It is a fanciful one, a satire about 'Rübenzahl,' a goblin having that appellation, a 'turnip-goblin' (?); it must be read carefully to be understood, if that be possible. Something at least may be learnt about the witches of Silesia, the derivation of some names, occult matters, and much else that is foreign to the subject which I have in hand, viz., chronograms.

The author has much to say in his earlier pages about Leipzig and his own university there. In the Thirty Years' War a battle was fought near that city, at Breitenfeld, a fortified camp held by Tilly and the imperial forces, when they were defeated by Gustavus Adolphus of Sweden on 7th September 1631; the event is thus noted at page 65—

aLtera post nonas septeMbrIs, et aVspICe sVeCo
ConspeXIt VICtos LIpsIa Cæsareos. = 1631

On the 5th April 1632 the battle of Lech was fought, in which Tilly, commanding the Bavarian forces, was wounded, and died on the 30th April of that year. This chronogram was intended to mark the date; there is, however, an error, it makes 1636—

hostIbVs In boIos perIt, aCer tILLIVs arMIs,
aC totIes VICtor, VICtVs ab hoste IaCet.

The author praises the efficiency of the fire-brigade at Leipzig, and at page 80 indicates by these chronograms two occasions when fires were kept under through its services—

VVLCanVs qVInto febrVarI eXtreMa tVLIsset
nI aCCeLerâsset aqVas LIpsICa gnaVa thetIs. = 1657

VVLCanVs qVInCtâ bIs seXta LVCeno noVeMbrIs
In CIneres VertIs LIpsIæ ab Vrbe Lares. = 1658

At page 90 the death of John George, Duke of Saxony, is marked by these chronograms of the dates 4th and 5th February 1657—

LethIfer est qVartVs febrVarI ast qVIntVs In Ipso
Mensa DIes Vt reX, LethIfer aVtor oVat. = 1657

Namque,

persoLVIt qVarto febrVarI LIpsIa MVLto
pLanCtV CœLICoLæ saXonIs eXeqVIas. = 1657

Sed,

eXCepIt qVInCto febrVarI LIpsIa CLarIs
sIgnIs reCtVrI saXonIs aVspICIVM. = 1657

The death of Joachimus Camerarius, Professor of Greek at Leipzig, is thus marked—

attICa VoX erat, et græCo CaMerarIVs VsV
eXCeLLens, artes aVXIt, obItqVe seneX. = 1574

Some chronograms relating to John Hulseman, at pages 93-98, are confused and probably inaccurate, but they are unimportant. At page 220 commences some fanciful printing; the words are arranged in lines of varying length, so that the ends fall within a boundary arranged to resemble certain objects, such as an obelisk, a tower, a basket, a tree, a jug, a pair of scales, a heart, etc.; the words so put in short or long lines thus form an imaginary outline of the objects. This is followed by the description of a garden, containing certain allegorical and mythological structures and statues, with chronograms in German. A full transcript of the latter would be uninteresting without long extracts of description and comment. The two following are specimens of the twenty given by the author. This was over the entrance gate of the garden in golden letters—

VVIe naCh erIs DIe Irene
eVer teVtsChes-reICHes söhne
In oeLzVVeIgen hat Versöhnt
Ist Von ChLorIs DIess besChönt. } = 1649

And this was on a statue—

faVnVs hat DIes hergebaVet,
VVIe Irene hat besChaVet,
VnD gezIeret Vnsre gräntz,
VnD gegeben sIeges kräntz. } = 1649

At page 281, among some miscellaneous notes, this occurs—

'Anno 1618, factum est, quæ prima malorum
CaVsa est, atqVe DVCes beLLIs aCCenDIt aMarIs.' = 2518

This is an example of the author's carelessness; the chronogram corresponds not with the date he gives in figures.

'Pilsen (the town) anno 1619 occupata, Vrbs trIstIs CaDIt InnVMeros serVata per annos.' = 1619

Imitated[1] from Virgil, *Æneid*, ii. 363. There are three more similar chronogram notes on the next page. The German chronograms above adverted to apply principally to the subject of peace, and they give dates of the period just after the termination of the Thirty Years' War. The history of Rübezahl (*sic*) begins at page 375, and continues to the end.

At first sight this volume is encouraging to the chronogram-hunter; the title excites curiosity, and one is led to expect that witchcraft will have its share of chronogrammatic attention. Such, however, is not the case. The pages devoted to 'Rübenzahl' and the Blocksberg goblins and witches are barren ground; at page 552 there is 'Appendix de Ludis Lamiarum in Monte Brucetorum, quem Blocks-Berg vocant.' *i.e. The sports of the witches of Blocks-berg.* According to the statements there made, it seems that they are a dangerous sort of people to fall in or fall out with. There is a frontispiece to the volume which quite confirms this supposition. Page 552 terminates this curious book.

[1] The line in Virgil is, 'Urbs antiqua ruit, multos dominata per annos.'

ANOTHER book by Johannes Prætorius, in which the name of 'Rübenzahl' is prominent ('The Demonology of the Silesian Rübenzahl'), is in the British Museum (press-mark 1080. b. 37.). 12°. The title-page is partly in chronogram, and commences thus—

'DÆMONOLOGIA RVBINZALII SILESII, = 1662
Das ist
Ein ausführlicher Bericht,' etc.
Printed at Arnstadt. 1672.

The only chronograms are in the preface, as in this sentence, where the author declares himself to be the master of the art, 'Ich wil meinen Bund mit dir aussrichten, datz DV ERVAHREN SOLT, DOSZ ICH DER HERR SEI.' = 1662

He makes the number of the Beast, 666, out of the name, by the usual 'caballa' notation, and by adopting a slight difference in the spelling—

R I E B E N D Z A L
80 9 5 2 5 40 4 500 1 20 } = 666

The key to the notation will be found at p. 446 of *Chronograms.*

The preface concludes thus—'Datum Lipsiæ in Paullino, die 1 Jan. LIBERATORIS, DOMINI JESV CHRISTI.' = 1662

ANOTHER book by Johannes Prætorius is in the British Museum (press-mark 8630. a.). 8°. 'The joy of the treasurer' is the meaning of the chronogram with which the title-page commences, thus—

'GAZOPHVLACI GAVDIVM, = 1667
Das ist
Ein Ausbund von Wundschel-Ruthen, vver sehr lustreiche und ergetzliche Historien von wunderseltzamen Erfindungen der Schutze,' etc. Leipzig, 1667.

At page 304 there is a chronogram which I have already noticed in *Chronograms*, p. 533, to which place the reader is referred—

LONGA SIGISMVNDO BARBA IVBENTE PERIT. = 1564

And at page 442 this occurs; it seems to be the title of a 'tractate' by Prætorius himself—

ANNVLORVM FATIDICVs. = 1667

There are no more chronograms in the book.

THE ANGELIC SALUTATION,

AND

THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY.

AT page 38, *ante*, allusion was made to my finding a rare book at Frankfurt-on-the-Main. I propose now to give some account of it, and transcribe some of its contents. It is a thick folio volume, printed at Louvain in 1663, which formerly belonged to the Carmelite Monastery, as appears from the words 'Carmeli Frankfurtensis,' written on the title-page, which is as follows :—

MILITIA IMMACULATÆ CONCEPTIONIS Virginis Mariæ, contra *MALITIAM* originalis infectionis peccati. In quâ ordine alphabetico recensentur auctores antiqui et moderni, Sancti et alii ecclesiastici et sæculares, ex omni statu ac natione qui clarè et expressè, aut insinuativè et obscurè locuti sunt in individuo de ipsâ præservatione, vel formali Conceptionis atque animationis instanti; aut universaliter de incontaminata ab omni maculâ, nævo, labe, et defectu, vel aliquid singulare in honorem virginalis immunitatis molitiū fuerunt.

Compilata ac disposita
A. R. A. P. F. Petro de Alva et Astorga. Ordinis Minorum, etc. etc.
Lovanii, 1663.

The contents consist of a bibliographical dictionary of all the writers who had appeared up to the date of the book in support of the dogma of the Immaculate Conception of the Virgin Mary, arranged in alphabetical order in two columns in each page. The book is a very rare one, there is no copy in the British Museum, and during a very extensive inquiry at Continental libraries and among antiquarian booksellers, only two copies have come to light, namely, the one in the town-library at Frankfurt, and one at Louvain.

There is a handsome engraved frontispiece to the volume, representing dignitaries of the Church and State, holding in their hands pens tipped with arrow-points, ready for fight (*militia*), and regarding with adoration the Virgin Mary above, who stands on the crescent, whilst the serpent (*malitia*) is being demolished by the end of the cross-staff, with which she is piercing its head. The emblems of the four Evangelists surround her. The serpent is with its head on the ground, the tail erect, supporting the crescent, on which the Virgin Mary stands.

At column 1392 of the book it is mentioned that SEBASTIANUS FIEVET, ordinis Minorum Belga, singulis Joannis Bapt. Agnensis Anagrammatibus de Immac. Conceptione B. V. chronica adjunxit, et cum illis pariter in lucem edidit, hoc modo. Psalterium anagrammaticum Marianum Immaculatum, seu centum et quinquaginta anagrammata prorsus pura, pro Maria Deipara Virgine Immaculatè concepta; quæ D *JOANNES BAPT. AGNENSIS* Cymæus Calvensis, eminentissimi principis S.R.E. Cardinalis Julii Rospigliosii Aulicus, solâ memoriæ vi (nam oculorum lumine orbatus est) eruit ex his salutationis Angelicæ verbis: 'AVE MARIA GRATIÂ PLENA DOMINUS TECUM,' achrosticè reducta. Quibus totidem adjunxi chronica (ex ipsis anagrammatibus majori ex parte eruta) desideratissimi illius anni 1662, quo exoptatissima fidelium votis bulla Sanctissimi D. nostri Alexandri VII. in favorem piæ sententiæ, et festi ac cultûs *Immaculatæ Conceptionis B. Mariæ Virginis Deiparæ edita*, cum solemni gratiarum actione publicata est in Belgio. Deiparæ Virgini Mariæ semper immaculatæ, Dominæ suæ clementissimæ infimus servulus Joannes Baptista Agnensis, Ave Maria, gratiâ plena, Dominus tecum. Ex interno mentis lumine dedi cor meum in similitudinem picturæ, quam in bono tuo lumine colloco, Lampas indeficiens. Ecce triginta et unum Angelici hujus Acroamatis, veluti Mensis tui totidem dierum numero distincti, characteres seu litteras, tanquam totidem stellas ordine vario choreas agentes, ac Immaculatæ tuæ gloriæ ancillantes, et amabili concursatione alia ex aliis Elogia Tibi texentes, Tibi sisto, Illuminatrix Maria. Accipe hæc sidera noctis meæ. Ita mihi longa hæc oculorum nox erit illuminatio in deliciis meis, dum Tu eris oculus cæco tuo: nam ad laudes tuas, ut vides, cæci vident. Te feram in oculis cordis amore non cæco, dum per Te, gratiâ plena hic luce gratiæ, olim lumine gloriæ sim videns. Hoc est Domina, quod 150 hisce anagrammatibus, veluti totidem psalmis tuis, Tibi canunt, et jam defecerunt oculi mei dicentes; Domina, quando consolaberis me? Ecce lumen oculorum meorum ipsum non est mecum, sed tecum est, dum est Dominus tecum; Dominus illuminatio mea et salus mea. Hoc est, quod cœcus clamo secus viam; Domina ut videam Filium tuum in patria; et nunc lumen oculorum meorum erit mecum.

From this we learn that Sebastian Fievet preserved or published the works which Johannes Baptista Agnensis—who, being blind, yet through the power of memory alone—composed on the subject of the

'Immaculate Conception,' one of which was a Psalter with 150 entirely 'pure' anagrams[1] on the words of the angelic salutation, 'AVE MARIA,' etc., together with the same number of chronograms in words taken from the anagrams, to make the year 1662, in which Pope Alexander VII. issued his bull confirming the adoption of the dogma then published in Belgium. The touching words of the blind author's address to the Virgin are then quoted to the following effect:—Lo! by the inward light of my mind I give my heart in the similitude of a picture, and place it in thy fair light, which is an unfailing lamp to me. Behold the 31 letters or characters in this angelic 'acroama,' corresponding to the like number of days in thy particular month, as it were the same number of stars moving in changeful course as handmaids to thy Immaculate glory, and weaving praises upon praises to thee in loving concurrence; I set them before thee, O Mary of Light! Accept these stars of my night. Thus may this, the long night of my eyes, be an illumination for my happiness, whilst thou wilt be as an eye to thy blind one; for, be it to thy praise, as thou seest so also do thy blind ones see. For with the love which is not blind I bear thee in the eyes of my heart, which is not blind; whilst through thee who art full of grace,[2] here by the light of grace I may, as formerly, have the power of sight by the light of thy glory. It is, O Lady, that in these 150 anagrams as if so many psalms of thine (my eyes failing me) I sing, saying, O Lady, when wilt thou console me? Behold, the very light of my eyes is not with me, but it is with thee while the Lord is with thee.[3] The Lord is my light and my salvation. This is what I cry along my path, being blind; O Lady, grant that I may see thy Son in His kingdom, then will the light of my eyes be again my own.

By these thoughts the blind author was encouraged whilst writing the 'Anagrammata et Chronica achrostica de Immaculata Conceptione Beatæ Mariæ Virginis, ex his salutationis verbis eruta'[4]—

AVE MARIA GRATIÂ PLENA, DOMINUS TECUM.

Anagrammata.	*Chronica.*	
Adam et Evam in macula purè ignorasti.	ADÆ aC eVÆ LapsVM IgnorastI. =	1662
Virgo planè munda, ac Mater Jesu amari.	VIrgo pLanè pVra, aC Mater DeI. =	1662
En tu Immaculata es, nam virgo Deipara.	En tV CLara es, naM VIrgo DeIpara. =	1662

[1] An anagram is said to be 'pure' when the number of letters in each sentence is equal, and every letter in the one sentence is used in the other, or in all the others of a series. The writers of the following works use the word also with allusion to the purity of the Virgin Mary.

[2] PLENA GRATIÂ. [3] DOMINUS TECUM.

[4] These are the author's own words, implying that the words of the Angelic Salutation (AVE, etc.) constitute the program of the anagrams in the first column, and that the words of the adjoining chronograms are composed on, or out of, those of the anagram. Observe that the initial letters both of the anagrams and of the chronograms, when read downwards, compose the words of the 'AVE,' etc.

Maturè nego in Deipara justa maculam.	MATRI DEI NVLLA LVES. =	1662
Alma Dei Virgo ante casum præmunita.	A CASV ADAMI TV LIBERA. =	1662
Regina mirè tuta a lapsu communi Adæ.	REGINA CASTA A LAPSV ADÆ MIRE TVTA. =	1662
Ignorat Eva secunda malum primæ? ita.	IN EVA SECVNDA NON EST LABES PRIMÆ. =	1662
Age munda, i pura, tota mirè sine macula.	AGE I PVRA A SORDE, ET SINE MACVLA. =	1662
Genui Creatorem alma, munda, justa, pia.	GENVI SINE MACVLA ADÆ. =	1662
Regina pia et summa, tu munda coeli ara.	REGINA TV MVNDA CŒLI ARA. =	1662
Age idea sanè clara omnium puritatum.	AGE IDEA SANÈ CLARA PVRITATVM. =	1662
Tanta Virgo merè immunis a culpa adæ.	TOTA NITIDA EST, ET ABSQVE MACVLA. =	1662
Io regina, pura, munda, et Immaculata es.	IO REGINA PVRA, MVNDA ET CLARA ES. =	1662
Animata sum pura a Rege dulci mei Nato.	A REGE DVLCI NATO PVRÈ ANIMATA. =	1662
Pura unica ego sum, mater alma nati Dei.	PVRA VNICA, ALMA DEIPARA. =	1662
Lapsum ac reatum Adami nivea ignoret.	LABEM ADÆ AC EVÆ NIVEA IGNORET. =	1662
Eia munda parens, et Immaculata Virgo.	EIA MVNDA PARENS ET CLARA VIRGO. =	1662
Nivea Mater Jesu, culpam ignorat Adam.	NIVEA PARENS CVLPAM IGNORAT ADÆ. =	1662
Atrâ sine maculâ o Divam purè genitam!	ADVENIO SINE MACVLÂ. =	1662
Digna Mater Jesu et pura a maculâ omni.	DEIPARA TOTA PVRA SINE MACVLÂ. =	1662
O Divam ingenti maculâ praeservatam!	O DIVAM SINE CVLPÂ! =	1662
Maculam iramve Adæ penitus ignorat.	MACVLATA NON FVIT DEIPARA. =	1662
I Regum patrona: en Dives Immaculata es.	I REGVM PATRONA, EN DIVA CLARA ES. =	1662
Negamus jure maculam in tota Deipara.	NEGATVR MACVLA IN TOTÂ DEIPARÂ. =	1662
Una est Immaculata Virgo: en Deiparam.	VNA EST CLARA VIRGO; EN DEIPARAM. =	1662
Si pariat una Deum; en ergo Immaculata.	SI PARIAT VNA DEVM, ERGO TOTA CLARA. =	1662

Tu ergo Immaculata ; nam Deipara venis.	TV DeIpara; ergo sIne MaCVLâ. = 1662
En Virgo pariet Deum, sana, Immaculata.	En VIrgo parIet DeVM sana et CLara. = 1662
Coeli sum margarita, nivea, aptè munda.	CœLI MargarIta VeneranDa et pVra. = 1662
Una est Deipara Virgo : en Immaculatam.	VNa est DeIpara VIrgo, en CLaraM. = 1662
Magna Deipara venit, morsu mali vacet.	MAgna DeIpara VenIt; a Labe VaCet. = 1662

Chronicon.

aVe gratIâ pLena, aVe Mater beneDICta. = 1662

Anagrammata.	*Chronica.*
Age Patrona mundi, jure immaculata es.	Age patrona MVnDI, IVre CLara es. = 1662
Virgo antea Immaculata, en paris Deum.	VIrgo antea CLara, en parIs DeVM. = 1662
Euge mali nescia, pura, munda, mira tota	eVge MaLI nesCIa aDæ et eVæ. = 1662
Magna Deipara unicè tuta e morsu mali.	MAgna DeIpara VnICè tVta à Labe. = 1662
Age purè animata, mirè cumulata donis.	Age regIna CVMVLata DonIs. = 1662
Regina Eva summo amanti pura dilecta.	regIna à Labe aDaMI aC eVæ præserVata. = 1662
I alma, intacta, Eva Virgo semper munda.	I pVra atqVe DILeCta Mater. = 1662
Almè ignita, en micat pura domus aurea.	aVLa DeI pVrè MICans. = 1662
Germinavi purè, tota sine maculâ Adam.	GerMInaVI Castè absqVe Labe aDæ. = 1662
Regia tu purè munda, anima amicta sole.	Regia tV pVra, soLe Deo aMICta. = 1662
Arca pura nati Dei, eum tegam almo sinu.	aVLa sVM sanCta et nItIDa. = 1662
Tu jure Immaculata, o Magna Dei Parens.	tV pVLChra tota, MarIa DeIpara. = 1662
Ista Eva regina mundo almè pura micat.	In spLenDore eXorta, sanCta MarIa. = 1662
A maculâ pura, esto etiam mundi Regina.	a CVLpâ MVnDa esto, orbIs regIna. = 1662
Purior Angelis, Deum unicè amata amat.	pVrIor angeLo, a Deo VnICè aMata. = 1662
Ligni amari pura à nece, tu è summo data.	LIgnI a neCe tV MVnDa es. = 1662

Elido immane caput, ruat anguis amarè.	EGO PVRA MATER CAPVT SERPENTIS ELIDO. = 1662
Nominer Deipara, augustè Immaculata.	NOMINER DEIPARA AVGVSTÈ CLARA. = 1662
A nece mali duri pomi tu magna servata.	A NECE DVRI POMI SOLA SERVATA. = 1662
Deipara inventa sum; ergo Immaculata.	DEIPARA TV REPERTA; ERGO SINE MACVLÂ. = 1662
O Jesu en digna Mater, pura, Immaculata.	O IESV EN DIGNA MATER, TOTA PVLCHRA. = 1662
Miraculum magni Dei, ea' sanè tota pura.	MACVLA ADÆ NON FVIT IN EÂ. = 1662
Inviolata pergam, ac munda Mater Jesu.	INVIOLATA AC MVNDA PARENS. = 1662
Numen paris; age, o Diva ter Immaculata.	NVLLA DIE SVB MALIGNO. = 1662
Virgo est, ac praemunita in Adæ malum.	VIRGO MVNDA ET SANCTITATE PLENA. = 1662
Sola purè, ac mirè munda, animata viget.	SPLENDIDA TOTA EXORTA EST CASTA DEIPARA. = 1662
Tu regia munda, animata coelum aperis.	TV CŒLVM APERIS, O DEIPARA. = 1662
Ergo sine macula avita: nam Deum parit.	EGO ADÆ ET EVÆ CRIMEN SOLA EVASI. = 1662
Coeli summa janua, pura et digna Mater.	CŒLI TV PORTA, PVRA ET DIGNA MATER. = 1662
Verum Dei Agnum intacta à malo paries.	VIRGO MATER INTACTA À LAPSV ADÆ. = 1662
Mater, Virgo pia, jam vale sanctè munda.	MATER PIA, VALE, O VIRGO DECORA. = 1662

Chronicon.

AVE DECORA INTER MVLIERES. = 1662

Anagrammata.

Aurum ego nitens, Immaculata Deipara.	AVRVM EGO NITENS CLARA DEIPARA. = 1662
Vivam Deo integra, Immaculata parens.	VIVAM DEO INTEGRA ET CLARA PARENS. = 1662
En virgo, en Deipara sum et Immaculata.	EGO MATER DEI, FILIA PATRIS, SPONSA SPIRITVS SANCTI. = 1662
Mater pura Agni, uno Deo Immaculata es.	MATER AGNI SINE LABE EVA SECVNDA. = 1662
Amici en pura genuit Adam salvatorem.	ABSQVE MALEDICTIONE EVÆ. = 1662

Chronica.

Regina summè Diva, purè intacta a malo.	REGINA CŒLI TOTA PVRA ET MVNDA. =	1662
Immaculata nites, eia ergo pura, munda	IGNORAS CVLPAM EVÆ, O DEIPARA. =	1662
Almè amata, i Virgo pura, munda nitesce.	A CASV PROTOPLASTI ADÆ PRÆ-MVNITA. =	1662
Genui increatum, sat pura è malo Adami.	GENVI INTACTA, SAT PVRA E MALO ADÆ. =	1662
Regina o summè nitida, et pura à macula.	REGINA DEIPARA PVRA MACVLÆ. =	1662
A culpa jam munda es, Virgo intemerata.	A MALO VACAT VIRGO DEIPARA. =	1662
Tu parens veri Dei, o magna Immaculata.	TV PARENS DEI, O PVLCHERRIMA. =	1662
I age pura a sorde, et munita in maculam.	ISTA VIRGO ALMÈ ET PVRÈ A DEO CREATA EST. =	1662
Ante originem pura Immaculata vades.	ARCA PVRA, ALMA VIRGO DEIPARA. =	1662
Procul anguis a me, una Mater Dei amati.	PROCVL ANGVIS A MATRE DEI. =	1662
Lacta sinu amato Regem mundi; eia pura.	LAPSVS ACREATVS (*sic*) ADAMI NON EST IN EA. =	1662
En Virgo nata Diva, semper Immaculata.	EN HABITACVLVM DEI. =	1662
Natum Dei una paries; ergo Immaculata	NATVM DEI VNA PARIES; ERGO CLARA. =	1662
Apertè Immaculata, i, Virgo sanè munda.	A DEIPARA MARIA QVARE CVLPA NON ABESSET? =	1662
Dei summa imago, clara et pura inventa.	DEI IMAGO CLARA ATQVE PVRA REPERTA. =	1662
O vera Immaculata, Dei gnatum pariens!	O BENEDICTA SVPER MVLIRES! =	1662
Multâ pomi en vacas, Regina Diva Mater.	MVLTÂ PROTOPARENTIS EN VACAS DEIPARA. =	1662
Ista Virgo almè, purè, ac mundè animata.	IN SPLENDORIBVS SANCTORVM ORTA EST. =	1662
Nata Dei Virgo, una semper Immaculata	NON FVIT LÆSA A CASV ADÆ MARIA. =	1662
Virgo veneranda, ipsamet Immaculata.	VIRGO VENERANDA, IPSAMET CLARA. =	1662
Sanè digna meritove pura, Immaculata	SANÈ DIGNA, MERITÒVE PVRA ET CLARA. =	1662
Tu magni electa amoris; eia pura, munda.	TV ELECTA, ATQVE SPONSA AMORIS DEI. =	1662
En pura Dei amans, et Immaculata Virgo.	EN AMANS PVRA A IESV DILECTA. =	1662

Coeli merè gaudium Nata pura amantis.	CœLI GAVDIVM.	=	1662
Virgo Dei nata: nam purè Immaculata es.	VIRGO CœLVM DEI ES.	=	1662
Mater pura Agni immolati, Eva secunda.	MATER DILECTIONIS, SPEI, ET INTEGRÆ PVRITATIS.	=	1662

Chronicon.

aVE proCVL DeIpara MarIa. = 1662

Anagrammata.

A macula Adæ virgo patenter immunis.	ABSIT MACVLA A VERÂ DEIPARÂ.	=	1662
Vera tu primogenita, sine maculâ Adam.	VERÈ GENITA SINE MACVLÂ ADÆ.	=	1662
Evâ te dignam juro sine maculâ partam.	EN TABERNACVLVM DEI NOSTRI.	=	1662
Mitis, pura, Immaculata, ego veneranda.	MITIS, PVRA, CLARA, EGO VENERANDA.	=	1662
Adoravi te puram, sine maculâ genitam.	ADORAVI TE ORTAM SINE CVLPÂ.	=	1662
Regina sum Empirei, ac aula tota munda.	REGINA CœLORVM DEIPARA; ERGO PVRA.	=	1662
I ergo pura, i sanè munda, et Immaculata.	I ERGO TOTA MVNDA, SINE CVLPÂ.	=	1662
Amata purè et munda e maculâ originis.	ADÆ AC EVÆ LABEM PENITVS IGNORAT.	=	1662
Gaude Eva, spinâ malorum mirè intacta.	GAVDE EVA INTACTA A MALIS.	=	1662
Reginam videtis a nota maculae puram.	REGINA DEIPARA A NOTÂ MACVLÆ PVRA.	=	1662
Almè micas tota pura, Eva mundi Regina.	A DEO AB INGENTI MACVLA PRÆSERVATA.	=	1662
Tu, o alma, specie tuâ mira, i, regna munda.	TV IVRE LABE CARES, MAGNA DEIPARA.	=	1662
Ingenua, provida, Mater Immaculata es.	INCONTAMINATA ADÆ ATQVE EVÆ PROLES.	=	1662
Adami ignoret maculam Eva, uti parens.	ADAMI CVLPA A TE IGNORATVR.	=	1662
Palatium emicans auro, et regia munda.	PROGREDITVR SINE MACVLÂ.	=	1662
Longè caput irae a summâ Divinâ Matre.	LONGÈ CAPVT IRÆ À VERA DEI MATRE.	=	1662
Ego Eva, armis Paracleti munita, munda.	EGO EVA PVRA, ARMIS PARACLETI DEFENSA.	=	1662

Chronica.

Naevum, et maculam ignorasti Deipara.	NÆVVs non est InCasta et aLMa DeIpara. =	1662
Animata mundè ac almè tu paries Virgo.	aLMÈ Creata tV parIes, Vera DeIpara. =	1662
Do Reginam puram, et sine maculâ avitâ.	Do regInaM abs CVLpa aVIta. =	1662
O Diva ignara maculae, primatum tenes.	o DIVa Ignara MaCVLæ ! =	1662
Munda venis, Virgo amata, prima electa.	Mater DeI tV VIrgo eLeCta. =	1662
Iugum Adami en procul a te, sana et mira.	IVgVM aDæ LongÈ est a te, sanCtâ et pIâ. =	1662
Nitore Diva emicas, tu magna almè pura.	Non te MaCVLaVIt orIgo aDæ. =	1662
Vivi Dei o sanè claram et puram gnatam !	VNa seMper CLara, VIrgo DeI nata. =	1662
Sum Mater Unigeniti a Deo pura, ac alma.	sVM arCa et aVLa natI DeI. =	1662
Templum Dei sum, Arca ignara notae Avi.	Tota pVLChra est VNa MarIa DeIpara. =	1662
Ea pura a malo mira genuit Sanctum Dei.	Ea pVra a Labe parIt sanCtVM DeI. =	1662
Cano Reginam jurè tutam e lapsu Adami.	CanDore sVperat oMnes fILIas eVæ. =	1662
Virgone semper munda a maculâ ? ita, ita.	VIrgone seMper Defensa à CVLpa ? Ita. =	1662
Munda mali vigeat super omnia creata.	MVnDa est ergo, pVra et CLara ? Ita, Ita. =	1662

Chronicon duplex.

aVe DeIpara sIne MaCVLâ ✠ aVe MVLIer beneDICta. { = 1662 / = 1662

Anagrammata.	*Chronica.*	
Angelorum Diva, et purè animata micas.	AbsqVe MaCVLa proDIIt. =	1662
Vale pacis Mater, Virgo mundè animata.	VaLe DIVa Mater paCIs. =	1662
Ego superna, Immaculata, divina Mater.	Ego sVperna, CLara DIVIna Mater. =	1662
Genita[1] Diva Mater, pura omnis maculae.	GenIta DeIpara pVra MaCVLæ. =	1662
Reginam (at naevo puram) laeti dicamus.	ReorVM aDVoCata est, ergo sIne Labe sIt. =	1662

[1] The five lines made on the initial letters MARIA seem to have been accidentally omitted from the original print; they ought to precede this line.

Anguis periit coram Eva munda et alma.	ADEST SOLA VIRGO, SVPER OMNES SPECIOSA. = 1662
Tu pia, munda e malo, sacrive Agni Mater.	TV PIA ET PVRA A MALO, SANCTA DEIPARA. = 1662
Io Regina amata, dic tu: En almè pura sum.	IO CASTA DEIPARA, TV ALMÈ PVRA. = 1662
Anima summè pura, en Regia tota lucida.	AN NON REGIA TOTA LVCIDA EST PVRA MATER? = 1662
Porta mirae lucis, euge animata munda.	PORTA LVCIS TV MATER DEI. = 1662
Luctum amari pomi evadens, regia Nata.	LABE CAREO; QVIA DEIPARA EGO SVM. = 1662
En Paradisum, at ignotum irae maculae.	EN DVLCEDO VERA PARADISI. = 1662
Natum Dei genuit, pura caro mea a malis.	NON EST MACVLATA PARENS VERI DEI. = 1662
Anguem elimino, casta mater, pura, diva.	ANGELIS PVRIOR, DEVM CONFERO. = 1662
Duce amoris igne, tu alma purè animata.	DEITATIS ES SPECVLVM. = 1662
O munda a maculâ per merita Jesu Gnati!	OMNES FILIAS ADÆ HÆC VNA SVPERAT. = 1662
Munda es, Regina, a tactu, primaevo mali.	MVNDA EST ET PVRA CŒLI REGINA. = 1662
Immunis a maculâ, en Deipara, ergo tuta.	INTEGRA EST A MACVLÂ DEIPARA ERGO TVTA. = 1662
Natum Dei lactavi, ego amans mirè pura.	NATVM DEI EGO LACTAVI. = 1662
Virgo semper munda, intacta a vae mali.	VIRGO SOLA DRACONEM EFFVGIT. = 1662
Signum coeli, diva, pura, en mater amata.	SANCTORVM GLORIA TV DEIPARA. = 1662
Tu ergo, i, jam per secula, animata munda.	TE NON TETIGIT MACVLA ADÆ ET EVÆ. = 1662
En civitas alma, purè munda Regi amato.	EN CIVITAS DEI NOSTRI ALTISSIMI. = 1662
Clarè pura, ideo amantis amatum genui.	CLARÈ PVRA; IDEO A IESV AMATA. = 1662
Viget, Roma, en diva parens Immaculata.	VIGET EN DIVA PARENS CLARA O ROMA. = 1662
Munda a maculâ, i, Jesum parito, et regna.	MVNDA A CVLPÂ, I, PARITO ET REGNA. = 1662

After some anagram allusions to Pope Alexander VII., there are the following sixty chronograms of the year 1662, concerning the Immaculate Conception of the Blessed Virgin Mary, each one in suc-

cession commencing with the letters which compose the words of this 'antiphon'—

'HÆC EST VIRGA,[1] IN QUA NEC NODUS ORIGINALIS, NEC CORTEX ACTUALIS CULPÆ FUIT.'

HÆC VIRGO DEIPARA EST IPSA PROPRIA VIRGA IESSE, IN QVA NEC NODVS ORIGINALIS, NEC CORTEX ACTVALIS NOXÆ FVIT. = 1662

ÆRVMNA EVÆ CARENS PEPERIT; ERGO SINE LABE ADÆ NATA EST. = 1662

CÆLESTI PARTV DIGNA EST; ERGO A MATRE TOTA PVRA NATA EST. = 1662

EST PVRA CONSERVATA A LABE SEMINIS ADÆ. = 1662

SPIRITVS SANCTVS TE HABET SPONSAM; ERGO LABES ADÆ TE NON TANGET. = 1662

TVTA SOLA EST A NECE DVRI POMI. = 1662

VNA DEIPARA TOTA SINE MACVLA. = 1662

INTACTA PRÆSERVATA EST PARENS MESSIÆ À LABE ADÆ ET EVÆ. = 1662

REA NON FVIT IN MACVLA ADÆ. = 1662

GENEROSA HÆC SOLA NATA EVÆ, PEPERIT SINE DOLORE; ERGO HÆC SOLA CARET PECCATO ADÆ ET EVÆ. = 1662

ANNÆ PROLES À CONTAGIO MVNDI PRÆSERVATA. = 1662

ISTA TOTA PVRA SINE MACVLA ADÆ. = 1662

NATVRAM PARTICIPAS, AT NON SORDES ET LABES EVÆ. = 1662

QVIA DEVM GENERAS, PATRIA LABE CARES. = 1662

VNA ADÆ NATA A MORSV LETIFERO SERPENTIS NON TACTA. = 1662

AB ADÆ LABE PRÆSERVATA EST SOLA MATER SALVATORIS NOSTRI. = 1662

NON EST MACVLATA VIRGO DEIPARA. = 1662

ES PRÆSERVATA LABE CARENS PRÆVISA MORTE DEI. = 1662

CHRISTIFERA EST MVNDA A LAPSV. = 1662

NON TETIGIT TE MVLCTA ADÆ ET EVÆ. = 1662

OMNI LABE EVÆ VACAT DEIPARA. = 1662

DECEBAT TE À NATO PRÆSERVARI A LABE MATRIS EVÆ. = 1662

VNA MATER CHRISTI ABSQVE LABE ADÆ. = 1661

SPONSA PARENS ET NATA EST DEITATIS, ERGO ABSQVE MACVLÂ. = 1662

OMNES SVPERAT SOLA BENEDICTA VIRGO. = 1662

RVAT COLVBER PESTIFER ANTE DEIPARAM. = 1662

IN TE FECIT MAGNA SOLVS POTENS DEVS. = 1662

GRATIA DEI ANTE ORTVM PRÆSERVATA, LABE CARENS NATA EST. = 1662

IN CONCEPTIONE PECCATI NESCIA MARIA, PIÈ COLITVR. = 1662

NE TEMPORIS PVNCTO SVBEST DIABOLO. = 1662

ALEXANDER PAPA, ORO TE, DECERNAS HANC IN CONCEPTIONE NON PECCASSE. = 1662

LABE CARET, SI PARITVRA DEVM EST. = 1662

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[1] These words occur in the 'Votive Masses of the Blessed Virgin Mary,' 'A rod of Jesse hath budded,' etc.

IGNORASTI PVRÈ LABEM ADÆ AC EVÆ. = 1662
SVM DEIPARA INVENTA; ERGO LABE CAREO. = 1662
NITIDA TOTA EST, ET ABSQVE MACVLÂ. = 1662
ESSE DEBET PVRA PARENS AGNI SINE MACVLÂ. = 1662
CÆLI DOMINA VNA TOTA PVRA EST. = 1662
CLARA DEBVIT ESSE DEIPARA A NÆVO ADÆ. = 1662
O VIRGO MATER TOTA LVCIDA ES. = 1662
RIDET SOLA MARIA FALSOS ASTVS TVOS FALSE SERPENS. = 1662
TOTA PIA IVSTA MVNDA ET LABE CARENS EST. = 1662
EVÆ ET ADÆ MALI PRORSVS NESCIA EST. = 1662
XENIVM DATVR VNIVERSO ORBI, IN HAC VNÂ ATQVE PENITVS, PVRÂ VIRGINE. = 1662
A MATRE DEI PROCVL EST ANGVIS. = 1662
CHRISTIFERA SVM; ERGO A LABE ADÆ PVRA. = 1662
TOTA PVLCHRA ES MARIA A SORDIBVS. = 1662
VNICA MATER DEI PLANÈ PVRA. = 1662
AB EVÂ MACVLATÂ PROPAGATA; AT TOTA NITIDA. = 1662
LIBERA EST VNA ET SOLA INTEMERATA PLANÈ A SORDE EVÆ. = 1662
INFECTA NON EST MATER DEI LVE EVÆ. = 1662
SINE MACVLÂ ADÆ EST VNA SPONSA IOSEPH. = 1662
CAPVT SERPENTIS IPSA SOLA PESSVM DAT. = 1662
VNA PROLES ANNÆ A CONTAGIO ADAMI PRÆSERVATA. = 1662
LAPSVS ADAMI VNA EST NESCIA. = 1662
PIÈ, MARIA A SCOTO (*sic*) TVETVR A LABE ADÆ. = 1662
ÆMVLA EVÆ TOTA INTACTA ET NITENS A SORDE. = 1662
FILIA EST ADÆ ET EVÆ, SED ABSQVE SORDE CREATA. = 1662
VIRGO EST À MACVLA ADÆ TOTA INTEGRA. = 1662
INTACTA EST SOLA VIRGO DEVM GENERANS. = 1662
TE ABSQVE SORDE GENITAM HOC LABORE HONORAVI. = 1662

SOLI DEO ET TIBI MARIA SIT PERENNIS LAVS HONOR ET GLORIA. = 1662

Chronica.

PVLCHRITVDO MARIÆ = 1662
TANDEM ORBI PVBLICATVR = 1662
AB ALEXANDRO ROMANO PONTIFICE = 1662
PVRISSIMA DECLARATVR. = 1662
INTACTA A LABE ADAMI ATQVE EVÆ. = 1662
ORDINIS SERAPHICI FILII INTEGRITATIS DEI PARENTIS ASSERTORES ET DEFENSORES. = 1662

Alia.

AVE MARIA CHRISTIPARA, FILIA PATRIS SPONSA DEI. = 1662
AVE DVLCEDO PARADISI. = 1662

aVe MVLIer beneDICta = 1662
aVe arCa et paLatIVM DeI. = 1662
aVe DeIpara sIne MaCVLâ. = 1662

After the conclusion of these chronograms, we find the subjoined square or labyrinth, composed of the following words—

tota pVra est DeIpara MaCVLa non est In ea. = 1662

and we are told in the Latin sentence how many times they may be read by following the letters along and down the lines of arrangement.

Chronographicum

in laudem Beatissimæ Virginis sine peccato originali conceptæ, quod pleno sensu ad prodigium variari potest per millies decies centena millia, centies mille chyliades, sexies mille sexcentas et octoginta myriades, et ter mille, centum, et sex vices. Or, as they may be translated—

A thousand times ten hundred thousand,
A hundred times a thousand chiliads (a chiliad = 1000?),
Six times one thousand six hundred and eighty myriads (a myriad = 10,000?),
And three thousand one hundred and six changes.

I do not undertake to reduce the author's elements into ordinary figures, or to prove his calculations; or even to state how many transpositions or combinations can be made out of the 34 letters. If his own words 'pleno sensu' are to be taken as meaning that the full sense of the words may be read such a vast number of times in different directions, I must claim to reserve my belief.

Quantum potes, tantum aude,

T	O	T	A	P	V	R	A	E	S	T	D	E	I	P	A	R	A
O	T	A	P	V	R	A	E	S	T	D	E	I	P	A	R	A	M
T	A	P	V	R	A	E	S	T	D	E	I	P	A	R	A	M	A
A	P	V	R	A	E	S	T	D	E	I	P	A	R	A	M	A	C
P	V	R	A	E	S	T	D	E	I	P	A	R	A	M	A	C	V
V	R	A	E	S	T	D	E	I	P	A	R	A	M	A	C	V	L
R	A	E	S	T	D	E	I	P	A	R	A	M	A	C	V	L	A
A	E	S	T	D	E	I	P	A	R	A	M	A	C	V	L	A	N
E	S	T	D	E	I	P	A	R	A	M	A	C	V	L	A	N	O
S	T	D	E	I	P	A	R	A	M	A	C	V	L	A	N	O	N
T	D	E	I	P	A	R	A	M	A	C	V	L	A	N	O	N	E
D	E	I	P	A	R	A	M	A	C	V	L	A	N	O	N	E	S
E	I	P	A	R	A	M	A	C	V	L	A	N	O	N	E	S	T
I	P	A	R	A	M	A	C	V	L	A	N	O	N	E	S	T	I
P	A	R	A	M	A	C	V	L	A	N	O	N	E	S	T	I	N
A	R	A	M	A	C	V	L	A	N	O	N	E	S	T	I	N	E
R	A	M	A	C	V	L	A	N	O	N	E	S	T	I	N	E	A

Quia major omni laude, nec laudare sufficis.

The notice of the marvellous work of the blind author, 'composed by the power of his memory,' as I find it in 'Alva et Astorga,' comes to an end shortly after this labyrinth. The number of anagrams is 150, and of chronograms 261. This extraordinary performance is at least equalled by what now follows.

ANOTHER very remarkable work by the same blind author is mentioned in 'Alva et Astorga,' columns 712-723, to the following effect:—Joannes Baptista Agnensis Cyrnæus, Calvensis Italus, attached to the court of Cardinal Julius Rospigliosi, composed from the words of the angelic salutation, 'AVE MARIA,' etc., 556 pure anagrams for the Virgin pure and conceived entirely without original sin, through the power of memory alone, for he was blind, and unable to inspect any words written on paper. The author makes many sad allusions to his blindness; he exhibits great ingenuity in the arrangement of the anagrams in various sections, and when we contemplate this work and that already quoted at large, we cannot help being astonished at the accomplishment of such a task. The production of 706 chronograms and 261 anagrams on the same original set of words, would be a performance of very great difficulty to any person in possession of perfect eyesight. His last anagram line on the 'Ave' is—

Virgo, i, munda Parens, Mater Amica, vale!

This work seems to have been printed in 'broad-sheets,' there is no mention of a book.

There are no chronograms.

LAMBERTUS PEVÉE wrote 46 anagrams on the 'program' of the angelic salutation, each containing 159 letters; each anagram is associated with one or two chronograms, 84 in all, which are allusive to passages in the Bible, but not composed of the exact words; they are rather an echo of the anagrams in Bible phrases. The author is thus mentioned by Alva y Astorga, column 899-905—

'*LAMBERTUS PEVÉE*, ordinis Minorum Belga, scripsit inter alia, sequentia: *Gloria Immaculatè conceptæ Deiparæ Virginis* MARIÆ totius ordinis Seraphici Patronæ, variis S. Scripturæ locis et chronicis adumbrata, et 23 anagrammatibus prorsus puris, ex Angelicâ Salutatione integrâ, prout ab ecclesiâ recitanda proponitur deductis, exornata.' Then follows what Pevée wrote—

This is the 'programma,' containing 159 letters—

Ave Maria gratiâ plena, Dominus tecum, benedicta tu in mulieribus, et benedictus fructus ventris tui Jesus. Sancta Maria, Mater Dei ora pro nobis peccatoribus nunc et in hora mortis nostrae. Amen.

This is the first anagram thereon, containing 159 letters—

Siste Adam: ob Jesum Virgo summè tuta vincet; in acerbâ carnis ac mundi peste, ab hominum sordibus purè intacta nitens a Romano pontifice declaratur. Jure arbor vitae sanctè virens intus claret.

Having given this example, I pass over the anagrams; they are remarkable for their number and for their individual length, and are

undoubtedly the leading feature of the work, but not within my particular subject; the chronograms apart from them are rather devoid of interest. The references are to the Vulgate Version.

pVLChrItVDo MarIae	=	1662
tanDeM orbI pVbLICatVr.	=	1662
ab aLeXanDro roMano pontIfICe.	=	1662
pVrIssIMa DeCLaratVr.	=	1662
DIrVM serpentIs CapVt pLanta proterens. Genesis iii.	=	1662
tVrrIs ebVrnea CanDore spLenDIDa. Canticles vii.	=	1662
LILIVM aLbI nItorIs Inter spInas aDæ. Canticles ii.	=	1662
eVa sIne Vae MaLeDICto. Genesis iii.	=	1662
CanDeLabrVM VerbI aeternI. Exodus xxv.	=	1662
speCVLVM DeItatIs. Wisdom vii.	=	1662
arCa noë DILVVIo non Mersa. Genesis vii.	=	1662
MarIa rVbVs fLagrante CharItate arDens. Exodus iii.	=	1662
VeLLVs geDeonIs IMbre Largo rorans. Judges vi.	=	1662
tVrtVr Casta Deo aMabILIs. Canticles ii.	=	1662
DoMIna Vt soL VnICa. Canticles vi.	=	1662
LVna pLena seMper fVLgIDIor. Canticles vi.	=	1662
paLMa In CaDes eXorIens. Ecclesiasticus xxiv.	=	1662
oDor rosae aMoenae eXhaLans e IerICho. Same.	=	1662
MarIa genVIna Deo rrInCIpI fILIa. Genesis vii.	=	1662
VIrgo praeCLara ManÈ aDIVta. Psalm xlv.	=	1662
opes aMoenae hortI aD fVres CLaVsI. Canticles iv.	=	1662
fons CLarVs ab oMnIpotente Deo sIgnatVs. Same.	=	1662
thronVs sanCtVs DeI saLoMonIs. 3 Kings x.	=	1662
DoMVs praeparata ChrIsto saLVatorI. 1 Chronicles xviii.	=	1662
tota pVLChra est, tota DIVIna, tota forMosa,	=	1662
paraDIsVs pVLCherrIMa. Canticles iv.	=	1662
aVrora nItIDa ante soLeM ConsVrgens. Canticles vi.	=	1662
Deo Vero reCLInatorIVM. Canticles iii.	=	1662
nVbes DIeI atrIs In tenebrIs CLarIssIMa. Psalm lxxvii.	=	1662
non sorDens MaCVLÂ orbI gratÈ obVenIt.	=	1662
qVasI oLIVa De CaMpo. Ecclesiasticus xxiv.	=	1662
narDo CoeLItVs IMbVta. Canticles i.	=	1662
MarIa Vt aCIes orDInata hostI terrIbILIs. Genesis vi.	=	1662
IVDIth fortIs MaLIgnI pernICIes. Judith xiii.	=	1662
sVper aLtos ChrIstI Montes fVnData. Psalm lxxxvi.	=	1662
gLorIosa DeI regIs oMnIpotentIs CIVItas. Same.	=	1662
arCa pVra e LIgno setIM tota DeaVrata. Exodus xxv.	=	1662
nato aDIVtorIVM pLaCens. Genesis (*sic*).	=	1662
CoLVMna DIVIna. Canticles ii.	=	1662
aLtare DeaVratVM InCensI. Exodus xxxv.	=	1662
orbIs nostrI DeCVs In aLtIssIMIs habItas. Ecclus. xxiv.	=	1662
tabernaCVLVM DeItatIs. Psalm xlv.	=	1662
IanVa aD orIenteM CLaVsa. Ezekiel xliv.	=	1662
CoLVMna IgnIs tenebras De orbe fVgans. Exodus xiii.	=	1662
CeDrVs sVpreMa LIbanI. Ecclesiasticus xxiv.	=	1662

MIRRHA ET LECTA SVAVITER ODORA. Same. = 1662
VESTE DEAVRATA REGALITER AMICTA. Psalm xliv. = 1662
DILATA NOVITAS SVPER TERRAM FACTA. Jeremiah xxxi. (?) = 1662

EGO VIRGO NIGRA, SED PVLCHRÈ FORMOSA. Canticles i. = 1662
EGO PLATANVS MISTICA PROPE AQVAS FRONDENS. Eccl. xxiv. 14. = 1662
EGO FLORIDVS FLORIS THALAMVS. Canticles i. = 1662
EGO AROMATICA E DESERTO VIRGVLA. Canticles iii. = 1662
EGO AQVA VITAE DE LIBANO DESCENDENS. Canticles iv. = 1662
EGO AMANDA CHRISTI SOROR PARVVLA. Canticles viii. = 1662
EGO COLVMNA NVBIS PER DIES. Exodus xiii. = 1662
EGO INVIOLATA FOEDERIS ARCA MIISTERIIS REFERTA. Exod. xxvi. = 1662
EGO TERRA SACERDOTALIS TRIBVTVM NON PRAEBENS. Gen. xlvii. = 1662
EGO INCENSVM VITAE REDOLEO. Leviticus xvi. = 1662
EGO TABERNACVLVM DEITATIS. Psalm xlv. = 1662

The twenty-six chronograms which then follow are repetitions of some of those which have gone before, but adapted to different anagrams. The whole concludes with the following words, from which it may be inferred that the work of Pevée had not been printed before the publication by Alva y Astorga—

'Habemus manuscripta apud nos, in 4°.'

FRANCISCUS GODINUS of Brussels wrote a book which is mentioned by Alva et Astorga, column 427-431; the title commences, '*ACHROSTICA CHRONICA*, sive Litania Chronogrammatica Deiparæ V. Mariæ sine originali peccato conceptæ,' etc. The translation whereof in full is to this effect—Acrostic chronograms, otherwise a Chronogrammatic Litany of Mary the Virgin mother of God, conceived without original sin, put forth when the bull for the Immaculate Conception of the same Virgin, issued at Rome by Pope Alexander VII. on 3d December 1661, was published at Brussels with the greatest solemnity and ceremony on 3d April 1662, at the instance of King Philip IV. the Catholic, and by the command of Andrew Creusen, archbishop of Mechlin and primate of Belgium.

Magnificat anima mea Dominum et exultavit spiritus meus in Deo salutari meo.

Anagramma.

Sum Immaculata Virgo Deipara, satanas de me nil tenuit, mox jus meum notum fiet.

[The initial letters of the following litany, beginning at the word ALMA, compose these words, 'Ave! gratiâ plena Dominus tecum, benedicta tu in mulieribus, et benedictus fructus ventris tui Jesus; sancta Maria Mater Dei ora pro nobis peccatoribus nunc et in horâ mortis nostræ.']

Litania Chronogrammatica.

VnI CanteMVs Deo kyrIe eLeyson, = 1662
pIè et DeVotè soneMVs ChrIste eLeyson. = 1662
eVge DICaMVs kyrIe eLeyson. = 1662
ChrIste è Matre absqVe Labe, aVDI nos. = 1662
tV pater è CoeLo DeVs, MIserere nobIs. = 1662
fILI saLVator orbIs, eDIte parente sIne Labe, MIserere nobIs. = 1662
soLator DeVs sponse pLanè absqVe Labe sponse, MIserere nobIs. = 1662
sanCta trInItas In Vno Deo orIgo sponsae sIne Labe, MIserere nobIs. = 1662

ALMa DeIpara noXae nesCIa. = 1662
VIrgo absqVe aDaMI Labe reCepta, = 1662
EIa Casta prae reLIqVIs nITIDIssIMa. = 1662
genIaLIs Mater absqVe VLLa sorDe. = 1662
RegIna aDae aVt eVae MaLa nesCIens. = 1662
Ab aDae CVLpa tVtIssIMa. = 1662
TVta ab oMnI CVLpa DeIpara. = 1662
Ignorans pLaCVLVM aDae. = 1662
ALtera eVa, seD pVra et sanCta, Ignorans anterIoreM. = 1662
pIa DeLICtVM non habens eVae. = 1662
Labe DVrI poMI tVta Carens. = 1662
EIa pIa a CVLpa MVnDa. = 1662
nITIDa pVra non MaCVLata. = 1662
ALabe orIgInea MVnDa aC pVra. = 1662
DeIpara absqVe CVLpa anIMata. = 1662
O DeIpara sIne MaCVLa eVae. = 1662
Mater DeI pVra sIne CVLpa. = 1662
Integra et absqVe CVLpa aDaMI. = 1662
Non MaCVLata parens, seD orIgIne pVra. = 1662
VIrgo DeIpara a sCeLere priMo (*sic*) serVata. = 1662
seCVnDa eVa, sIne Labe prIMae. = 1662
Ter sanCta MVnDa sIne Labe VIrgo. = 1662
eLeCta et DIVa pneVMatIs sponsa = 1662
CLara IDea pVrItatVM. = 1662
VIrgo aDae CVLpaM Ignorans. = 1662
Mater DeI a Labe VnICè praeserVata. = 1662
BeneDICta ante oMnes absqVe Labe VIrgo. = 1662
EIa eVa, seD eVae MaLa nesCIens. = 1662
nITIDa et absqVe MaCVLa. = 1662
Enthea VIrgo MVnDa aC sIne Labe. = 1662
DoMIna sIne Labe pVra atqVe Casta. = 1662
InVIoLata Mater aC a Deo praeserVata. = 1662

CASTA MVNDI REGINA A LABE TVTA. = 1662
TVTA ABSQVE LABE ADAMITICA. = 1662
ABORIGINEA CVLPA MVNDA. = 1662
TOTA SINE MACVLA ADAE INVENTA. = 1662
VIRGO DEIPARA NON MACVLATA. = 1662
INTACTA DEIPARA A LABE EXEMPTA. = 1662
NON MACVLATA, QVIA DIGNA. = 1662
MATER AB ORIGINEA SORDE SOLA EXCEPTA. = 1662
VIRGO SECVRA DE OMNI LABE. = 1662
LAETA NEC OBNOXIA DEI MATER. = 1662
INTEGRA A LABE ADAMI EXCEPTA. = 1662
EXCEPTA DEI MATER SINE LABE. = 1662
RARA ABSQVE CRIMINE ET LVE ADAE. = 1662
INTEMERATA DEIPARA SOLA EXCEPTA. = 1662
BEATA DEI MATER A LABE VNICÈ SERVATA. = 1662
VIRGO MVNDA CASTA SINE LABE. = 1662
SANCTA ET FOELIX DEI MATER. = 1662
EXEMPTA AB ORIGINEA CLADE. = 1662
TOTA PVLCHRA VIRGO DEI MATER. = 1662
BENEDICTA VIRGO MATER ABSQVE LABE. = 1662
ELA DIGNA MVLIER, ARBORIS PROHIBITAE NON PARTICEPS. = 1662
NITIDA ET ABSQVE MACVLA. = 1662
ELECTA DEI MATER SINE NOXA. = 1662
DEIPARA PIA NEQVAQVAM LABEFACTA. = 1662
IN AETERNVM BENEDICTA ABSQVE LABE. = 1662
CLARA DEI MATER SINE NOXÂ. = 1662
TVTA SINE LABE ADAMI AC EVAE. = 1662
VIRGO DEIPARA ORIGINALIS MALI NESCIA. = 1662
SINE NOXÂ ALMA ET BENEDICTA. = 1662
FILIA DEI PATRIS, FILIIQVE LAETA MATER. = 1662
REGIS MATER VALDE PIA CASTA ET PVRA. = 1662
VIRGO PIA AC PLANE MVNDA. = 1662
CASTA ET AB ADAE NOXA OMNINO LIBERA. = 1662
TV SERVATA A CLADE PRIMARIA. = 1662
VIRGO MARIA AB ADAE SCELERE PVRA. = 1662
SOLA MVNDA CASTA PVRA AB ORIGINE. = 1662
VIRGO MATER A LABE CVSTODITA. = 1662
EIA DIVA NON MACVLATA. = 1662
NITIDA AC PVRA ABSQVE LABE MATER. = 1662
TER CASTA ET DIVA MVLIER. = 1662
REGINA MVNDI CASTA ET A LABE TVTA. = 1662
INNATA A CLADE PIÈ EXEMPTA. = 1662
SANCTA MVLIER DIGNÈ PRAESERVATA. = 1662
TER DIVA CASTA SALVA ET PIA MATER. = 1662

VIRGO DATA SINE CRIMINE ORIGINALI. = 1662
INTEGRA ET SINE MACVLA ADAE ET EVAE. = 1662
IMAGO, ET ANTE OCVLOS PONENDA VIRGO. = 1662
ELECTA VIRGO ET DIVA MATER. = 1662
SINE CVLPA ADAMI ET EVAE. = 1662
VIRGO PRAEMVNITA A LABE ADAE AC EVAE. = 1662
SANCTA VIRGO MATER A DEO SINE LABE SERVATA. = 1662
SANCTA MARIA SINE LABE ADE AVT EVAE. = 1662
ANGELIS QVAE PVRIOR CORAM DEO. = 1662
NON MACVLATA, AT PVRA ET NITIDA. = 1662
CASTA ET DIVA MVLIER. = 1662
TVTISSIMA A ADAE CVLPÂ. = 1662
AB ORIGINE PVRA CLARA ET MVNDA. = 1662
MATER DECORA INVIOLATA ET PVRA. = 1662
ABSQVE ORIGINEA ADAE MACVLA. = 1662
RARA ET CHARA RELIQVARVM IDEA. = 1662
INTER MVLIERES A DEO CONSERVATA. = 1662
AB ORIGINEA CVLPA MVNDA. = 1662
MATER DEI CARENS LVE AVITA. = 1662
AB ORIGINEA SORDE CLARA ET EXEMPTA. = 1662
TV TERRAE DELICIVM. = 1662
EIA PIA MVNDA A CVLPÂ. = 1662
RITE MICANS ET VALDE PVRA. = 1662
DEIPARA QVAE COELVM APERIS. = 1662
ELIDENS CAPVT SERPENTIS PVRA MATER. = 1662
INTER OMNES VNICE AB ADAE LABE SERVATA. = 1662
O VIRGO IN DELICTO ORIGINALI NON ANIMATA. = 1662
RELIQVARVM CHARA IDEA. = 1662
ANTE ORIGINEM PVRIFICATA AB ORIGINALI SORDE. = 1662
PVRA AC ALMA VIRGO DEIPARA. = 1662
REGINA MVNDI LABE VACANS. = 1662
O MATER DECORA PVRA ET INVIOLATA. = 1662
NONQVAM LABEFACTA VIRGO DEIPARA. = 1662
ORIGINALI VITIO DEIPARA MARIA CARENS. = 1662
BEATA VIRGO SINE MACVLA ADAE. = 1662
INVIOLATA MATER HAVD LABEFACTA. = 1662
SINE CVLPÂ ADAMI ET EVAE. = 1662
PIA CVMVLATA DONIS. = 1662
EXEMPTA DEIPARA AB INNATO SCELERE. = 1662
CASTA ET AB ADAE NOXA OMNINO LIBERA. = 1662
CASTA ET ANGELIS PVRIOR ANTE DEVM. = 1662
AVITA CLADE OMNINO TVTA. = 1662
TOTI COELO GAVDIVM. = 1662
O MATER DE CAELO QVAE VENISTI. = 1662
REGIS PIA PARENS HAVD MACVLATA = 1662

INTEGRA DEIPARA ABSQVE MACVLA. = 1662
BASILICA MATER A DEO PVRA PRAESERVATA. = 1662
VIRGO MARIA CASTA ABSQVE LABE ADAE. = 1662
SANCTISSIMA PARENS ABSQVE LABE ADAE ET EVAE. = 1662
NON INVENTA MACVLATA DEIPARA. = 1662
VIRGO DIGNA CARENS LABE PARENTVM. = 1662
NON MACVLATA VIRGO DEIPARA. = 1662
CARENS DEIPARA MARIA ORIGINALI VITIO. = 1662
EVGE SINE LABE CVSTODITA MATER. = 1662
TRIADIS SPECVLVM. = 1662
INTEGRA ABSQVE VLLÂ LABE ADAMI. = 1662
NE VTIQVAM IN SCELERE ADAE. = 1662
HAVD LABEFACTA PARENS, AT PVRA AB ORIGINE MATER. = 1662
O DIVA HVMANAE SALVTIS CAVSA. (This makes 1672.)
RARA ET PVRA SINE CVLPÂ ADAMI. = 1662
AB ORIGINEÂ SORDE CLARA ET EXEMPTA. = 1662
MATER DEI PVRA SINE CVLPÂ. = 1662
O GAVDIVM COELI. = 1662
REGINA DIVA COELORVM. = 1662
TVRRIS EBVRNEA CARENS LABE ADAMI. = 1662
INTEGRA DEIPARA ET ABSQVE MACVLÂ. = 1662
SINE MACVLÂ DIVA. = 1662
NITIDA PVRA NON MACVLATA. = 1662
ORIGINEÂ A CVLPÂ MVNDA. = 1662
SANCTA ET PIA A LAPSV ADAMI TVTA. = 1662
TVTISSIMA AB ADAE CVLPÂ. = 1662
RARA ABSQVE ADAMI SCABIE ET LVE. = 1662
ABSQVE CVLPÂ ADAE ANTE ORIGINEM. = 1662
EIA VALE DOMINA PVRA ET CASTA. = 1662
SIC DIVA MATER VALE. = 1662
VALE VALE SINE LABE ADAMI. = 1662
BENEDICTA IN AETERNVM VALE. = 1662
AGNVS DEI AVFERENS SCELERA NOSTRA MISERERE. = 1662
AGNVS DEI AVFERENS SCELERA NOSTRA MISERERE. = 1662
AGNVS DEI AVFERENS SCELERA NOSTRA MISERERE. = 1662
℣. ORA PRO NOBIS DEIPARA PVRA NON MACVLATA. = 1662
℟. VT NOBIS SIT CLEMENS DEVS. = 1662

Oremus. Deus, qui per Immaculatam Virginis Conceptionem dignum Filio tuo habitaculum praeparasti; quaesumus, ut qui ex morte ejusdem Filij sui praevisa, eam ab omni labe praeservasti; nos quoque mundos ejus intercessione ad te pervenire concedas. Per eundem Christum Dominum nostrum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus per omnia saecula saeculorum. Amen. Paulus v. 1615. 10 Julii concessit 100 dies Indulgentiarum devote hanc Orationē recitantibus.

Celeuma sive Exhortatio.

hanC VIrgIneM absqVe Labe aDorate. = 1662
qVonIaM De CoeLo VenIt. = 1662
IMo DIgna prorsVs sIne sCabIe orIgInaLI. = 1662
LIbera Verat ILLaM DeVs. (*sic.*) = 1662
hæC enIM fVtVra erat Laeta DeIpara. = 1662
DeVM In Carne Laetè parItVra. = 1662
MaCVLa haVD est In Istâ. = 1662
Ipsa a CVLpâ aDae oMnIno tVta. = 1662
ILLa MIrè pVra a LapsV aDae. = 1662
MaCVLa aDae In eâ non est VIa. = 1662
MVnDa ILLa atqVe sIne Labe. = 1662
peperIt ILLa absqVe Labe DeVM. = 1662
pVra DeI Mater non LabefaCta fVIt. = 1662

Ad Virginem immaculatam.

VIrgo Mater sIne Labe te aDVoCo. = 1662
saLVaM te praeDICo VIrgo. = 1662
LVes parentVM nIhIL pLanè aD te. = 1662
pestIfera qVID LVes teCVM? (This makes 1667.)
nIL prorsVs Casta et DIVa Mater. = 1662
qVaM Laetè pVrè et Castè IngreDerIs! = 1662
beneDICVnt te genItaM absqVe Labe. = 1662
tota CIVItas absqVe Labe nataM te aDorat. = 1662
MaLIgnVs a te reCeDat angVIs, = 1662
qVIn et oMnIno reCeDat Longè pVra, = 1662
qVIa aDae CVLpaM Ignoras. = 1662
eIa VIrgo toLLat per te MaLa nostra DeVs. = 1662
InterIM tV VaLe, ô DeCora. = 1662
Amen. Lib. impress. Bruxellis, 1662, in 8°.

JACOBUS POCHETIUS or Pochet wrote a book containing acrostic chronograms on the words of the Angelic Salutation and the Immaculate Conception of the Blessed Virgin Mary, which is thus mentioned by Alva y Astorga, 'Jacobus Pochetius, Belga poëta in libro *APOLLINIS SPIRITUALIS ORACULUM*, sive pro electione Imperatoris ad sacros Imperii Electores, etc., fol. 48, in salutationem Angelicam, ad illud: Ave Maria; inquit: Ave Regina cœli, quæ fuisti et eris semper sine væ peccati. Ave pax, gaudium et salus mundi, etc. Vide alia ibi. Lib. impress. Francofurti, 1658, in 12.'[1]

[1] I possess a copy of the work bearing this title, procured at Frankfort. It is dated 1651, and, consequently, it does not contain the chronograms which follow, of the year 1663. A notice of my copy is at page 505, *infra*.

ChronICa aChrostICa pIæ VIrgInI
MatrI Labe CarentI saCra.[1] } = 1663
aVe Mater DeI Chara, VIrgo pLena gratIâ. = 1663
Vere CLara pIetas et pVra DeI IMago. = 1663
eVge MaLI In te aDæ et eVae nesCIa. = 1663
Magna DeIpara VnICe tVta a LabIs nota. = 1663
a neCe Interna DVrI poMI soLa serVata. = 1663
regIna CœLI, Io! tota pVra et MVnDa. = 1663
Ignoras CVLpa Me Væ o pIa DeIpara. = 1663
angeLIs pVrIor Ipsa DeVM Confers. = 1663
gaVDe, tV a MaLItIa es IntaCta. = 1663
regIna pVLCherrIMa VIrgo Deo grata. = 1663
a MaLo eVae VaCas, Io pIa DeIpara. = 1663
tVta es, o DIgna regIna, MaCVLa non est In te. = 1663
In spLenDore eXorta es, pIa et sanCta MarIa. = 1663
arCa In te pVra, aLMa VIrgo DeIpara. = 1663
porta LVCIs tV nobIs es, o Mater DeI! = 1663
LapsVs aCreatVs aDaMI non te tangIt et angIt. = 1663
en Ipsa es habItaCVLVM DeI. = 1663
naeVVs non est In te, o IntaCta DeIpara.[2]
aVLa DeI pVrItate MICans es. = 1663
DVLCeDo speI a sVperIs nobIs Data. = 1663
o Verè beneDICta Inter MVLIeres! = 1663
MVnDa orIgo es et pVra CœLI regIna. = 1663
IVgVM aDae LongÈ est a te, o sanCta pIetas.[2]
natVM DeI LaCtans Ipsa VIrgo es. = 1663
Verè MVnDa, sanCtae pIetatIs pLena orIgo. = 1663
sanCtorVM gLorIa VIrgo DeIpara. = 1663
tV DIgna es sIne MaCVLa notIs. = 1663
en VIrgo CLara Ipsa DeVM parIs. = 1663
CanDore nItens sVperas oMnes fILIas eVae. = 1663
Vera CLarItas a nobIs oMnIno VeneranDa. = 1663
Mater pIetatIs VaLe o VIrgo DeCora. = 1663
oraCVLVM assIstens fIDeI. = 1663

Sive

S
I
N
ConCeptIo
M
A
C
V
L
aC peCCatI naeVo. } = 1663

[1] The initial letters of the lines which follow are the acrostic here alluded to on the words of the Angelic Salutation.

[2] These two chronograms are imperfect.

Sive

MARIÆ DEIPARÆ PVRITATIS ET INTEGRITATIS CLARA ASSERTIO } = 1663

EDITIO SECVNDA DILATATVR = 1663

PRO MAGNO DONO ET FELICI XENIO = 1663

Haec *ACTU PHOEBI SOCIUS* Theoremata pangit
Ut, quicumque leget, fit pietatis amans.
etc. etc. etc.

The author explains, in hexameter and pentameter verses addressed to the Virgin Mary, that he, 'a companion of Phœbus,' will sing her praises in 100 acrostic anagrams composed on the words of the 'AVE,' the Angelic Salutation. (Then follow the 100 anagrams, each being accompanied by a hexameter and pentameter couplet.) These are followed by an 'elegiac oration' to her in verse—

PIÆ MARIÆ DEIPARÆ VIRGINI ORATIO ELEGIACA. = 1663

Then the angel Gabriel addresses her in acrostic verses on the Angelic Salutation—

ANGELI GABRIELIS SALVTATIO HIS PIIS REPETENDA METRIS. } = 1663

The verses then follow, hexameters and pentameters, the former being the acrostic lines of the couplets. The author then brings this remarkable work to a conclusion in an ode to the Virgin Mary, as if to sum up the whole subject to which he had devoted so much labour.

The number of anagrams made by the several writers on the words of the Angelic Salutation, which are transcribed or alluded to in the foregoing extracts, is truly astonishing; all were intended to enforce the teaching of the now accepted dogma of the Immaculate Conception, and probably they were advanced as an argument that the truth of it is inherent in the very words. It must, however, be remembered that the same words are capable of being made into other anagrams, with meanings different from the teaching in question, or even in direct opposition to it. And as for the acrostic chronograms, they prove neither the truth nor the fallacy of any teaching; they are nevertheless curious, and are simply the date chosen by the writers of them.

THE WORKS OF JACOBUS POCHETIUS.

JACOBUS POCHETIUS, or Pochet, made more than one addition to chronogrammatic literature. In the preceding chapter, at page 502, we had one work under notice, of which I have never seen an original copy. In a note to that page, I mention another work (or perhaps a first edition thereof) in my possession, of which I propose now to give some account; and at page 508 *infra*, I notice a third work by him. It is reasonable to suppose, from his own words in the subjoined title, that he wrote and published other chronograms, but I have made no discovery in that direction.

The title is, '*APOLLINIS SPIRITUALIS ORACULUM* de Lumine Dei luminosum, de melle cœli mellifluum, gratis plenum odoribus condimentum,

Et morum Flos hic, nectar qui sensibus hales.

Sive

RE$^{V}_{L}$E$^{L}_{V}$ATIO P$^{E}_{V}$I$^{A}_{R}$T$^{}_{U}$TIS,

præfulgidis mentis ornamentis plena, et gloriosis Crucis mysteriis passim decora et adornata: Oblatio votiva curiosis cujusvis statûs Philomusis pro præpostera sequentium annorum in sæcula sæculorum

STRENA

D. IACOBI POCHET

Liber unicus, tres alios, calamo quidem, sed nondum typis exaratos, precedens.

Bruxellæ,

Typis Joannis Mommarti 1651.'

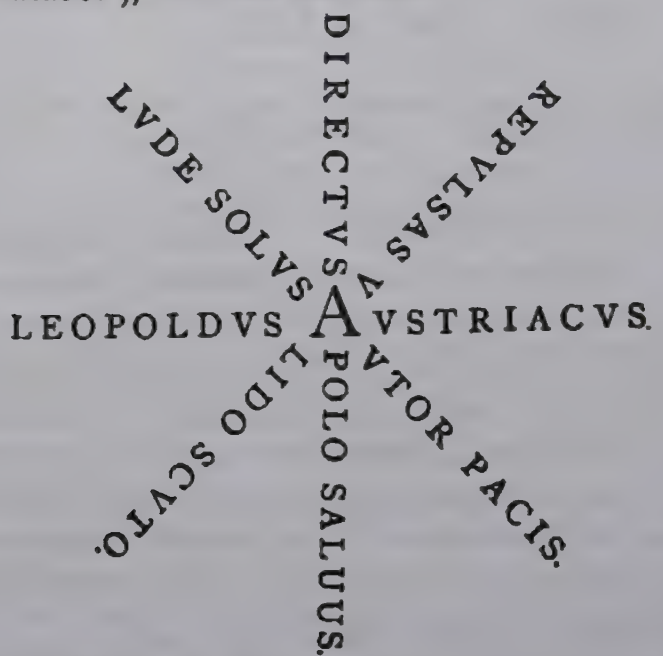
The dedication is to Leopold, Archduke of Austria, governor of the Netherlands, whom the author addresses in Latin hexameter and pentameter verse, in acrostic verses, and other fanciful compositions; these chronograms are among them—

Tu decor es Belgis pietatis luce coruscans,
Exemplisque piis ut Jubar Ipse micas.

ESSE tVIs VerÈ sIDVs LeopoLDe pVtarIs,
aVt phœbVs parens, eXorIensqVe DIes. } = 1650

eXorerIs sIDVs patrIÆ soL gratVs, ab ortV
sVpra nos Mentes eXILIêre tVo. } = 1650

A curious engraving in the original work represents a great star (sidus), with the letter A in the centre (surrounded by eight lesser stars or 'beatitudes'), and thus inscribed—



The words which are thus arranged in the star are anagrams, and are to be read as follows—

(*Program.*) Leopoldus Austriacus.

(3 *Anagrams.*) { Directus a polo salvus.
Lude solus autor pacis.
Repulsas valido scuto.

The whole is surmounted by a crown, the band inscribed—

PROAVIS UT SOL ADLUCES.
CLARUS TUUS DIES A POLO.
TU DAS PLUS CLARO IOSUE.

At page 1 the author commences the work itself under the subordinate title 'Jacobi Pochet epigrammata singularia,' and he continues his subject, under this and other subordinate titles, to the end on page 366. All the epigrams, poems, and other compositions, 1404 in number, have a moral and devotional purpose; the author frequently introduces an arrangement of words in the form of a cross, similar to that at page 503 *ante*, and throughout the book are to be seen a sort of labyrinth, or logogryph[1] sentences, of which I shall presently give an

[1] See *Chronograms*, pp. 342, 481, 485; and at places in the present volume.

example. Anagrams are also plentiful, but as they are not within my subject, I pass them over, and proceed to extract such of the chronograms as will be of sufficient interest apart from their accompanying text. They are not numerous, nor do they mark any event or date, other than a peace jubilee and the date of the book itself. The reference numbers are those of the epigrams, etc., and not the page on which they are printed.

No. 20. LVX MEA SIT IESVS, CVNCTÆ PROCVL ITE TENEBRÆ,
EXCELLENS SVRGET NOSTER IN ORBE NITOR. } = 1650

Supplex hujus operis chronicum.

No. 26. A SVPERIS VATES PHOEBOQVE FAVENTE REQVIRIT
VT PIA MVSA CREBRIS SIT SVA DIGNA TYPIS } = 1650

No. 27. AD LECTOREM *aliud simile chronicum.* = 1650

VTILITER CVNCTIS CVPIO PIA PINGERE METRA;
TV FAC QVI LEGIS HÆC, SIS BONVS ATQVE PIVS. } = 1650

No. 28. *Votum chronicum.*

SIT BONA PAX VATI VIVO, REQVIESQVE PERENNIS
DEFVNCTO, TANTA DOTE, FAVENTE DEO. } = 1650

Aliud unicuique votivum chronicum.

ABVNDANTIA GRATIÆ, ET PAX
REDIVIVA NOBIS SIT,
DANTE IVBILEO
VNIVERSALI. } = 1650

No. 66. *Strena chronographica.*

GLORIA PER SVPEROS DEO, PAXQVE
VBIQVE HOMINIBVS BONÆ VOLVNTATIS. } = 1650

No. 120. QVINQVE PIVS VATES { TIBI / HÆC } SACRA MONASTICA SCRIBIT.
PRO NOBIS PASSI VVLNERA QVINQVE COLENS. } = 1650

No. 451. Chronicon votivum pacis.

FIAT PAX O CHRISTE IESV EX ABVNDANTIA
MAGNÆ VIRTVTIS TVÆ. } = 1651

No. 454. ANNVLVS CONCORDIÆ, ET PACIS PVBLICÆ
FACTVS EST, ET DATVR PRO XENIO
HVIVS ANNI. } = 1651

No. 1269. De Jubilæi universalis anno.

IN VIRTVTE CRVCIS QVOD HIC EST BENE PROSPERVS ANNVS,
PROSPERA CVNCTA FERENS DIVVS APOLLO PROBAT. } = 1650

No. 298. Example of logogryph verses—

Christo Pat / Mor ienti, Bidistichon.

In Cruce pro nobis / cunctis vinctus vi ctor / ctus que potenter

Vis in am oroso Christe dol ore pati.
Ipse dol oroso vis in am ore mori.

No. 521. Example of a puzzle—

O Be	quid bis?	tua bia	te abit.	Ergo superbe,

Te tam subter eas, quàm super ire rogas.

The first lines are to read thus—O superbe quid superbis? tua superbia te superabit.

A curious book in the library of the Rev. Walter Begley, bearing the title *APOLLO SPIRITUALIS*, etc. (8°, pp. 150), is a collection of Latin hymns and devotional poems, with 238 chronograms, which stand mostly as titles or themes to the poetry; a great many anagrams (perhaps 200) are also scattered through the work, having the same purpose. The chronograms themselves are not especially interesting; they neither mark any historical events, nor possess any biographical application; they generally express some devotional thought or maxim, and all contain one and the same date, 1671, that of the publication of the book. I have extracted 48 as examples, and they fairly represent the character of the remaining 190. The author's name is Jacobus Pochet, and the book was printed at Liége in 1671. The title-page is all in chronogram, and is as follows—

APoLLo spIrItVaLIs
GratIaM DeI pIe eXponens. } = 1671

Sive

GratIa MagnaLIa DeI
reLeVans et sVa nobIs pIIs reVeLans. } = 1671

DIgnI pIetatIs genII
opVsCVLVM. } = 1671

aVthore IaCobo poChet CœLIbe aMpLIora
GratIæ CœLestIs pIgnora eXpeCtante. } = 1671

hæC InterIM XenIa DILIge et eI faVe. = 1671

(*Imprint*) Leodii, Typis Henrici Hoyoux Typogr. Jur. Civitatis sub signo S. Francisci Xaverii. 1671. Superiorum permissu.

On the back of the title-page are the following chronograms, and between them a device combining the rays of the sun and a Maltese cross, with a flying dove in the centre—

DonVM InCLItæ VIr-
tVtIs et pIetatIs. } = 1671

GratIa soLIs sVI raDIIs
InsIgnIter pIos ILLVMInans. } = 1671

And on the next page is the following—

tItVLI qVIDaM spIrItVs sanCtI = 1671

Sive

LaVDes pro MagnIfICIs gratIæ XenIIs. = 1671

I.

prInCIpIVM Veræ saLVtIs gratIa DeI. = 1671

2.

VerItas spIrItVs DoMInI nobIs LVCerna. = 1671

3.

aManDa CertÈ Vera LVX gratIæ. = 1671

4.

gratIa VIrtVtIbVs hoMInes DItans CLarItas. = 1671

5.

gratIa CœLestIs se Dans pIIs In XenIVM. = 1671

6.

aMpLItVDo gratIæ In faVore spIrItVs sanCtI. = 1671

7.

oMen De CœLo paX robVr VItæ. = 1671

The dedication follows next, to Maximilian-Henry, Archbishop of Cologne, Bishop and Prince of Liége and Hildesheim, Duke, Count Palatine, etc., with an engraving containing an armorial shield, and this motto—

LeoDIVM regItVr IVstItIa aC pIetate. = 1671

Some verses (on the next page) to him have this title—

serenIssIMo VerèqVe DIgno prInCIpI saLVs. = 1671

Other verses, with anagrams on his name, are accompanied by these complimentary and dedicatory chronograms—

pro enCoMIo gratIæ DIVInæ tVæqVe aLtæ serenItatIs. = 1671

sIC aLtæ tVæ serenItatI
sVppLICIter proCLaMat
IaCobVs poChet. } = 1671

The following are some of the titles to the hymns and verses—

Page 2. proLogVs gratIæ sanCtI spIrItVs aD oMnes VenIentIs. = 1671

Page 3. IntroItVs aD aLtare gratIæ sVprenæ nobIs MVnIfICæ. = 1671

Page 5. oMen De CœLo paX VenIens ab orIente gratIæ pro benIgnItate annI. = 1671

Page 10. CharItas LItteratIM notat bIs qVatVor beatItVDInes. = 1671

Page 11. gratIa aD LeCtoreM Vera faVstaqVe præfatVr. = 1671

aD gratIaM aVthor et LeCtor sVa Vota referVnt. = 1671

Page 13. aVthor præsentIs De gratIa opVsCVLI se nobIs et posterIs ManIfestat. = 1671

Page 17. MVnDVs nos faLLet, gratIa soLa nos tVetVr. = 1671

Page 20. PERSEVERANTIA IN BONIS OPERIBVS EST PIIS CŒLESTE DONVM. = 1671

Page 27. ORATIO PRO HABENDA AB AVTHORE ET LEGENTIBVS PROMPTE SPIRITVS SANCTI GRATIA. = 1671

O Deus Sancti amoris,
Spiritus sancte, ardoris
Flammas spirans nobis
Fac fruamur tuis donis.
Utinam hoc opusculum
Sit dignum Te præconium ;
Sit miseris in solatium
Et multis sit in præmium, etc.

Page 32. INVOCATIO PRO BENIGNITATE ET GRATIA DEI SPIRITVS ALTISSIMI. = 1671

Page 39. RITHMVS SPIRITVALIS DE SPIRITV SANCTO. = 1671

Page 44. CONSILIA QVÆDAM AB INSPIRANTE ET VATI FAVENTE GRATIA. = 1671

Page 47. DIVINA GRATIA ORIGO VERÆ DVLCEDINIS. = 1671

Page 55. QVÆDAM SEQVENS SERIES A LECTORE SERVETVR. = 1671

Page 56. CENTVM ET QVINQVAGINTA TRIA PRETIOSA GRATIÆ DEI TALENTA. = 1671

Then follow 153 of the anagrams on the words Dei gratia, Gratia Divina, and Gratia cœlestis, all serving as titles to particular poems. Possibly the number 153 is chosen in allusion to the 'one hundred and fifty and three great fishes,' see St. John xxi. 11. Anagrams on other general titles occur occasionally afterwards, and the chronogram titles again appear—

Page 105. À GRATIA DEI SVNT HÆC TOT PIA ET SPIRITVALIA MVNERA. = 1671

Page 109. GAVDETE VOS FELICES PER TOT SVPERNA MVNERA. = 1671

Page 112. GLORIA SPIRITVI SANCTO OB GRATIÆ SVÆ TOT DATA NOBIS MVNERA. = 1671

Page 113. AVTHOR PRÆSENTIS OPVSCVLI DE SEMET PIIS AIT ITA. = 1671

Page 115. PLENA VERITATIS COGNITIO SEMPER A DEI GRATIA EXTAT. = 1671

Page 123. GRATIA CŒLESTIS INSIGNITER DEVOTOS OMNES PROTEGIT ET TVETVR. = 1671

Page 132. MATRI DIVINÆ GRATIÆ PIA GRATIVNCVLA. = 1671

„ PIVS BENIGNÆ VIRGINIS MARIÆ DEIPARÆ CLIENS AGIT EI GRATIAS. = 1671

Page 133. AVTHORIS PIETAS VALEDICIT SVIS METRIS. = 1671

Page 141. GAVDET AVTHOR OB PII LIBELLI SVI FINEM, LEPIDIS COMPARATIONIBVS FINIENS HOS VERSVS. = 1671

The 'pleasing verses' thus announced by the author, by way of a finish, are after the manner of that celebrated work by Thomas à

Kempis, 'De Imitatione Christi,' and the work terminates with a few verses thus addressed to the author—

PRÆCLARO ET CONSPICVO VIRO IACOBO POCHET
HOC DE GRATIA DEI OPVS PANGENTI. } = 1671

● ● ● ● ●

Ita applaudebat NICOLAUS LE FEBVRE Asceta Villariensis.

The last page of the book contains the usual official approbation and authority to print, they are somewhat special and interesting. They are as follows—

CENSURA.

Hoc insigne ac nobile Metrum à Domino Jacobo Pochet proclamatum multiplicia Gratiæ Dei dona, et grati in omnium bonorum Authorem animi officia piè maturè et candidè commendat; quare publicam per Typos lucem meretur.

S. Servatii Sacræ Theologiæ Doctor et Archiepiscopalis Librorum Censor Lovanii.

ALLVDENS GRATIÆ-MATERIÆ HVIVS LIBRI APPROBATIO. = 1671

A multis annis moralia Disticha scribens
Es docti dignus Vatis habere decus:
Perlegitur celebrata tuis dum Gratia metris
Authoris Grati nomen habere potes.

F. P. Bartholomeus D'Astroy.

APPROBATIO.

Poema de Gratia gratum elegans et ingeniosum compositum à Jacobo Pochet Authore grato et gratioso meretur laudem et lucem. Hâc 16 Aprilis 1671.

Franciscus Zutman. Examinator Synodalis.

FACULTAS ORDINARII

Poterit typis dari. Hâc 13. Maii. 1671.

J. Ernest Baro de Surlez, Vicarius Generalis Leodien.

EVENTS IN THE SIXTEENTH CENTURY.

A SMALL insignificant-looking, but probably a rare book (British Museum, press-mark 11712. aa. 17), 8°, is in two parts by the same author, Johannes Avianius. The first consists of a tragi-comedy in Latin, entitled, 'Miles vagus seu mendicans,' consisting of thirty-six pages, and the book is catalogued under that title. The second part is entitled 'Seculum vertens; Eteostichis novis heroicis, a Joanne Avianio Tuntorphinati donatum. (Halæ) Anno 1597.' It is entirely in Latin, and gives the date of some historical event in each year from 1500 to 1596, in hexameter chronograms printed in plain *italics*, without any mark whatsoever (capital letters or otherwise) to distinguish the date letters. Chronograms are seldom found thus printed. Some examples are noticed at p. 134, *ante*. I have extracted all the chronograms, printing the date letters in the usual manner. The copy of the work which I have made use of is in many places difficult to read, the print being blurred and defective, and the paper much discoloured. The pages throughout the book are not numbered. The chronograms are somewhat epigrammatic in their style of composition; occasional annotations in Latin explain the meaning and application of words and phrases, which were obscure even when they were written, nearly three centuries ago.

It is curious to observe the variety of phrases used in many of the introductions to denote the death of persons. The following are examples:—Rex moritur. Philippus obiit. Julio defuncto. Placidè obiit. Placidè commoriuntur. Rapitur fatis. Henricus discessit. Ex hac vita discessus. Ad Christum vocatur. E rebus humanis eximitur. E vita discedit. Annum mortis evenit. Johannes obdormiscit.

Henricus aufugit. Transit ex hac mortalitate. The distich chronograms present subjects for historical comment and illustration; they are as follows—

1500.

Nascitur Carolus v. Imperator.

CaroLe te nato feLICIa seCVLa fIVnt,
In patrIa fIes qVIntVs reX noMInIs hVIVs. } = 1500

1501.

Joannes Albertus Poloniæ rex moritur et successorem habet fratrem Alexandrum.

MoX Vt Ioannes aLbertVs sCeptra reLInqVIt
hæC eIVs fratrI CVræ IVbet esse poLonVs. } = 1501

Aliter, expresso insuper successoris nomine.

aLbertI sVb IoannIs DItIone fVerVnt
nVnC sVb aLeXanDro sVnt CVnCta regente poLonI. } = 1501

1502.

Academiæ Vitebergensis initium.

at MVsas VIteberga sIbI aCCessIVIt et aLbIs
VersIbVs assVeVIt, sapIentIa CoLLIbVs aptIs. } = 1502

Aptis—(der Weiteberg) mons sapientiæ quorundam interpretatione ad quam alludere libuit.

1503.

Mors sexti Alexandri et Pii tertii pontificum et successio Julii secundi.

seXtVs aLeXanDer pIe tertIe, IVLIVs aLter
ILLe CaDens, hIC te regnas stIpabat VtrInqVe. } = 1503

1504.

Joannes Matthesius pastor in valle Joachimica nascitur.

Infantis qVæ sVnt paterIsqVe faCIsqVe MatthIas
a fLetV CohIbere tVIs eXerCIte CVnIs. } = 1504

1505.

Franciscus Burcardus cancellarius Saxonicus editur in lucem.

franCIsCVs bVrCarDVs habet, qVo gaVDeat hVIVs
InCeptæ VItæ res aVt non Læta sIt aVra. } = 1505

1506.

Philippus Maximiliani imperatoris filius pater Caroli v. obiit.

seX VItæ qVIntVs sVperarat CaroLVs annos,
LVCtVs aMIsso CVrans genItore phILIppo. } = 1506

Nam id ætatis tum erat Carolus v.

1507.

Sigismundus regnum Polonicum accipit.

CRACOVIÆ QVO REX REGNABIT NOMINE? NOSTRIS
VERSIBVS EXCLVSO TE CÆSARIS, HVSSE, TRAHENTIS. } = 1507

Numerus Sigismundum nominari vetuit, itaque describitur *συνώνομος* Cæsari Hussum trahenti,—seu ad concilium Constantiense volanti, cujus omnibus notum est nomen.

1508.

Ludovicus coronatur rex Hungariæ infelicibus auspiciis.

HEV; LVDOVICE NIGRIS IN REGNA PATIENTIA TVRCIS
SVBJICITVR PVERO, IVVENI ERIPIENDA CORONA. } = 1508

1509.

Henricus octavus Angliæ regnum auspicatur.

REX OCTAVVS AGRIS HENRICVS IVRE BRITANNIS
IMPERAT ATQVE VIRIS LOCVPLETARIQVE LABORAT. } = 1509

1510.

Goa occupatur.

CAPTA GOA EST ILLVSTRIS VBI SCHOLA AB ORDINE IESV
NVNC EXERCETVR, CVLTVSQVE RELVCET APOLLO. } = 1510

1511.

Pauli Eberi natalis.

LACTE PVER TENVI SATVR EST ET PASCITVR, A QVO
MAGNA VIRO VTILITER SCRIBENTVR, PAVLVS EBERVS. } = 1511

1512.

Pugna pontifici Romano adversa.

QVID SVPERI FACITIS? QVID PECCAT IVLIVS ALTER?
VT SVPERATA VIROS FVGIAT LEGIO IPSIVS HOSTES. } = 1512

Viros hostes—Cohæret per appositionem, et de industria appellatur Julius alter non modo a numero, sed etiam a similitudine quâ propius ad Julium Cæsarem homo turbulentus; quam ad Petrum dilecti Christi oves fideliter pascentem accedebat.

1513.

Julio secundo defuncto, succedit Leo X.

EST LEO NON NONVS, NVMERI POTIVSQVE SEQVENTIS
EXPIRAT SVCCESSORI CVI IVLIVS ALTER. } = 1513

Cui expirat—Successori enim mors potissimum bono fuisse videatur.

1514.

Vesalius nascitur, anatomiæ illustrator, unde allusio,

INQVISITVRVS, QVICQVID TEGAT ALVVS, AB ALVO
VESALIVS SALVO GENITRICIS PRO DEO PLORANS. } = 1514

1515.

Franciscus I. Galliæ rex socero Ludovico XII. succedit.

ERGO FRANCISCI FLORENS SIT GALLIA REGNVM
ANNOS ET SVO EO REPETET LÆTATA BIS OCTO. } = 1515

1516.

Campson Gaurius Sultanus superatur a Selymo Turcarum imperatore (Ea est Byzantia potestas) et victor in victi regnum instituit quod sequenti anno occupavit.

EGYPTI VICTO BYZANTIA REGE POTESTAS
AD CLARAS NILI PROCERE COGITAT VRBES. } [1]

1517.

Solymus Ægyptum in provinciam redigit, Lutherus pontificas artes detegit, atque ita eodem anno duo ingentia imperia sunt eversa, alterum armis, alterum verbo.

PRÆCIPITIS NILI CAPVT, ITALIÆQVE STVPENDÆ
EXPVGNAVERVNT SED NON VT TVRCA LVTHERVS. } = 1517

Nili caput Memphis, Italiæ caput Roma, vel ipse pontifex Romanus.

1518.

Lutherus Augustæ Vindelicorum a Cajetano tentatur.

A CAIETANO CORREPTE LVTHERE NEGASTI
INTER VINDELICOS BENÈ CREDITA, RITÈ NEGARI. } = 1518

1519.

Carolus V. designatur imperator Francofurti, haud dubiè ex voto avi Maximiliani.

CVI MANVS VEXILLA AQVILINA AFFERRE PVTETVR?
(VOTA VALENT PRÆSTANTIS AVI) TIBI CAROLE QVINTE. } = 1519

1520.

Coronatio Cæsaris Caroli V. ad quam ex Hispaniis in Germaniam ille contendit.

CÆSAR AB HISPANIS PATRIAS TRANSIVIT IN ORAS
CONVENIT CAPITI GERMANA CORONA PRECANTIS. } = 1520

Corona convenit capiti,—id est, ipse dignus fuit imperio.
Precantis,—quia cum coronatione et Missa et preces conjunguntur.

1521.

Lutherus Vormatiæ coram ordinibus imperii causam dicit.

CÆSARIS IN FACIE FACIES CONFVSA LVTHERI
NON FVIT, OPTATAS PATHMO PRÆBENTE LATEBRAS. } = 1521

Lutherus proscriptus aliquantisper latuit et exemplo Joannis Pathmon appellavit.

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[1] This makes only 1016; the error is in the original. 'PROCEDERE' (for PROCERE) would make the chronogram right.

1522.

Rhodus amissa est, salvis descendentibus militiæ equitibus.

O RHODVS, O TVRCÆ; VOS EXVLTASTIS, VT ILLÆ
EXILIO CIVES IVSSIT GAVDERE SOLVTOS. } = 1522

1523.

Clemens VII. Hadriano VI. succedit.

QVÆRO QVOTVS CLEMENS CHRISTI PAPA VENIT OVILI?
QVIPPE SOLET QVOTVPLEX STATVI NOVA GRATIA FLATVS. } = 1523

1524.

Henricus Zutphanius martyrio apud Ditmarsos coronatur.

LÆTI CIVE POLI ZVTPHANO MARTYRE FIENT,
LÆTIOR IN SPARSIS VERSANS ECCLESIA TERRIS. } = 1524

Aliter

ZVTPHANIO QVOD NON SINT HÆC TERRESTRIA CORDI,
NEC PARCENS PROPRIO NOBIS, AIT IPSE, CRVORI. } = 1524

1525.

Seditio agricolarum per Germaniam mota.

AGRICOLA IN SOLIVM REGALE OBLITVS ARATRI
NITITVR, AC SPERAT TRISTES A PRINCIPE PŒNAS. } = 1525

Sperat pro meruit.

1526.

Ludovici regis Pannoniæ interitus et natalis septemviri Saxonum augusti.

NOBILIS HVNGARIÆ CADO REX, DVCE SAXONE GIGNOR
AVGVSTVS, QVO NON AVGVSTIS CARIOR ALTER. } [1]

1527.

Philippus Caroli V. filius Hispaniarum rex nascitur, quo tempore ab exercitu paterno Roma capiebatur.

CÆSARIS VT FELIX EXERCITVS EST, ITA CONIVNX,
VRBEM ALTER VEXANS GRAVITER, GENITO ALTERA REGE. } = 1527

1528.

Cum Paccius Otho denuntiasset occultum bellum a Pontificiis parari, Elector Saxoniæ et Landgravius arma, sed frustra sumserunt.

HASSIA SAXONIBVS SOCIALIA IVNXERAT ARMA,
QVÆ FAX ET TVBICEN FVIT? VNVS PACCIVS OTTHO. } = 1528

1529.

Solymannus Viennam obsidet.

NON PROCVL EXITIO RESILIS AB ATROCE VIENNA
TE FERA GENS CAPTAT POSITIS PROPE MŒNIA CASTRIS. } = 1529

[1] This makes only 1466; the error is in the original.

1530.

Augustana confessio recitatur et exhibetur.

CÆSARIS IN NOSTRI SONVIT VERACITER AVREM
RELLIGIO VITEBERGENSI PROLATA LIBELLO. } = 1530

1531.

Ferdinandus creatur rex Romanorum.

IPSE TAMEN CÆSAR FRATERNAS IN TVA CVRAS
SCEPTRA VOCAS, ET SPES AQVILINI AFFVLGET HONORIS. } = 1531

Spes aquilini honoris,—est spes successionis in imperio quod manet regem defuncto Cæsare.

1532.

Placidè obiit pius et bonus princeps Johannes Elector Saxoniæ.

ELECTOR RAPITVR FATIS; ELEGERAT ANTE
VIVVS IOHANNES CHRISTI SVPER OMNIA COLLES. } = 1532

1533.

Elisabetha Angliæ regina Henrici VIII. filia nascitur.

FILIA AB OCTAVO NVNC ELISABETHA CREARIS
HENRICO; IVBEAT TEMPVS, REGE VIRGO BRITANNOS. } = 1533

Jubeat tempus,—id est aliquando administratura es regnum, ne quis natalem in regni auspicium transformet.

1534.

Clementis VII. papæ obitus.

CLEMENTI PAPÆ POSITO SEX INTER ET OCTO
A SÆVIS PARCIS; HEV, FACTA INIVRIA LETHI EST. } = 1534

Facta est injuria lethi,—ironicè, id est non debuerat mori.

1535.

Monasteriensis [Münster] obsidionis et regni finis.[1]

O SINE PECCATIS REX, O SINE CRIMINE REGNA
CAPTA NISI ESSETIS, QVO PROCESSVRA FVISTIS. } = 1535

1536.

Viri summi D. Erasmi Roterodami obitus.

ARTE VEL ELOQVIO NVLLI CESSISSET ERASMVS
ARTE VEL ELOQVIO NON EST OBSISTERE PARCIS. } = 1536

Posterior versus habet sententiam generalem, omnibus esse moriendum.

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[1] Alluding to the Anabaptists in Germany, who, after declaring their wild and absurd doctrines, took arms and committed many violences. In 1534 they seized on Münster, calling it Mount Zion, and set up one Mathias, a baker, to be *king*. Münster was taken on 24th June 1534, and the chief of the Anabaptists were put to death. So the *kingdom* came to an end. See *Chronograms*, p. 222.

1537.

Edwardus Britanniæ rex, Henrico VIII. nascitur et regnavit quidem sed puer.

REX EDVARDE FRETO CLAVSIS NASCERE BRITANNIS
O SI CONTINGANT ANNOS TVA SCEPTRA VIRILES. } = 1537

1538.

Argentoratensis academiæ initium Johanne Sturmio rectore.

ARGENTORATI EST SCHOLA NON ARGENTEA, SED QVÆ
CONFERRI CRESCENS FVLVO QVOQVE DEBVIT AVRO. } = 1538

1539.

Georgius Saxoniæ dux moritur, successore Henrico fratre Lutherano.

CEDE LVTHERANIS PRINCEPS HÆREDIBVS HOSTIS
LVTHERI, CVNCTIS PEJOR GRAVIORQVE GEORGI. } = 1539

1540.

Ordo Jesuiticus, cujus autor fuit Ignatius Loiola, confirmatus à Paulo tertio, hac conditione ne plures 60 recipiantur.[1]

PER SOCIOS DECIES SEX VT SPARGATVR IESV
ORDO, PONTIFICIS PAVLI PIETATE LICEBIT. } = 1540

Aliter.

ORDO NOVVS QVASI NON GENERIS SATIS ISTIVS ESSET
PONTIFICIS ACCRESCENS VETERI CONDEBAR IESV. } = 1540

1541.

Henricus Saxoniæ dux Mauricii et Augusti electorum pater discessit.

MAVRICII PATER AVGVSTIQVE A FRATRE RELICTA
HIS BONA SIC CESSIT, LÆTVS SIT VT IPSE PATERNIS. } = 1541

Paternis,—id est cælestibus post mortem.

1542.

Joannes Fridericus Elector, et Mauritius ad bellum grave consurrexerant, nisi Landgravius placasset.

MAVRICIVS BELLO PASCHALI EXARSIT, ET EIVS
ENSIFER AGNATVS; PACATOS HASSE RELINQVAS. } = 1542

Paschali,—ita à vulgo appellabatur quod circiter illud tempus esset motum.
(Hasse, *i.e.* O Landgrave of Hesse.)

1543.

Princeps Clivensis Cæsari se subjicit.

AVFERT CLIVENSIS PRINCEPS A CÆSARE PACEM, ET
AVFERRI PATITVR LIBVIT QVÆ AVFERRE POTENTI. } = 1543

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[1] The Society or Company of Jesus was founded by Loyola in 1534; he presented its institutes in 1539 to Pope Paul III., who raised some objections; alterations having been made, the Pope confirmed the institution by a bull in 1540. The number of members was not to exceed sixty, but that restriction was taken off by another bull, 14th March 1543.

1544.

Franciscus secundus Henrici filius rex Galliæ nascitur.

FRANCIsCo FRANCIsCE NEPOS NVNC GIGNERE REGI
REX BREVIs A PATRIs TIBI RAPTI MORTE FVTVRVs. } = 1544

1545.

Albertus Brandenburgicus archiepiscopus Moguntinus Magdeburgensis et Halberstadensis episcopus, itemque R. E. Cardinalis moritur.

ALBERTVs TRIPLICIs GENEROsVs EPIsCOPVs AVLÆ
CARDINIs ET LATII PARS, HIs DE QVATVOR EXIT. } [1]

1546.

Obitus Lutheri, quem secutum est eodem anno bellum Schmalcaldicum.

CONTINVIT VIVENS PRO PAPA CÆSARIs ARMA
LVTHERVs, SOLVIT NECE; SIC EVENTA PROBARVNT. } = 1546

1547.

Franciscus Galliæ, Henricus VIII. Angliæ reges defuncti sunt, eo ipso anno quo Cæsar electorem Saxoniæ vicit, cui alioqui vel ambo, vel alteruter auxilio erat futurus.

QVIS SCIT SAXONICA AN POTVIssENT ARMA TVERI
SI LETHO REGES CARVIssENT GALLVs ET ANGLVs? } = 1547

1548.

Sphinx Augustana proponitur.

PAPA LVTHERANIs VIX CONCILIABITVR AVDAX
INTEREA POSSES SIC ET SIC TRADERE PASTOR. } = 1548

1549.

Paulus III. admodum senex obiit, paulò ante initium Jubilæi quem non mediocriter videre cupierat.

QVIS SVCCEDENTIs TIBI IVBILA PRÆCIPIT ANNI?
TERTIE PAVLE, SVIS AN FVSIS INVIDA PARCA? } = 1549

Præcipit,—id est præripit.

1550.

Magdeburgi obsidio. (*Magdeburg, the Maiden-city.*)

SVSTINEAS OBSESSA VIROS VRBS NOMINE VIRGO,
AVXILIO CÆLI BELLANS, ET NESCIA VINCI. } = 1550

1551.

Magdeburgi deditio.

ACCIPIAS HOSTES VRBS VIRGO; INIVRIA NVLLA
VIS TE NVLLA PETET FERRI EXPERIERIs AMICOS. } = 1551

[1] This makes 1550; all the words agree with the original.

1552.

Joannes Fridericus Septemvir et Philippus Landgravius dimittuntur a Cæsare inclinata fortuna.

CAPTIVI REDIERE DVCES A CÆSARE CVIVS
NON VIRTVS, NON FORTVNA EST VETVS AGNITA CASTRIS. } = 1552

1553.

Mauricius elector proffligatis copiis Alberti Marchionis Brandenburgici victor obiit.

MARCHIO VICTVS ABIT, QVA SAXO VICTOR OBIRE
COGITVR E PVGNA; VARIAT SORS BELLA GERENTI. } = 1553

1554.

Sibylla uxor Electoris Joannis Friderici et ipse Elector placidè paucorum dierum intervallo commoriuntur.

CLIVENSIS CONIVNX PRÆCESSIT IN ÆTHERA PARTE,
PARTE ALIQVA IN GLEBAS, SEQVERISQVE HANC SAXO
MARITE. (*Faulty, because one* L *is not counted.*) } = 1554

1555.

Marcellus secundus pontificatum adipiscitur ac paulò post obit.

HVIVS MARCELLVS PAPA EST NEC TOTIVS ANNI,
VIX PARVÆ PARTIS; TOLLVNTVR CÆTERA FATO. } = 1555

1556.

Thomas Cramerus in Anglia comburitur. (*i.e. Cranmer.*)

CRAMERVS PERFERT SPRETOS, QVIBVS VRITVR IGNES,
APPELLATVS VT ISTE, LATVS CVI CHRISTE REVELAS. } = 1556

1557.

Pugna ad S. Quintianum Gallorum et Hispaniorum Gallis infelix.

QVINTINI PVGNA TOLLVNTVR ROBORA GALLO
GALLIS VIX GRAVIOR CLADES OBLATA VIDETVR. } = 1557

1558.

Caroli v. imperatoris ex hâc vitâ discessus.

CAROLVS A QVARTO QVI PROXIMVS ARBITER ORBIS
ET SVCCESSOR AVI FVIT, HINC REVOLABAT IN ASTRA. } = 1558

1559.

Henricus secundus rex Galliarum ex ludo equestri periit.

DICITVR ET CELTIS HENRICVS OBISSE SECVNDVS
ISTE LVTHERANOS QVI REX TOT IVSSERAT VRI. } = 1559

1560.

Philippus Melancthon virino comparabilis preceptor noster communis ad Christum evocatur.

VESTE PIÈ TRISTIS NIGRA LVGEBO, MELANCTHON
EX QVA FACTVS ERAT, FIT TELLVS, QVAQVE VOCATVS. } = 1560

1561.

In Gallia liberum permittitur religionis exercitium sed parum constanter.[1]

ESTO EVANGELICVS, QVI VVLT, HOC CAROLVS INQVIT
NONVS; MVTATVR NOVIES SENTENTIA CELTÆ. } [2]

Jocus à numero, cum se ille appellavit novum, novies dicitur decessisse a decreto.

1562.

Joannes Stigelius poeta a rebus humanis eximitur.

VIVERE DIGNVS ERAS VIS HIC VIXISSE STIGELI
ILLIC VT DEGAS, VBI VITA EST ALTERA CONSTANS. } = 1562

1563.

Crumbachiana factio Herbipolin (*i.e. Würzburg*) fraude invadit.

HERBIPOLIN VEXABAT ATROX CRVMBACHIVS, VT QVI
A SACRIS ALIENVS EPISCOPVS ESSET ET ARIS. } = 1563

1564.

Cæsaris Ferdinandi obitus.

A FERDINANDO NON ABSTINVERE POTENTES
CÆSARE SI PARCÆ, NVLLIS PARCERE CONSTAT. } [3]

1565.

Paulus Vergerius pontificis quondam callidus legatus, sed postea amplexus doctrinam Evangelii exul obiit.

PAVLVS VERGERIVS LATIA REVOCATVS AB AVLA
PAVLI DOCTRINA REVOCATVR IN ASTRA VEHENDVS. } = 1565

1566.

Solymannus celeberrimus Turcarum imperator è vita discedit.

QVO SOLYMANNE FOCO TE SPIRITVS EFFVGIT, AVT QVO
EX OPERE AVVLSVS REX ES, NISI BELLICE BELLO. } = 1566

1567.

Gotha capta et solo æquata est. (*Gotha in Thuringia*).

GOTHA RVIT, NOSTRIS QVA NIL MVNITIVS NVA (*sic*)
AVT NVNC ARCE COLVNT, AVT TVNC HABVERE TVRINGI. } = 1567

1568.

Albertus I. Borussiæ dux moritur.

NVLLI SVCCEDENS QVI DVX ALBERTE BORVSSOS
REXISTI TITVLIS HIS, TV NVNC ASTRA TENEBIS. } = 1568

Rexisti his titulis,—ut dux appellaretur, cum antea Magistri ordinis Teutonici fuissent omnes.

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[1] Alluding to the Huguenots in France, who took up arms against their persecutors in 1561; after a delusive edict of toleration, a great number were massacred at Vassy, 1st March 1562, when the civil wars commenced, which lasted, with some intermission, till the Edict of Nantes in 1598.

[2] This makes 1661; the error is in the original.

[3] This makes 1514; the error is in the original.

1569.

D. Victorinus Strigelius et D. Paulus Eberus eundem annum mortis invenêre.

NON MORS STRIGELIO, NON PARCA PEPERCIT EBERO
VICTORINE TIBI, TIBI SPARGENS PAVLE COLORES. } = 1569

Spargens colores,—id est vos pallidos reddens.

1570.

Turcæ Cypron invadunt.

QVI CHRISTO ANTE ALIQVOT RHODIOS DETRAXIT APRILES
EXIT VT IN CYPRO QVOQVE NVLLVS CHRISTE SVPERSIS. } = 1570

1571.

Turcæ pugna navali superantur.

QVI RHODIIS CYPRIOS ADIECERAT HOSTIS EGENOS
CLASSE CORINTHIACO NON RES ITA IN ÆQVORE GESSIT. } = 1571

1572.

Nuptiæ Gallicanæ toti Galliæ funesta sublato perfidem Amirallio.[1]

PAX GALLIS FRAVS, FAX EST FRAVS REGIA NVPTA
LAVSQVE TRIPLEX PAPÆ; JACET AMIRALLIVS ILLA. (*sic*) } [1]

1573.

Joannes Gulielmus Joannis Friderici electoris filius, Saxoniæ princeps, obdormiscit.

AN SCIT IOANNES GVLIELMVS SPERNERE FATA;
ET SCIT ET HIS HOSPES SVPERATIS CŒLICA TANGIT. } = 1573

1574.

Henricus Henrici II. Galliarum regis filius Polonorum rex factus, eodem anno aufugit.

GALLIS HENRICVS NON ÆQVAVISSE POLONOS,
REGNA SCIT; ERGO MANENS HÆC ET VOLET ET FERET ALTER. } = 1574

1575.

Maximilianus II. imperator eligitur rex Polonorum a parte ordinum regni.

ILLE FORET CÆSAR GALLO FVGIENTE POLONOS
QVI CVRAVISSET, SED DISSENSERE CREANTES. } = 1575

Flacii Illyrici.

PECCATI OCCISA EST SVBSTANTIA, ET ACCIDIT.
FRANCOFORTENSIS GLEBA IACTITARE SEPVLCRIS. } [2]

Aliter.

ACCIDIT VT PECCATI OBEAT SVBSTANTIA, AT O SI
FIAT VT E TERRIS DELERI POSSIT HIC ERROR. } = 1575

Alluditur ad certamina illius.

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[1] Referring to the death of Admiral Coligny. See page 132, *ante*. The chronogram is wrong; the last word is doubtfully printed; it makes only 1567.

[2] This chronogram is badly printed and wrong; it makes only 1519.

1576.

Maximiliani II. imperatoris optimi maximi obitus.

HEI MIHI; VÆ TERRÆ; CÆSAR NON VLTE (*sic*) POLONOS
REGNA PETIS CŒLI NON INTERCEPTA VOCATVS. } = 1576

Non vlte (*sic*) polonos,—notatio est Maximiliani cujus alioqui nomen versum duplici de causa non ingrediebatur.

1577.

Dantiscum à Polonis obsidione premitur.[1]

IN DANTISCANAS COLLECTA POLONIA PARTES
NVLLA PARTE VIROS TREPIDOS INVENERAT VRBIS. } = 1577

1578.

Sebastianus Posthumus rex Portugaliæ cadit in Mauritaniâ.

VNVS VT HISPANOS RVRSVS REX SVBJVGET OMNES
QVI OBSTITERAS VIVENS, PERIISTI REX APVD AFROS. } [2]

1579.

Incendium Erphordiæ grassatur in locum duobus nominatis templis comprehensum.

INTER TE BENEDICTE, INTER TE CERNITVR AELI (*sic*)
ANTE PARASCEVEN NOCTV HIERAPHORDICVS IGNIS. } = 1579

1580.

Formula concordiæ editur et Cracoviæ libris pontificiis ingrati comburuntur.

CRACOVIÆ LIBROS PERDI JATEARIS (*sic*) INIQVI
QVOS PIA TEVTONICO CONCORDIA IN ORBE PROPAGAT. } [3]

1581.

Lapis post fulmen desuper infusus.

TRES VALVIT LIBRAS, NOVIES ET QVATVOR, ALTO
QVI LAPIS E CŒLO DESCENDIT AB AERE CERTÈ. } [4]

Libras 31 pondere æquavit.

1582.

Calendarium Gregorianum promulgatur.

CREDITOR, OCTOBRIS NONA TIBI LVCE TENEBAR
SOLVERE, QVA VOLVI, NON EST, ITA DEBITA CESSANT. } = 1582

Jocos in dies exemptos, qui cum non fuerint, affirmatur non deberi, quod aliquo illorum solvi debuerint.

[The revision of the calendar was promulgated in 1582, when the 'new style' was adopted by many of the countries in Europe.

A siege of Dantzig. There are some errors in the original print, and the penultimate word is not clearly legible.

[2] This makes 1583; the error is in the badly printed original.

[3] This makes 1582; the error is somewhere in the original.

[4] This makes 1586; the composer of the chronogram is responsible for the error.

Observe the base advantage taken by the debtor by declaring the impossibility to repay because the day of his liability was expunged from the reckoning of that year. The chronogram says—*O creditor! I was bound to pay thee on the 9th day of October, I wished to do so, but as that day does not exist, the debt consequently ceases.*]

1583.

Gebhardus archiepiscopus Coloniensis excommunicatur.[1]

ANNO PAPA DIES RAPVIT BIS QVINQVE PERACTO
HOC RAPVIT CVRRENTE TIBI ILLE GEBHARDE COLONOS. } = 1583

1584.

Disputatio Heidelbergica.[2]

QVALE DEI IN CŒNA CORPVS TVA GRATIA CHRISTE
HEIDELBERGA SVO CERTET TVTORE VOLENTE. } = 1584

1585.

Anna conjunx Augusti Electoris Saxoniæ obiit.

DENIQ. TE GENVIT, GENVISTI SAXONA, SED NVNC
ASPICIS IN CŒLIS CŒLESTIA LÆTIOR ANNA. } = 1585

1586.

Augustus ipse, et sub finem anni Stephanus rex Poloniæ transeunt ex hac mortalitate.

AVGVSTVS DVX, ET STEPHANVS REX, SAXO-POLONO
IVSTITIÆ CLARI VOS LAVDIBVS ECCE RELINQVENT. } = 1586

1587.

Maria Scotiæ regina jussu Elisabethæ Angliæ regina supplicio afficitur.

REGINÆ REGINA JVBE ELISABETHA MARIA
VT CAPVT A COLLO RESECETVR; QVIPPE NOCIVA. } = 1587

1588.

Guisius ab Henrico III. Galliæ rege interfici jubetur in suspicionem affectati regni adductus.

GALLVS PRÆVENIAT, NE PRÆVENIATVR, AB ILLO
QVI PROPE SCEPTRA A MANV SIBI CONCILIATA TENEBAT. } = 1588

1589.

Idem Henricus a Monacho Jacobo Clemente tollitur cohærent versus cum superioribus.

ATQVE ITA FACTVS ERAT MANIFESTO TVTVS AB HOSTE
SI BENE AB INSANO FVGERET CÆLATA CVCVLLO.[3] } = 1589

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[1] The circumstances are related at page 256, *ante*; they are very curious.

[2] Calvinistic disputes concerning the nature of the sacrament of the Lord's Supper.

[3] This chronogram is very much blurred, and reads doubtfully; the date, however, is made right, 1589. See *Chronograms*, p. 116, assassination of Henry III.

1590.

Carolus archidux Austriæ filius Ferdinandi imperatoris, diem suum obiit.

Cohærent et hi,

MInor aVstrIaCæ rapVIt te CaroLe gentIs
arCIbVs . . . IIs LVCtVs bene fata tVLIstI. } [1]

Aliud de eodem anno.

gregorIo VrbanI, sIXtIqVe hVIC CessIo serVIt;
sIXtVs qVInqVe CapIt, trIa seXqVe hVIC aDJICIt orDo. } = 1590

Trium pontificum mentio hic fit, quid cum illis actum sit, ex ipso contextu intelligitur; numeri saltem explicandi restant. Sunt Sixtus v. Urbanus viii. et Gregorius xiiii.

The remaining chronograms, which follow, are without any introductory remarks.

1591.

eLIgIt eLeCtor CœLos, Vt VILIa MVtet
ensIfer; aVgVstI CVrat tVteLa nepotes. } = 1591

Electoris Saxoniæ obitus—hunc autem fuisse Christianum eo innuitur, quod in tutelam propterea reciderint Augusti nepotes.

1592.

VIta paLatInI tVtoreM DeserIt, IsqVe
non opVs agnatIs tVtorIbVs esse pVtabat. } = 1592

Joannis Casimiri Palatini mors, quam curatoris recusatio secuta est.

1593.

proLe Carens LVDoVICVs obIt, frIDerICVs et hæres
sIt tVbIngensIs post serVatorqVe LyCeI. } = 1593

Ludovicus est Wirtebergensis dux sine mascula prole defunctus, ne alia quæ piam familia intelligatur Tubingensis schola præstat.

1594.

ConVentVs sIt, IbI gerManI præLIa tVrCIs
ContInVatè; sVbest non CLaVsa LVtetIa regI. } = 1594

Conventus Ratisbonensis et Lutetiæ deditio.

1595.

soLVe naVarræos papa, VVLt CLeMentIa, CVIVs
hæres oCtaVVs petrI reperIre CarIna. } = 1595

Regis Navarræi absolutio apud Clementem octavum pontificem jocosè descriptum.

1596.

agrIa sI perIIt qVID non tIMeatVr ab hoste
nIL non aVsVro, nIsI oVes tVearIs IesV? } = 1596

Nimium certò periit, tempore autem scriptionis incertiores erant rumusculi.

Here the book abruptly terminates.

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[1] This chronogram of 1590 is very badly printed in the original and partly illegible, it therefore remains defective and makes only 1589.

SOME AFFAIRS IN THE NETHERLANDS.

A QUARTO volume of twenty tracts,[1] in the Cambridge University Library, labelled 'Varia.—Cc. 12-48,' contains some interesting chronograms relating to members of the Imperial House of Austria and their dominions in the Netherlands.

TRACT No. 1, published at Brussels, is in praise of Count de Daun, Governor of the Austrian Netherlands in 1725. A handsome engraving stands in the place of a title-page, representing on two shields the armorial bearings of the De Daun family only, and those of other families in nine quarterings, all surrounded with bold scroll-work supported by two angelic figures; a coronet surmounts the whole. Beneath is a chronogrammatic inscription as follows, in imitation of the original, making the date 1725—

APPLAVSVS
VIRO PHILIPPO LAVRENTIO DE DAVN
PRINCIPI THIANENSI
AVREI VELLERIS EQVITI
BELGII GVBERNATORI
AC LANGVENTIS PATRIÆ RESTAVRATORI.

[1] This *volume* is probably unique. I do not know where else the individual tracts exist.

i.e. An applause to Viricus Philippus Laurentius de Daun, Prince of Teano, Knight of the Order of the Golden Fleece, Governor of the Netherlands, and restorer of his languishing country.

The tract consists of thirty-one leaves, with engravings of medals, twenty-eight in number, bearing emblematical designs to exemplify the public and private beneficent acts of the prince, each with an anagram on his name and titles, and a Latin epigram of four lines in his praise. On leaf 3 there are some verses addressed to him preceded by this chronogram (in imitation of the original) of the year 1725, the last two words being anagrams on the name 'Daun,' and are made to bear some figurative meaning in the verses—

GVBERNATORI
DAVN
LITTERIS BIS ELOCATIS
NVDA VNDA.

On leaf 30 the tract concludes with the following words, giving the names of the authors of it :—

> Humillimi atque obsequentissimi vestræ famuli Fratres PETRUS Canonicus Frigidi Montis et JOANNES CAROLUS VANDER BORCHT Brux. Cæs. ac Cath. Majestatis a Monetis Præfectus dedicant consecrant.

The importance of the noble family of Daun can be traced back for at least 700 years. See Zedler's *Universal Lexicon*, vii. 274, 'Daun,' and xlii. 497, 'Teano.' This Wiric Philip Laurence von Daun became Prince of Teano, in Italy, and knight of the Golden Fleece; he was an officer of high rank in the army of Charles III. of Spain, who at a later period was elected as Emperor Charles VI. of Germany.

TRACT No. 3 is 'Oratio Funebris Ferdinandi III.,' dedicated to his son Leopold (the Emperor), King of Hungary and Bohemia, by Ferdinandus Ernestus de Trauttmanstorff, S.R.I. Comes. Antwerp (?) 1657. It contains twelve well-engraved emblems, with epigrams in honour of the deceased Emperor, and only one chronogram (on page 72), alluding to a column erected by him to the Virgin Mary, in the market-place at Vienna—

STATVAM HANC EX VOTO PONIT FERNANDVS III AVGVSTVS. = 1644

The name is printed in the book now quoted as FERDINANDVS, this is manifestly wrong as a chronogram. Having myself copied the inscription from the column at Vienna, I make the required correction here. See *Chronograms*, page 81. The name frequently occurs spelt in this manner.

TRACT No. 9 is 'Oratio Funebris in obitu serenissimæ Mariæ Annæ Electricis Bavariæ Archiducis Austriæ, etc.,' by the English College of the Society of Jesuits at Louvain. 1666. The oration is followed by a series of Latin poems, concluding on page 40 thus—

MARIA ANNA BAVARO-AUSTRIACA.

Anagramma.

ARCA, ARA, MANNA, VIA, ARBOS, VITA.

Here follows a short Latin poem on this theme, and 'Sex chronogrammata prædictum anagramma illustrantia, facta pro Anno Domini 1665, quo serenissima Archiducissa mortua est'—

INOPIS ARCAM AVARA LIBITINA PRÆDATVR. = 1665
OPPRESSI ARAM INIQVA CLOTHO DIRVIT. = 1665
ESVRIENTIS MANNA RIGIDA LACHESIS VORAT. = 1665
REGIÆ PIETATIS ÆTERNVM INSIGNE SÆVA PARCA DELET. = 1665
DILECTA FATIGATIS VMBRA HEV PERIIT. = 1665
LANGVIDI VITA MORTE ACERBA OBIIT. = 1665

TRACT No. 10 is 'Oratio Funebris in parentalibus reverendissimi . . . Guilielmi ab Angelis Ruremondensis episcopi nominati, S. Th. Doctoris . . . in academia Lovainiensi, ab Antonio Dave.' Printed at Louvain, 1649. On the back of the title-page are—

Chronicon anni natalis ejus.

DEVS AVXILIVM SVIS. = 1583

Chronicon anni mortualis ejusdem.

ID FVIT GVILIELMO VTI IN EIVS NATIVITATE, ET IN VITA, ITA ET IN OBITV. = 1649

Aliud.

GVILIELMVS POSTRIDIE PVRGATÆ VIRGINIS HEV ! VIXIT. = 1649

TRACT No. 13, a short heroic and allegorical *ballet*, 'Les Athéniens,' performed at Brussels on 4th November 1739, to celebrate the fête of the Emperor Charles VI., in the presence of Her Highness the Archduchess, Governess of the Netherlands; it is thus dated on the title-page—

AU NOM DE CHARLES SIX, PEUPLES, SOIEZ JOIEUX. = 1739

ANDREAS CREUSEN, fifth Bishop of Malines, died on the 8th of November 1666; this neat chronogram is at the end of his funeral oration—

Chronographicon anni.

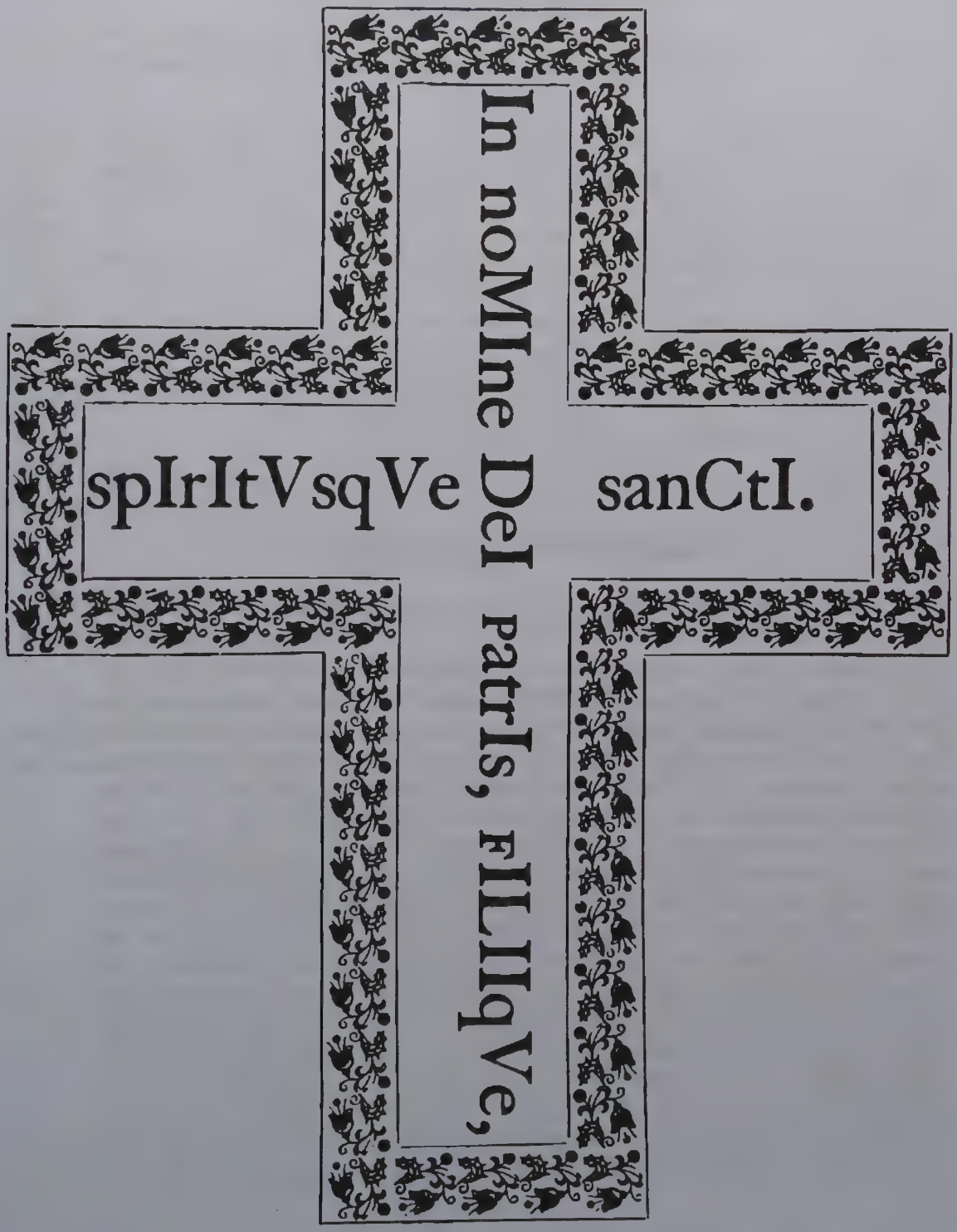
ANDREAS ANTISTES QVINTVS MECHLINIENSIS OBIT = 1666

Mensis et Diei,

DELETVR OCTAVA NOVEMBRIS. = 1666

TRACT No. 11 is 'Crux Chronographica atque chronicum anagrammaticum de Sancta Cruce, nec non selectiora quædam Chronographica, versibus tam Leoninis quam Rhythmicis illustrata Reverendissimo . . . Alphonso de Berges, archiepiscopo Mechliniensi, in strenam mysticam. Authore Francisco Godin, Ludimagistro jurato.' Brussels, 1675. On the back of the title-page is this—

Crux Chronographica.



The chronogram within the cross on the preceding page is to be read thus—

IN NOMINE DEI PATRIS, FILIIQVE
SPIRITVSQVE SANCTI. } = 1675

Six pages of Latin verses immediately follow, arranged as couplets and short devotional poems on the subject of the Cross. Passing them over, I extract only the chronograms which accompany them—

DVM CRVX SALVS. = 1675

Anagramma.

SVM DVX CLARVS. = 1675

CRVX SALVTEM DATVRA. = 1675
CRVX DAT PLAVSVM. = 1675
CRVX TANDEM SALVAT SVOS. = 1675
MIHI CRVX SIS VNA FIDELIS. = 1675
CRVX EXALTANDA MANE. = 1675
CRVX SPLENDET PER ÆVVM. = 1675
CRVX SEMPER LAVDETVR. = 1675
CRVX LVMEN ADAVGET. = 1675
DAT CRVX VNA POLVM. = 1675
MIHI SIS CRVX VNA FIDELIS. = 1675
SEMPER LAVDETVR CRVX. = 1675

THE LOUVAIN-MALINES CANAL.

A CURIOUS tract, consisting of eight pages, in the collection of the Rev. W. Begley, is filled with poetry in long metre, in the Flemish language, written to commemorate the commencement of a canal from Louvain to a place beyond Malines, on the river Senne, called Sinnegat. His Royal Highness Charles Alexander, Duke of Lorraine, governor of the Austrian Netherlands, cut the first sod ('leva le premier gazon') on 9th February 1750. The tract contains several chronograms of the date, in the Flemish and Latin languages, and a map, in size 55 by 10 inches (on a scale of about 10 inches to a league), with explanations in French, showing the canal to be about five leagues in length; also two engravings, representing in actual size the front and back of the silver spade used by the Duke on the occasion. The spade was highly ornamented on both sides with armorial shields and emblems, with chronogrammatic mottoes, which give the date 1750; the accompanying two facsimile copies (slightly reduced from the originals) will render any further description needless. This is the only example of such an application of chronograms that has fallen under my notice. The title-page is as follows—

sCHOON CANAeL DER PEETERMANNEN = 1750
tot Welvaeren vande oude Hooft-Stadt
LOVEN,
Eertydts Vermaert door den Coop-handel, daer naer door de
Roem-rughtige Universiteyt;
Ende nu wederom door het graeven der
NIEUWE VAERT:
Waer toe de gewenschte OCTROY genadelyck
is verleent van haere Keyserlycke en Coninghlycke Majesteyt
MARIA TERESIA
DEN VYF-EN-tVVINTICHSTEN VAN JANU-
ARIUS, SEVENTHIEN-HONDERT = 1750
ENDE VYFTICH.
In welcke VAERT den Eersten Steeck is gegraeven met een
ZILVERE SCHUP
Door syne Coninghlycke hoogheydt en Prins
CAROLUS ALEXANDER
Hertogh van Loreynen en Baer, en Gouverneur der Oostenrycksche
Nederlanden, &c. &c. &c.
op den 9 van Februarius 1750.
Zynde hier by gevoeght de afteekeninge van de zilvere schup, ende
het plan vande geheele nieuwe vaert, gegraveert op kopere plaeten.
Tot Loven by Henricus Vander Haert
Met Approbatie.

In the lower corner of the map, beneath a shield charged with the arms of Louvain, is this motto—

CERNENS MEA DECORA LÆTOR. = 1750

The first two pages of verse declare the importance of Louvain, and that the trade and commerce of the city will be improved by the new canal; this chronogram leads off the subject—

eDeLe CoopMansChap = 1750
MaeCkt paLLas De pLaets. = 1750

And at the conclusion of the verses is this 'jaer-schriften'—

Door paLLas koopMansChap fLoreert; = 1750
pLenas aDfert paLLas MerCes. = 1750

The next pages of verse are addressed principally to the Empress Maria Theresa, Sovereign of the Netherlands, who granted the privilege to make the canal; they are preceded by these two chronograms—

'toCtroY Van De nIeUVVe Vaert Van LoVen
VerLeent Van MarIa teresIa. = 1750
De CanaeL beCoMen. = 1750

And at the conclusion is this 'jaer-schriften,' referring to Mr. Peetermans, the chief engineer of the works—

PEETERMANS BEDANCKT CAREL; = 1750
CREEGH TOESTEM DER CANAEL. = 1750

The verses on the next page are in praise of the Prince Charles and the same Mr. Peetermans, and are otherwise appropriate to the occasion; they are preceded by—

DOOR PRINS CAROLUS VAN LOREYNEN ENDE BAER
IS DE NIEUVVE VAERT GEGRAEVEN GEVVEEST. = 1750

The silver spade is described, and the chronograms engraved thereon are quoted, thus—

HÆC DAT CANALEM. = 1750
CONDO CANALEM. = 1750
CANALES DANT MERCES. = 1750
ECCE TANDEM FLOREBO. = 1750

And the verses conclude with this 'jaer-schriften'—

MET DEN CAREL'S STEECK, = 1750
DE COOPMANSCHAP HERLEEFT. = 1750

The next verses apply to the Flemish canals generally; these chronograms are at the head—

STADTS COOPMANSCHAP FLOREERT, = 1750
DOOR PEETERMANS SCHOON CANAEL. = 1750

And this 'jaer-schriften' is at the end of the verses, and terminates the last page of the tract—

DOOR 'T SCHOON CANAEL DER STADT, = 1750
SAL DE STADT'S COOPHANDEL FLOREREN. = 1750

THE following chronograms are from a biographical dictionary, entitled, Biographisch anthologisch en critisch Woordenboek der Nederduitsche dichters. By P. G. Witsen Geysbeek. Amsterdam, 1821. (British Museum, press-mark 2038. f.) Vol. ii. 165-169. Article on Delsing J. F.

Vondels graffschrift, door G. Brandt, is ook geenzins verwerpelijk.

HIER RVST VAN VONDEL, HOOG BEIAARD,
APOLLO EN ZIJN ZANGBERG WAARD. = 1679

Op den brand den Schouwburg te Amsterdam, den 11 Mei.

MIJN BIJEN ZWERVEN: ZIE DE KORF IS GRVIS EN ASCH!
EI, ZORGERS! ZORGT OP NIEVW; ZIJ WEIGEEN V GEEN WASCH. = 1772

Op de inwijding van den niewen Schouwburg, te Amsterdam den 15 September.

THANS ZAL DE BIJ OP NIEVW IN FEBVS KVNSTKOOR ZWEEVEN,
EN'T EELSTE, 'TWELK ZE'ERLEEST, VOORWEES EN ARMEN GEEVEN. = 1774

Tydvaers Geplaayst op den grond des gewezen Schouwburgs, te Amsterdam.

BESCHOVW OP NIEVWEEN HVIS, WAAR NOG HET LVSTIG KROOST
VAN IJVER D'OVDEN STOK IN ZIJNE ELENDE TROOST. = 1773

De milddadigheid aan de dankbare roomsche armen; by de eerste afgifte van brood, op den grond des gewezen Schouwburgs, te Amsterdam, den 5 December.

'T WeLeer VerWoest tooneeL, 't paLeIs Der poëzIJ!
strekt V, behoestIg MensCh! hIer tot een bakkerIJ. } = 1787

Op het oeconomisch ontwerp van de maatschappy der wetenschappen, te Haarlem, waarover te Amsterdam, in de doorluchtige schole de eerste vergadering gehouden is, den 7 Februarij.

VerheVen MaatsChappIJ, In WerkLVst onbezWeken!
het nakroost zaL, VerheVgD, Van VWontWerp nog spreken. } = 1778

Op de vergadering van den oeconomischen tak van voorn maatschappy, gehouden te Haarlem, den 15 September.

't Is hIer één hart één DoeL, In oVerLeg en spreken,
Daar IeDer traCht het takJe op'tVLIJtIgste aan te kVVeeken. } = 1778

LEOPOLD II. of Germany, and I. of Tuscany, was the second son of Maria Theresa of Austria and Francis of Lorraine. He succeeded to the Grand Duchy of Tuscany in 1765, and fixed his residence at Florence, and greatly improved the condition of the country by the abolition of many forms of misgovernment which had previously existed there. By the death of his brother, the Emperor Joseph II., on 20th February 1790, Leopold succeeded to his dominions, and was elected Emperor of Germany. On assuming the administration of the hereditary dominions of the house of Austria, he showed an earnest desire to please his subjects. He abolished the more obnoxious innovations of his brother; he concluded peace with Turkey; he pacified Hungary; and having done this, his next step was to endeavour to pacify the revolted States of the Netherlands, by offering to establish their ancient constitutions. The insurgents having obstinately refused to listen to his offers, he sent troops against them, and recovered without much difficulty those fine provinces.

Connected with these events a 'peace congress' was held, and an engraving was executed and published to commemorate the occasion; the accompanying facsimile of it, on a reduced scale, is taken from an original impression in the collection of the Rev. Walter Begley. The actual size is 22½ by 15¾ inches. It represents principally a Flemish chronogram of the date 1790, all the letters of which are highly ornamented, the date-letters especially so. The word 'Keizers' bears the imperial crown, and those signifying England, Prussia, and Holland bear an armorial shield of those countries in their initial letters. A magnifying glass is needed to make out the smaller details and inscriptions, such as that on the floral wand held by the emperor, 'PAX ET LIBERTAS,' and 'BIBLIA' beneath it. In the pictorial part of the subject is seen the bust of Leopold II. (Peter Leopold),

with many emblematical accessories and inscriptions. The medallion on the right represents the congress; the chairs bear the armorial shields of their official occupants. In the upper ornament, a cornucopia on the right pours out a variety of objects, among them may be discerned the *cordon* of the Golden Fleece and minute medals of Leopold; the Prussian Eagle is also conspicuous. The engraving is signed, 'Fait à la Plume, etc., gravé par A. Zurcher.' This name is not found in the catalogues of art engravers of the period. The impression is marked as a proof, 'Proefdruk.' The engraving is probably rare. I believe there is no copy of it in the British Museum collection.

The chronogram is as follows; the letter V counts as 2:—

zIet beLgen! LeopoLD op's keIzers troon VerheeVen
V Weer, en zoete rVst, en Waare VrYheID geeVen;
De brIt, en prVIs, en bataVIer,
V rVkten VIt het oorLogs VIer. } = 1790

i.e. See, Belgians! Leopold elevated to the Emperor's throne, a sweet rest and true peace given to Britain, Prussia, and Holland, and the fear of war driven far away.

This pacific appearance of affairs was not destined to last. Leopold died on the 1st March 1792. The French Revolution had already commenced, and one of the political consequences was a declaration of war by France against the Emperor of Germany, and the Netherland provinces were conquered by the French republicans before the end of that eventful year.

MAXIMILIAN VRIENTIUS of Ghent was a celebrated writer of epigrams upon the political and other events of his time. He published his works early in the seventeenth century. He also wrote very spirited epigrammatic chronograms, many of which I have given in my former volume on *Chronograms*. (See index under 'Vrientius.') Another work by this author has recently come into my possession, containing some examples of those compositions not before noticed by me. The title is, 'Urbes Flandriæ et Brabantiæ, Auctore Maxæmiliano Vrientio Belga Gandensi. Lovanii CIↃ.IↃC.XIV' (1614). A separate division bears this title, 'Urbes Brabantiæ præcipuæ,' and consists of a series of epigrams and short poems concerning certain towns of Brabant, and the events, principally of war, which affected them. I extract the following miscellaneous chronograms. The letter D=500 is not to be counted as a numeral.

Epigram on certain ecclesiastical affairs, 'In unionem status ecclesiastici et IV ordinum Flandriæ'—

ordInIbVs fLandrIs Consors eCCLesIa nVpta est.
nasCatVr soboLes, paX, ModVs, atqVe qVIes. } = 1595

The tower of the cathedral of St. Bavon at Ghent was burnt by lightning in 1602. See *Chronograms*, p. 117. The Belfry tower, 386 feet high, is near to it, having on the summit of the spire a vane con-

CANALES DANT MERCES
ECCE TANDEM FLOREBO

DESIGNATION
DE LA PELLE D'ARGENT
dont son altesse royal PRINCE CHARLES
ALEXANDRE duc de lorraine et de bourre
et dit qu'il s'est servi le 9 fevrier 1750 lorsqu'il
a mis la premiere main à l'ouvrage du
nouveau canal octroyé à
la cheff ville de louvain
AFBEELDINGE
VANDE SILVERE SCHUPPE
met de welcke eyne koninclycke hoogheyt
PRINS CAREL ALEXANDER HERTOGH v'Lot
lorreynen ende baer, &c. &c. &c. op den 9.
Sebroari 1750 heeft den eersten slach gegeven
aen het werck van de nieuw schipvaert
gecotroyeert aen de hooft stadt lo
HÆC DAT CANALEM
SOLI DO CANALEM

sisting of a gilded dragon ten feet in length, which was taken from the church of St. Sophia at Constantinople in 1204, by Count Baldwin IX., who presented it to the people of Ghent. The tower is said to be a token of the liberties of the citizens. The following epigram, 'In draconem Capitolinum, 1545,' seems to be in allusion to the gilding of this dragon by the first 'Consul,' Giles Baenst—

ÆgIdIo baensto gandaVI ConsVLe prIMo,
eXtVLIt aVratVs CoLLa sVperba draCo. } = 1545

A canal was cut to improve the navigation between Ghent and the sea. See *Chronograms*, p. 55. The following epigram, 'In novum Gandavi alveum, qui ad mare ducit, vulgò de Nieu-vaert, absolutum An. MDXLIX,' seems to refer to it—

CandIda VeLa VoLent, gondVnIa VIrgo MarItat
oCeano, eX aVro CærVLa regna fLVent. } = 1549

Epigram on the restoration of the Augustine monastery at Ghent in 1606—

o Mœstas LætasqVe VICes, popVLI frVor ante
qVod rVIt, Id popVLI nVnC faVor eCCe, strVIt. } = 1606

On the erection of the new Jesuits' church of St. Lævinus in 1606—

sanCte faVe, LæVIne faVe, tIbI CœtVs IesV
eXtrVIt, heLLIno ConsVLe, teMpLa, faVe. } = 1606

In ruinam Portæ Cæsareæ, mense Janu. MDCVIII. Probably one of the gates of the city of Ghent—

prona rVIt sVCCVssa geLV tVa, CaroLe, porta,
VIrgo CaVe, atqVe oMen LæVaqVe sIgna paVe. } = 1608

In Legatos Persas Gandavi exceptos viii. Juni MDCVIII.—

hospItIo persas MaVortIa ganDa reCeptat. = 1608

Locus hospitii,

ganDa potens persas sVsCepIt In hospIte poMo. = 1608

This epigram has reference to peace made with England—

qVæ dedIt ante graVes Infensa brItannIa spInas,
paCIs odorIferas spargIt In orbe rosas.
hoC, IaCobe, tIbI pro MVnere fLandrIa debet,
paCIs et o bataVæ te CapVt esse VoVet.[1] } = 1599

Another on the same event.

angLVs, Iber, regVM dVo sIdera, paCe seCVndà
ConCILIant popVLos deXter VterqVe sVos.[1] } = 1604

The remaining chronograms relate to the treaty of peace concluded in 1609, the year when the independence of the United Provinces of Holland was recognized—

Chronographica.

In præfatas inducias. CIↃ. IↃC. IX (1609.)

To the Prince Albert, governor of the Netherlands.

aLbertVs arChIdVX aVstrIæ, dVX bVrgVndIæ brabantIæ,
CoMes fLandrIæ, paCIfICator beLgII. = 1609

[1] These two chronograms on the same event represent different dates. They are so printed in the original.

To the Princess Isabella Clara Eugenia, governess of the Netherlands—

VER VELVT HAS VIOLAS, PACEM SIC VERNVS APRILIS PARTVRIT AVSPICIO, DIVA ISABELLA, TVO. } = 1609

To both—

DVX PIVS ALBERTVS, DVX AVSTRIA CLARA ISABELLA BELGIADVM POPVLO FŒDERA LÆTA CREANT. } = 1609

To the Marquis Ambrose Spinola—

SPINOLA SIS FELIX GENVÆ DVX INCLVTE, PER TE NASCITVR EX SPINIS PACIS AMICA ROSA. } = 1609

In nonam Aprilis induciarum auspicem—

SALVE AVSPEX PACIS, BELLIFVGA, DVLCIS APRILI SEMPER, ET IN VIRIDI VESTE DECORVS OVA. } = 1609

Justitia et Pax osculatæ sunt se mutuò—

OSCVLA CONIVNGVNT PAX ATQVE ASTRÆA, VENVSTVS HINC AMOR, AC TOTO NASCITVR ORBE QVIES. } = 1609

Ad ordines Flandriæ—

CLERVS OVAT, GANDA EXVLTAT, BRVGA, IPERA PLAVDVNT. FRANCONIVS REDVCI PACE TRIVMPHAT AGER. } = 1609

Ad Flandros et Batavos—

PAX FLANDRIS BATAVISQVE DATVR, GAVDETE COLONI, FARRA DABVNT QVERCVS, FLVMINA LACTE FLVENT. } = 1609

Ad omnes—

CANDIDA PAX REMEAT NVNC NVNC SECVRA REVISANT OPPIDA PLEBS, TAVRVS PASCVA, PVPPIS AQVAS. } = 1609

EXPECTATA DIV PAX EXTVLIT AVREA CORNV, NECTARE ET AMBROSIA BELGICA TOTA FLVET. } = 1609

RESPIRATE PII, DONAT GENS AVSTRIA PACEM. = 1609

A MARTIS IRÂ INDVCIÆ. = 1609

On the fireworks at Ghent—

IGNE TRIVMPHALI FLAGRANS FERIT ÆTHERA GANDA, = 1609

In Maium—

IGNE ET PICE MAIVS INARDET. = 1609

In Martem—

MARS PACIS IN IGNIBVS ARDET. = 1609

Teutonicum—

DEN PAIIS VERBRANDT DEN CRIIGH. = 1609

SAINT RUMOLD OF MECHLIN.

A PAMPHLET in the collection of the Rev. Walter Begley describes, in the Flemish language, a festival held at Mechlin in honour of the patron saint Rumold. (Pp. 104. 8°.) The title is, 'Verzameling der Merkweerdigste jaerschriften, zinnebeelden, verzen en andere opschriften Waermede het Aertsbisschoppelyk Seminarie, de Collegiën en de voornaemste Straten de stad Mechelen versierd zyn,

ter gelegenheyd van het Jubel-feest van den H. Rumoldus, beschermheyligen dezer stad, den 24 Junij 1825.' The affair seems to have been very elaborate as to the poetical compositions in Latin, Flemish, and French, but there are no engraved illustrations to depict the decorative structures, which were important and conspicuous.[1] There is a copious use of chronograms, mostly in Latin, which are noteworthy for conciseness, arising from the very frequent occurrence of the letter M = 1000, or its equivalent of letters D, and consequently for the restricted use of the smaller numerals to build up the date. By this means a chronogram is condensed into the space of one line, or the compass of three or four words;[2] there are, naturally, some exceptions. The work contains about 297 chronograms; a transcript of all would be uninteresting, I therefore omit those having special reference to some emblematical ornament or structure which would require a long description to elucidate the meaning. The following selection, 93 in number, may be regarded as representative examples.

The first happens to be a long one, containing no letter M; it must be understood that the saint was a native of Scotland (or Ireland), and of royal lineage—

URBIS PATRONUS REGIA SCOTIÆ PROSAPIÂ NATUS CHRISTO QUÆRENS OVES SCEPTRA RELIQVIT; PATRIÆ HUJUS FINIBUS APPELLENS CÆCA GENTILITATIS NUBILA EVANGELII LUCE PROPULIT; CUJUS ZELO HIC ACCREVIT RELIGIO VERA, FUSO EJUS CRUORE CONSIGNATA. = 1825

DIVE! SALUS, COLUMEN, NOSTRIS QUI GLORIA BELGIS = 1825
AUSPICIIS DEDUC GAUDIA SANCTA TUIS! = 1825
CHRISTI, DEPRESSO BELIAL VEXILLA TRIUMPHANT = 1825
TRACTIBUS HIS FUGITANT CRIMINA, LARVA, DOLUS = 1825
EXUVIAS CERTA SANCTI REDIMIRE CORONIS! = 1825
EXULET URBE LUES, DENT PRECE, BELLA, FAMES! = 1825
SOL ORIENS RADIO PICEAS HINC EXPULIT UMBRAS, = 1825
IN CŒLI MISEROS LUCE REDUXIT ITER = 1825
LÆTA DIES AGITANS CŒLI CONVEXA TRIUMPHIS = 1825
CIVIBUS EVIGILAT GLORIA, FAMA DECUS. = 1825

EXALTEZ POUR ROMBAUT VOS ACCENTS D'ALGRESSE = 1825
CONSACREZ VOTRE AMOUR, VOS CŒURS, VOTRE TENDRESSE. = 1825

CŒLI INDICIUM LUXIT. = 1825
DECUS APOSTOLATUS EXCELSUM. = 1825
STILLICIDIUM CHARITATE EXUBERANS. = 1825
EXORIENS IMPUDICITIÆ OCCASUS. = 1825

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[1] Another festival to St. Rumold is mentioned in my former book, *Chronograms*, pp. 431, 432.

[2] The date 1825 cannot be expressed by numeral letters shorter than MDCCCXXV; it is otherwise with some dates; for instance, MD = 1500, MDX = 1510, MDC = 1600; of course all such dates may be prolonged into many lines by using a multitude of the smaller numerals.

CœLItUM ConsoDaLItIo VIXIt. = 1825
eXortUs peCCatorUM DestrUCtor. = 1825
DUX sanCtItatIs ILLICIUM. = 1825
eXhIbItIs CeLebranDUs MIraCULIs. = 1825
Defensor ChrIstICoLUM IneXpUgnabILIs. = 1825
LILIUM ILLUXIstI CanDore. = 1825
CIVIs eXCoLenDUs oLYMpI. = 1825
eXIMIè ConDeCoratUs VICtorIIs. = 1825
orCUM perCUssIstI eXCIDIIs. = 1825
seCtator CrVCIfIXI IMItanDUs. = 1825
ethnICIs DILUCULUM VerItatIs. = 1825

These were put up at the Archiepiscopal College—

JUbILantIbUs rUMoLIDIs sChoLa LætatUR. = 1825

sUb DIgno præsULe franCIsCo antonIo
JUbILaMUs. } = 1825

CoLLegII JUVenta rUMoLDo JUbILat. = 1825

These were over a gateway at the College—

ILLIta sanCto CrUore LoCa
Intrant InCoLæ, obseCrantes VoCe, VotIs, MUnere: } = 1825

orbIs qUoqUe CoLonUs affLUIt.
apostoLI aD LIMIna. } = 1825

faMa naMqUe CUnCtas In Late terras proDItrIX
CUCUrrIt } = 3650

DIVIs hIC JUbILarI: (1825 *bis* = 3650.)

DIVos hIC etIaM faCILes
faVere postULantIbUs. } = 1825

neMo pUras hIC, qUIsqUIs sIt, roganDo frUstra
CongessIt preCes: } = 1825

DaMnatUs Voto, tersIs hInC abIt
sUppLICator fLetIbUs. } = 1825

qUoD JUstUM rogItaVIt, IMpetratUM sIbI sentIens
InnoCUUs rUra repetIt agrestIs. (1825 *bis* = 3650.) } = 3650

tanta rogantIs sUppLICIbUs nobIs
CUra rUMoLDI est! } = 1825

non sInIt, Inane qUIs VoCe MUrMUr fUDerIt
aUDIt, et DeI regIs Infert aUrIbUs. (1825 *bis* = 3650.) } = 3650

CUnCta InDe a DIVIno fonte Dona
Large terrIs InfLUUnt. } = 1825

arenIs IgItUr tantI CrUore saCrIs MartYrIs
aDeste CIVes, hospItes. } = 1825

nIL, Dare faCILe nUMen sUIs
nUnC negabIt testIbUs. } = 1825

Prudentius in libro
περιστεφανων, Hymnus primus.

In prIsCa patrUM fIDe
Constans UsqUe CIVItas } = 1825

rUMoLDo patrI, apostoLo, tUteLarI, sanCto
e VotIs JUbILat. } = 1825

apostoLICI qUoqUe fIrMUs beLga CUstos DeposItI,[1] = 1825

qUos peCtore gerIt DoLI pLanè nesCIo
gestIt sensUs eXprIMere: } = 1825

Versa ILLe anIMo repUtans sIngULa
DeCIes repetIta LUstra, } = 1825

eX patrUM fIDe aLIa post aLIa
CeLebrata JUbILo: } = 1825

repUtans pLUres serIe perpetUâ
apostoLICI seMInIs traDUCes,[2] } = 1825

rUMoLDI patrIs sæCULo ILLatUs, VerItatIs[3] = 1825

InVenIt CharIsMa, InVento seCUrUs
aDhæresCIt. } = 1825

totIUs hIC nobIs DoCtrInæ CUM sangUIne profUsor,[4] = 1825

CUrante MIssUs ILLo, In qUo nesCIt Vera fIDes[5] = 1825

nUtare aUt sentIre DefeCtUM, VICarIo ChrIstI = 1825

VaLentI beLgas petræ Monet sUperstrUCtos
non VInCenDæ portIs InferI.[6] } = 1825

sIC VoLVentes, eCCLesIæ tenentVr CathoLICæ
seCUrI beLgæ greMIo;[7] } = 1825

qUos neMo taLes ConfInget,[8] paratI,
sI qUIs VeLIt, CensUs Deferre.[9] } = 1825

qUæ pLantaVIt rUMoLDUs,
rIgante franCIsCo antonIo posIta. } = 1825

JUbILo sanCtI rUMoLDI oVate CIVes! = 1825

---

rUMoLDUs CæCo faX popULo, = 1825

---

sIs aUXILIo, rUMoLDe, franCIsCo antonIo, = 1825
prInCIpI De Méan pIo sUCCessorI tUo. (*sic.*)

[The appointment of this archbishop, Franciscus Antonius, prince de Méan, in 1817, was the occasion of a festival at Mechlin, described at pp. 99-103 of this present volume.]

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[1] Depositum custodi.—2 Tim. i. 14.

[2] Ab apostolis in episcopatum constitutos, apostolici seminis traduces.—Tertull. de præscript.

[3] Cum episcopatûs successione veritatis charisma acceperunt.—S. Irenæus.

[4] Ecclesia, cui totam doctrinam apostoli cum sanguine suo profuderunt.—Tertull. *ibid.*

[5] Ubi fides non potest sentire defectum.—S. Bern. ad Rom. Pont.

[6] Tu es Petrus, et super hanc Petram ædificabo ecclesiam meam; et portæ inferi non prævalebunt adversus eam.—Matt. xvi. 18.

[7] In ecclesiæ gremio . . . me tenet . . . successio sacerdotum.—S. Aug.

[8] Hoc modo ecclesiæ apostolicæ census suos deferunt.—Tertull. de præscript.

[9] Confingant tale aliquid hæretici.—*Idem, ibid.*

The following appeared on a decorative structure near the college. They are good examples of concise chronograms—

sanCtÆ CIVItatI festIVI CongaUDeaMUs.	=	1825
sanCte rUMoLDe, ChrIstIanIs aUXILIare.	=	1825
eXIMIa DIVo ConCeLebrate JUbILa.	=	1825
JUbILantIUM ConCorDIÆ pIetatIqUe CongratULare.	=	1825
saCro beLgII CUstoDI oVantes JUbILeMUs.	=	1825
LUX eCCLesIÆ, pIIs præsIDIUM.	=	1825
CUstoDI sUo gratatUr JUbILans MeChLInIa.	=	1825
reLUCet prIsCa fIDes perpetUâ serIe JUbILorUM.	=	1825
MagnIfICa aC DUratUra In Verâ reLIgIone fULgent.	=	1825
sanCto rUMoLDo sUa pIa CIVItas JUbILat.	=	1825
fUI LILIUM DILUCULI.	=	1825
II, VI DIMICUI, ICI, VICI.	=	1825
pLaUDIte Vos CIVes, spLenDentI pLaUDIte soLI.	=	1825
eLUXIt ConspICUa soLeMnItatIs DIes.	=	1825
pIetatIs DILUCULUM nesCIentIbUs.	=	1825
IngentI CIVes CeLebrant JaM gaUDIa pLaUsU.	=	1825
JaM LongÈ fUgIant fLetUs, sInt gaUDIa CUnCtIs.	=	1825
effUso pLaUsU, Vos CeLebrate DUCeM.	=	1825

Many other long chronogrammatic inscriptions were placed on the ornamental structures put up in the street. The following one, of moderate length, appeared at the corn-market—

UnanIMI ConCorDIa CIVes InstrUUnt.	=	1825
CorgratULatUr sanCtUs rUMoLDUs.	=	1825
DIVUs aC LÆtÆ MeChLInIensIs Urbis patronUs.	=	1825
sCotIa ortUs Certa De parentUM ILLUstrI orIgIne natUs.	=	1825
DeInDe epIsCopUs VI post hInC trUCIDatUs.	=	1825
In haC VaLLe VIVente MatUra proDIgIa feCIt.	=	1825
Ita Ut nUnC seMperqUe pLaCIDUs In aLtIs habItet.	=	1825
Io beLgÆ eJUs DeCenter totIs VIrIbUs CeLebrate festUM.	=	1825
annIs qUInqUagInta transaCtIs eCCe hoDIe noVUM.	=	1825
hoC tUbIs granDe JUbILUM CanIte popULI.	=	1825
Ut aDsIt nobIs CarÈ Deo aDJUVante In neCessItatÈ CUstos.	=	1825

Of the remaining chronograms, about eighty in number are quotations from the Bible, applicable to various emblematical and pictorial decorations in different parts of the city, and appropriate to the festival. I conclude my extracts with the following, which specify the date and origin of Saint Rumold—

sanCtUs rUMoLDUs patronUs Urbis, bIs qUIngentIs, bIsqUe VIgIntI qUInqUe annIs I° JULIo JUbILate	=	1825
onzen heYLIgen geLoofs-stIgter, gebortIg Van YrLanD, JUbILeert hIer nU DUYzenD, en tVVee keeren VYf-en-tVVIntIg. Jaeren I. JULIUs.	=	1825

BROADSHEETS were occasionally printed and published at some of the Flemish Universities, and perhaps placarded on the walls, to congratulate certain favourite students on their attaining academical honours or ecclesiastical dignity. These printed sheets have become rare. I know of only two examples out of the many which must have existed, and they are both composed principally in chronogram. One I have noticed at pp. 49, 50, *ante*, the other is in the collection of the Rev. W. Begley. It congratulates a most reverend Peter of St. Trond, in Belgium, on his election as general of his order at Liége on the morning of the day of Saint Servatius (the 13th May) 1658. The size is 12½ inches by 11. The contents are as follows (the introductory lines extend to the width of the sheet; the chronograms are arranged in two columns).

'Reverendissimo in Christo patri et eximio Domino D. Petro A. S. Trudone celeberrimæ canonicæ S. Martini Lovanii Priori meritissimo, necnon canonicorum regularium congregationis Windesemensis secretario fidelissimo, ac tandem totius predictæ congregationis, per utramque Germaniam generali longè dignissimo.

GRADVM LICENTIÆ HABENTI.	=	1658
PATRI SVO COLENDISSIMO,	=	1658
DILECTISSIMOQVE	=	1658
LEODII IN CELEBRI CANONICA SANCTI LEONARDI CONFESSORIS	=	1658
DIE B. SERVATII MANÈ ELECTO.	=	1658

Congratulatoria Chronica.[1]

REVERENDISSIME P. GENERALIS PROSPERA PRECOR,	=	1658
ET IPSE HVMILITER DEPRECOR	=	1658
DEVM CŒLI PARITER ET ORBIS;	=	1658
CONSERVET TE À DEBILITATE ET MORBIS.	=	1658
DIVINA CLEMENTIÂ	=	1658
DET SEMPER BENIGNITATE, AC BENEVOLENTIÀ	=	1658
PATRI GENERALI PETRO A SANCTO TRVDONE SANITATEM	=	1568
AD CAPITVLI PROSPERITATEM:	=	1658
PLVRA ETENIM ORDINI POTES CONFERRE BONA,	=	1658
QVIA PRÆCLARISSIMA HABES DONA.	=	1658
NAM IN TE GENERALI NON DESVNT HÆC BINA:	=	1658
HVMILITAS ET DOCTRINA:	=	1658
NON SIMVLATA, SED RECTA PIETAS EST IN TE:	=	1658
SED ET STABILI ES ET INCORRVPTÂ MENTE	=	1658
EÂ DE CAVSÂ FIDELIS DISPENSATOR ES,	=	1658
DISCIPLINATOS MVNERES.	=	1658
SED ET SI DELICTA VIDES,	=	1658
SINGVLA CORRIGERE NE FORMIDES.	=	1658
SVBDITOS ET PRÆLATOS, ET AMES, ET CORRIPIAS;	=	1658

[1] Observe the rhyme of these irregular lines.

DIssIMVLare nesCIas; = 1658
INFIRMIs VERÒ CONDOLEAS. = 1658
PRO DEO ET ORDINE CONTINVÒ LABORES; ET INDEFESSÈ = 1658
CONABIMVR GENERALI OBEDIENTES ESSE. = 1658

Petrvs à sancto Trvdone generalis.

Anagramma.

Sta plenvs doctrina, tvos regenera.
DOCTRINÂ TVÂ FILIOS REFORMA. = 1658

AD GENERALEM PRO FINE FAVSTA APPRECATIO ANNI. = 1658

EXVRGENS ANNVS SIT FELIX, ATQVE BEATVS:
TV VALIDO SEMPER ROBORE SANVS EAS. } = 1658

ID VOVEO, EXOPTO PLVRES GENERALIS IN ANNOS
VIVAT ET IPSE DEO, VIVAT ET IPSE DIV. } = 1658

NESTOREOS VIVAX PETRVS GENERALIS IN ANNOS
TRVDAT, ET EXTVRBET DE GREGE TRVDO[1] LVPOS. } = 1658

TOT DEGAT ANNIS, QVOT HIC CHRONICA COLLECTA DATA ET OBLATA. = 1658

ET ITA OCTOGINTA ANNIS ÆTATEM DEGET ET VLTRA: = 1658
AMPLIVS NON NISI LABOR, ET DOLOR. = 1658
ISTA OMNIA VELOCITER DATA = 1658
ET
À RICHARDO ROBERTI NVSSIÆ MORANTE ELABORATA = 1658
DABAM HASCE LITERAS NOVESII = 1658

Ipso festo Ascensionis, quando primum intellexi quòd

ASCENDISTI IN ALTVM. = 1658
TVA, CREDE MIHI, P. GENERALIS = 1658
HVMILITAS ASCENDIT. = 1658

REVERENDISSIME PATER, PRO OVIBVS EXORA, OVESQVE TVÆ
PRO PASTORE NON CESSABVNT EXORARE. } = 1658

ESTO DEO ET GREGI INCOLVMIS = 1658
CLAVDAM ET ERIT FINIS. = 1658

DEO GENERALIVM GENERALI.
HONOR ET GLORIA. } = 1658

Typis Viduæ HARTGERI WORINGEN. Anno 1658.

A BRUSSELS JUBILEE.

A TRACT of only eight pages 8°, in the collection of the Rev. W. Begley, has this title, 'Jubileum Bruxellense carmine exhibet R. D. Carolus Emanuel Barnaba presbyter. - Bruxellis apud Ægidium

[1] A playful allusion to his name.

Stryckwant, typographum Plateâ vulgò de Bergstraet. Cum approbatione.' It consists of Latin poetry in heroic verse, alluding to heresies conquered and faith restored at Brussels, and to the Sacrament robbery (p. 114 *ante*), and recovery of the three sacred Hosts from their place of concealment. The names of the Emperor Charles VI., and of the Duke of Parma, the governor of the Netherlands, occur. The poetry is full of quotations from Virgil. It is followed by these chronograms on the jubilee, which conclude the tract—

Chronographica.

HOSTIIs trIbUs brUXeLLensIUM DeCorI et thesaUro,	=	1735
MUnDI LUCI, qUÆ LatItaVIt seXennIo,	=	1735
pro DepULsIs VIrULentI LUtherI errorUM nebULIs.	=	1735
atqUe In haC Urbe VInDICatâ et restItUta fIDe orthoDoXâ	=	1735
eXeMpLa pIetatIs eXhIbente beLgIs aUgUstâ LeopoLDI	=	1735
proLe,	=	50
senatUs popULUsqUe CULtUM DeferUnt.	=	1735

Alia.

gaUDIUM In CIVItate brUXeLLensI:	=	1735
sUb DUCe parMensI CIVItas septenarIa eXpIabatUr.	=	1735
sUb phILIppo seCUnDo In Urbe regIâ Magna eXULtatIo.	=	1735
Io! VIDetUr JUbILeUM à sesqUI seCULo.	=	1735
annIVersarIUM brUXeLLIs DeVICtæ hæresIs.	=	1735
annIVersarIUM brUXeLLIs reCUperatæ fIDeI.	=	1735
eXULtans reLIgIo Dat pLaUsUM saLVIs hostIIs.	=	1735
MarIa eLIsabetha DUX aUstrIaCa Vera hostIIs tUteLa.	=	1735
DUX sanCtUM CorpUs VeneratUr.	=	1735
brUXeLLa DeI pIIssIMa ConserVatrIX.	=	1735
Urbs brUXeLLa Deo sUo sCUtUM.	=	1735
DeUs brUXeLLÆ sUÆ sCUtUM.	=	1735
CertaVIt fIDes roMana brUXeLLIs Integro seXennIo.	=	1735
VICIt atqUe eXsUperaVIt Casta fIDes erebI Monstra.	=	1735
trIUMphat qUIetè fIDes sUb tUteLâ CaroLI seXtI.	=	1735

Imprimi poterit. Datum Mechliniæ
20 Julii 1735.
H. Stevart Ecclesiæ Metropolitanæ S. Rumoldi canonicus,
Censor Librorum ordinarius.

THE FRANKFORT CHRONICLE.

A CHRONICLE of Frankfort-on-the-Main bears this title, 'Der Weit-brühmen Freyen Reichs-wahl und Handels-Stadt Franckfurt am Mayn chronica, etc.,' compiled by Gebhard Florian from the manuscripts of Achilles Augustus von Lersner. 2 vols. Folio. 1706-1734. A copy is in the British Museum (press-mark 10201. g.). There are many curious engravings of local coins and heraldry. At page 230 of vol. ii. a panegyric is quoted, in which the career of Henry Lewis Lersner is set forth in Latin verse, divided into nine 'steps of honour,' describing that number of grades of office and dignity which he filled at the city of Frankfort. It bears this title, '*PLAUSUS PARNASSI APPARATUS* summo Honoris gradui, quando electus Prætor judicialis, oblatus in ipso natali festivo die Generosissimo Magnificoque viro domino Domino Henrico Ludovico Lersnero, urbis imperialis et reipublicæ Francofurtensis Liberæ justissimo prætori, judici æquissimo Scabino, consuli amplissimo sapientissimoque, Scholarchæ magnifico, in diversis legationibus. Oratori facundissimo a Musis queis Apollo præsidet, quem non Parnassus sed Paradisus possidet. Francofurti ad Mœnum. Typis Andreæ Deutschmann, Anno MDCXCV.'

The 'steps' are in Latin verse, and nearly all preceded by (carelessly printed) chronograms, in varied metre, after Horace and other classical poets. I transcribe the chronograms only.

The first or introductory chronogram is the date of his birth—

NASCERIS IN NONO FEBRVI, TIBI NONVS HONORIS
TRADITVR INDE GRADVS; PERBENÈ NATA NITES. } = 1629

The third step is his election as 'junior consul'—

CONSVL ES IVNIOR, CAPERE IVNIORVM SALE.
CONSILIA SACRO PROPE CARENT, NON EST SENIS. } = 1677

The fourth step he enters the 'Senatus Scabinorum'—

TE SCABINORVM PETIT EN SENATVS,
PERGIS, ATQ. INTRAS, SAPIENTIÂ ORNAS
IVRE PRÆFVLGES, SOPHIÆQ. SEDES = 1684
ESSE PVTARIS.

The fifth step is his election as 'senior scholarcha'—

LERSNERE TRANSI: TE SCHOLA POSTVLAT
HONORIS OSTRO CVM SENIOR NITES
SCHOLARCHA, PARNASSVS RESVLTAT, = 1687
TOTA TIBI RESONAT IVVENTA.

The sixth step he is sent to Vienna on some important affairs—

ASTAT, QVIS PERAGET? MAGNA LEGATIO
LERSNERVS VIR AGET GRANDIS ET ELOQVENS, = 1688
FESTINA PETIT VRBS TE PRIOR AVSTRIÆ.

The seventh step he is sent to Augsburg, on the coronation of the 'King of the Romans' (the Emperor) Joseph I.—

HVNGARIÆ IOSEPH REGALIA SERTA REVINCTVS
DONA STVPENDA STVPET, NONNE STVPENDVS ERAS? = 1689

The eighth step, in which he is made 'senior consul'—

NON EST FINIS HONORIBVS, NEC IN TE
VIRTVTIS LVDOVICE LERSNER, ECCE = 1693
TE DONAT SENIORE CONSVLATV.

The ninth step he is elected 'judicial prætor'—

DISSERE, QVOT GRADIBVS NITVIT LERSNERVS HONORIS?
HAVD PLVRES REFERAS, ANGELVS ESTO FVAS. = 1695

The same step is also marked by this metrical chronogram, which terminates the panegyric—

PRÆTOR FVLGES IMPERIALIS
VECTVS IN APICES LERSNER HONORIS
NON PLVS VLTRA, FRANCOFVRTI = 1695
GLORIA NON EST ALTIOR VRBIS.

The second part of vol. ii. contains a large number of epitaphs and monumental inscriptions now or formerly to be seen at Frankfort. Some few contain chronograms to give the dates—

SVB JESV DOMO FELIX TVTVSQVE QVIESCO. = 1692

In the next, the chronogram words are mingled with other words or sentences, which do not count as dates, the latter being printed in simple type. The inscription was placed at or over an altar (the first two lines make 3424; that is double the date 1712, the date of the dedication of the altar)—

DEO ÆTERNO ET INCARNATO SACERDOTI ET HOSTIÆ
DEIPARÆ ET VIRGINIQVE IN ADAM NON PECCAVIT = 3424
PIETATI IN CONIVGEM PER FATA INDELEBILI. = 1712

In Annam Augustam natam Comitissam de Hohenlohe
Francofurti 21 7bris: 1711. Defunctam et
ADLATVS IN CHORO SEPVLTAM. = 1711
HOC ALTARE EPITAPHII LOCO CONDIDIT
CONSECRARIQVE FECIT, } = 1712
Sere. Euge. Alexander S.R.I. de la Tour et Tassis,
PRO QVA SACRIFICEMVS DEO. = 1712

Another epitaph, to children of the noble family of Thurn and Taxis—

STA VIATOR! NE AD OSSA DEO CHARA INCAVTE OFFENDAS = 1712
PRINCIPVM DECORA SVNT; = 1712
PRINCIPALIS THORI ARIDI RAMVLI. = 1712
SERENISSIMÆ STIRPIS DE TVRRE ET TASSIS INNOCENTES. } = 1712
SINE FLORE FLORES.

Nimirum, Philippus Camoraltus natus 1 Aprilis mortuus 1708.
Francisca Maria Josepha nata 1711, 19 7bris.
Mortua 29 ejusdem.
Lotharius Franciscus natus 1705, 10 Martii,
mortuus 1712, 27 Martii;
HOS TRES FLORES MVNDO FELICITER GENVERE. = 1712

Seren. S.R.I. Princeps Eugenius Alexander de la Tour et Tassis et Anna Augusta nata Com. de Hohenlohe, FLORENT. HAS PROLES, E SACRO FONTE RENATAS, NON FATA REPVERVNT SED ASTRA. IBI. BEATÆ IN DEO ANIMÆ. OSSA PIA REQVIESCANT.

After making allowance for, and correcting probable misprints in the original, these last chronogrammatic lines do not make any probable date, and to that extent they are unintelligible. At page 171 there is a long chronogrammatic epitaph to Maria Philippina Eleonora, Princess of Tour and Taxis, but so full of manifest errors of printing, which I can in no way rectify, I am obliged reluctantly to pass it over. There are also some other similar epitaphs to other members of the same family; they are given in my former volume *Chronograms*, pp. 65, 66, copied from the originals in Frankfort Cathedral.

This concludes my extracts. The work is said to be much valued at Frankfort for the great store of local history contained in its pages. It is worthy of a place in any collection. Not having room enough, I was obliged to let pass an opportunity I had for becoming the owner of a copy.

SOME CURIOUS BOOKS.

THE DISCALCEATE TRINITARIANS.

A CURIOUS tract belonging to the Rev. W. Begley, printed at Tyrnau, in Hungary, in 1722, folio, bears a title to this effect :—The horizon of the Trinity Hemisphere crowned with new and resplendent light, when, by the Joshua of our time, Adam, Count of Kollonics of Kollegrad (and many other titles), in the free and royal city of Tyrnau, the fathers of the excalceate order of the Holy Trinity for the redemption of captives were, on the 14th June 1722, conducted to their new hermitage in that city. The author's name is 'Lucas à S. Nicolaus,' a priest of the order.

The title-page is, '*HORIZON TRINITARIO TYRNAVIENSIS* in utriusque Poli Hemisphærio nova eaque fulgidissima luce coronatus. Per seculi nostri redivivum Joshue illustrissimum ac excellentissimum dominum Dominum Adamum e comitibus a Kollonics de Kollegrad, perpetuum in Nagy-Levárd & Niderspergen (and many other titles and dignities), dum in Libera Regiaque Civitate Tyrnaviensi patres excalceati ordinis sanctissimæ Trinitatis de Redemptione captivorum anno post orbi datum Emmanuelem 1722, Dominica tertia post Pentecosten, die 14 mensis Junii festivas inter acclamantium voces ad neo extructum in media urbe Asceterium traducerentur. Cujus ter fortunati eventûs decursum, rudi calamo adumbratum, majorum jussu compulsus posteritati transcripsit, Fr. Lucas à S. Nicolao ejusdem ordinis sacerdos et Concionator. Tyrnaviæ, 1722.'

We learn from the tract that the order having been established

at Paris as early as 1198, for the release of Christians held in captivity by the Saracens, and extended under Papal approbation, and under the patronage of various potentates of Europe, was lately established in Austria and Hungary, under the auspices of the Emperor Leopold I., and especially at Tyrnau, in Hungary, in 1712, 'Tyrnavia universæ Pannoniæ ornamentum.' The narrative gives the local history of the order down to the occasion which is the subject of the tract. The following 'triumphant' sentence is printed in bold type at page 10 :—

Io Io VIVat In trInItate aDaMVs koLLonICh;	} =	1722
DIgnVs CVstos regIæ Coronæ hVngarorVM	} =	1722
ItEM Ipse epIsCopVs, CantorqVe strIgonIensIs anDreas kVrtossI.	} =	1722
sIt, Maneat, DVretqVe reLIgIo trInItatIs In sæCVLa.	} =	1722
serVItor trInItatIs CoMes petrVs zICHI De VasonIko.	} =	1722

There is no other chronogram in the tract.

There were several orders of Trinitarians established in Spain, France, Germany, and Hungary for redeeming Christian captives. Some were called Discalceate or Barefoot, going about with naked feet, or at most with small leather sandals.

THE JANSENISTS.

A SMALL tract in my possession (12°, pp. 38), printed at Amsterdam in 1683, bears this title—

NOVITAS
Appensa in Staterâ
ANTIQUITATIS
emblematicè trutinata.

i.e. Novelty tried in the balance of Antiquity emblematically weighed.

The contents are entirely in Latin. They relate to religious doctrines which were the subject of dispute in the Netherlands and France. The name Nicolaus Costanus is signed at the conclusion of the preface, which tells us that the tract is a translation and printed at his expense, the author's name being unknown to him. The following is a complete transcript of the preface :—

Ad Lectorem.

Ne mireris, Candide Lector, hæc Emblemata ad nostras manus

esse translata : semper enim Musæ Musarum patronum quærunt et inveniunt. Hæc igitur (mirificè, authoris licet incogniti, studio delectatus) sumptu proprio dedi luci, ut lucifugi NOVATORES, non nostri Batavi, sed Brabanti, lucem veritatis defæcato mentis oculo contemplentur. Valè, et sumptibus nostris, et authoris mihi incogniti labore ac studio fruere.

Nicolaus Costanus. Amstelodamensis, 30 Julii 1683.

The plan of the work is to describe emblematical pictures, eighteen in number; each of them is preceded by a motto, title, or quotation from St. Augustine or Thomas Aquinas, and a Bible quotation; then follows a description only of the pictorial emblem; next comes a quotation from Virgil, Ovid, or Horace, and four epigrammatic lines, followed by a set of about twenty hexameter and pentameter verses, entitled Allusio ad Emblema, all devoted to a particular religious controversy and the refutation of certain 'new dogmas.' Each of these groups occupies two pages, and ends with a chronogram to enforce the teaching and give the date of the book. The little work is curious, but has less attraction for the modern reader than for him who lived in the exciting controversy two hundred years ago. It may be inferred that the tract is a reprint of another, leaving out the actual impressions of the pictorial emblems alluded to. I transcribe the chronograms only.

1. CHRISTIANE, INUTILES JUNIORUM NOVITATES DEVITA. = 1683
2. EXTERMINABUNTUR NOVITATES FALSÆQUE DOCTRINÆ. = 1683
   SI AUGUSTINUS IN THOMA, NON IN CORNELIO JANSENIO VIDEATUR. = 1683
3. SANCTUS THOMAS AQUINAS EX ALIIS SEQUENDUS. = 1683
4. DECIPIUNTUR MULTI JANSENII NOVITATIBUS. = 1683
5. VIA ANTIQUORUM TUTA CORNELII JANSENII DUBIA. = 1683
6. CAVEAS, SI VELUT ROBOAM SUBDITOS REXERIS. = 1683
7. EX JANSENIO NIHIL. DOCTRINIS ANTIQUORUM JUNGAS. = 1683
8. EX JANSENISTA VELUT EST EX CORDE THOMISTA. = 1683
9. ANTIQUA EXORIENTUR. NOVA AC FALSA DEPRIMENTUR. = 1683
10. SCIAS NOVITATES LUTHERUM SEDUXISSE. = 1683
11. UT NOVUS MORITUR, SERIUS DOCTRINAS LUGET. = 1683
12. STUDIUM NOVITATIS LABOR VACUUS. = 1683
13. EX LINGUA TUA TE JUDICAMUS. = 1683
14. SEPTEM PUNCTA A NOVIS DILATATA EXPIRAVERUNT. = 1683
15. QUOTIESCUMQUE PŒNITUERIS ES ABSOLVENDUS. = 1683
16. CORDE TENUS PLURIMI SEQUUNTUR NOVITATES. = 1683
17. POST RISUS FLEBITIS, MONACHI VERO IN INTERITU VESTRO RIDEBUNT. = 1683
18. IN VESTIBUS OVIUM INTRINSECÈ RABIDI LUPI. = 1683

It is evident from these chronograms that the tract was written against the Jansenists, a sect which appeared in the Roman Catholic Church about the middle of the seventeenth century. They were the inveterate opponents of the Jesuits. They took their name from Cornelius Jansenius or Jansen, bishop of Ypres, in the Netherlands,

who published a book entitled 'Augustinus,' certain propositions in which (on faith and doctrine) were decided to be heretical, and were condemned by a bull of Pope Innocent x. in the year 1653 as impious and blasphemous. A great controversy arose which caused a schism in the Church. The sectarians supported their teaching by asserting that the opinions advanced by Jansen were equally taught by St. Augustine, so that one could not be condemned without the other. The persecutions which ensued made many fanatics, but the paroxysm subsided after a few years; still other bulls, rescripts, and briefs continued to be issued down to the middle of the eighteenth century, condemning all Jansenists and their doctrines as heretical, and although the sect was not extinguished, it never again rose to any position of influence. Much of their teaching proceeded from the monastic school of Port Royal aux Champs, in France.

I cannot find a copy of this tract in the British Museum Library.

The chronograms may be thus translated—

1. *O Christian, avoid the unprofitable novelties of these later writers.*
2. *Novelties and false doctrines shall be exterminated. Let it be seen whether Augustine be in Thomas Aquinas, and not in Cornelius Jansen.*
3. *Saint Thomas Aquinas above all others is to be followed.*
4. *Many who are Jansenists are deceived by novelties.*
5. *The way of the ancient Fathers is safe, that of Cornelius Jansen is dubious.*
6. *You should be wary, if, like Rehoboam, you would govern your subjects.*
7. *There is nothing to be got out of Jansen. You should adhere to the doctrines of the ancients.*
8. *Of Jansenism it comes as it were, that you are away from the heart of Thomas Aquinas.*
9. *Let the ancient things be set up, and let the new and false ones be suppressed.*
10. *You should know that novelties seduced Luther.*
11. *When the new dies away, the serious laments for the teachings.*
12. *The study of novelty is an empty employment.*
13. *We judge thee by thy speech.* (Alluding probably to Luke xix. 22, 'Out of thine own mouth I will judge thee.' Or according to the Vulgate, 'De ore tuo te judico.')
14. *The seven points set forth concerning the new doctrine, have come to an end.*
15. *As often as you are penitent you are to be absolved.*
16. *In the heart (or heartily) many have followed novelties.*
17. *After laughing you shall weep, assuredly the monks will laugh at thy ruin.*
18. *In the clothing of sheep you are inwardly ravening wolves.* (See Matthew vii. 15, 'Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.' Or according to the Vulgate, 'qui veniunt ad vos in vestimentis ovium, intrinsecus autem sunt lupi rapaces.')

LE MYSTÈRE DE LA CROIX.

A BOOK by an anonymous author, whose name is still unknown, bears this title, 'Le mystère de la Croix, affligeante et consolante, mortificante et vivifiante, humiliante et triomphante, de Jésus-Christ, et de ses membres. Ecrit au milieu de la croix au-dedans et au-dehors. Par un Disciple de la croix de Jésus. Achevé le 12 d'Août, 1732. On y a adjouté quelques poésies latines sur divers sujets, composées aussi dans la solitude de Sonnenstein.

CHARA CRVX, MIHI DVX. = 1732

* * * *

CHÈRE CROIX, GVIDE ASSVRÉ,
MENEZ AV PORT AZVRÉ !' } = 1732

Such is the title-page, from an English reprint of the work by Williams and Norgate, 1860. The editor says that an original print is rare, and the copy used by him is the only one he could discover. The introductory letter is subscribed with the initials N. N., and under that 'name' a copy is entered in the British Museum catalogue. The editor proceeds to remark that he has printed from the second edition of 'Le Mystère,' published at Lausanne in 1786, apparently under the superintendence of Philippe Duthoit de Mambrini, a pastor of the Reformed Church, and author of 'La Philosophie Divine,' in which, vol. i. p. 334, he eulogises the testimony left on record by the anonymous author. The book has also been quoted in a remarkable publication, 'A Suggestive Enquiry into the Hermetic Mystery,' 1850, 8°. It has indeed a religious purpose, carried out and elaborated in a fanciful and almost mystical manner. The anonymous author, in a time of religious persecution in France, sought refuge in Saxony, but was imprisoned and rigorously treated for ten months in the castle of Sonnenstein on the Elbe, where, as the title-page tells us, he composed the work in solitude.

A RENUNCIATION.

A CURIOUS tract in the collection of the Rev. W. Begley, printed at Wittenberg, 1688, 4°, pp. 40, is the Declaration of a Canon of the Cathedral of Siccau, named Dippat, on his renouncing the Roman Catholic Church and adopting the Lutheran, together with his public revocation, preachings, and thank-sermons. The title is—

'IN TENEBRIS ET VMBROSIS SEDENS VERITATE
INVENTÂ LVCI RESTITVITVR : } = 1688

Das ist,

Bründliche Bekäntnüss, warum Gabriel Alexius Dippät . . . aus der

Römisch-Catholischen Kirchen zu der heiligen Apostolisch-Catholischen evangelischen Lutherischen kirch, gleich wie ein auderer durch Lesung der Bücher beruffener Augustinus getreten ist, und Dieses durch öffentliche Revocations und Danck-Predigt dargestellet, ab

ÆVo, qVo IesVs saLVator MortIs
DestrVCtor EXtIterat.' } = 1688

A very long sermon in German is the substance of the tract, on the text 1 John ii. 9. It is followed by his 'Revocatio,' and immediately after is this epistle in chronogram verse, as follows :—

Epistola Chronographico-Elegiaca, in quâ patefacta Romani Pontificis astutia et fidei Evangelicæ puritas proponitur.

profVgVs e tenebrIs LVCI se sIstIt aDaMVs.
In IesV pergens astra beatVs InIt. } = 1688

qVI prIVs eXIstebat aDÆ sat trIstIs IMago,
pLorat, ConVersVs fortIter esse petIt. } = 1688

progenItVs noëMo papæ DILVVIa perfert,
ponItVr In CVras, spes sIbI tota fVgIt, } = 1688

VIVere qVâ posset: papæ Dant sCeLera fIneM,
qVêIs VIta InfernI præparat Ipse VIas. } = 1688

per qVæ DeCeptVs fVerat ferMè Integer orbIs,
Vos Vestra, o papæ, VertIte qVæso teLa. } = 1688

ast InVenta fIDes optata est arCa noëMI,
qVâ saLVas qVIVIs posset InIre VIas. } = 1688

antIstes roMæ sVbIVgans IsraëLItas
DestrVItVr, pœnIs perpetVIs CapItVr. } = 1688

VenIt LVtherVs, Moses Is VenIt, et aLter,
antIqVæ LegIs traDItor Ipse fVIt. } = 1688

hanC tot prophetæ, tot præCones DoCVerVnt,
hanC ChrIstVs IesVs Vera saLVs DoCVIt. } = 1688

hanC CVM pontIfICes aLIqVos sCIt faLsIfICasse,
LVtherVs IVstè hos hæresIs argVerat. } = 1688

DoCtrInas papæ fVgIens, Monstrare reqVIrIt
antIqVas Leges, has prIor eXhIbVIt } = 1688

ætas: qVâ fVerat sCrIptVra MagIstra saLVtIs,
atqVe DeI nobIs IrrIta IVra ferens. } = 1688

ætas: qVâ nVLLæ Vergebant traDItIones,
et LeX per terraM Vera beata fVIt. } = 1688

ætas: qVâ papæ fVerat sVa poMpa reCLVsa,
Vt IesV tantò DIgnIor esse qVeat. } = 1688

qVIs per DIVItIas tantas non spernet IësVM,
aVro proCVrans soLIa fVsa sIbI. } = 1688

hIs In rebVs papa sVperbè ILLVDIs IësV,
ast soLVet reDDens Infera tVrba tIbI. } = 1688

sVCCeDIs petro Certo sVCCessor ab anno,
qVo paVpertaLI (*sic*) DVCtVs honore fVIt. } = 1688

Vt VobIs Verbo fatear, est fabVLa roMa,
astVtè qVæ tot DeCIpIt arte sVâ. } = 1688

PROPONIT CVLTV VENERANDOS ESSE BEATOS,
IPSE DEO, QVO SE QVISQVE FOVERE DEBET. } = 1688
ATTRIBVIT MISSÆ, QVÒD VERA PRECATIO PATRIS,
IGNEQVE PVRGANTI NOS LIBERARE QVEAT. } = 1688
POSSE DOCET MISSIS NON VIVOS SÆPE IVVARI,
IGNAROS PRIVANT TALITER ÆRE SVO. } = 1688
PRÆTEREA INSTITVVNT CINERES SIVE OSSA BEORVM,
QVOS AIVNT IRAS POSSE LENIRE DEI. } = 1688
AST HI PERVERSI PERVERTVNT MERITA CHRISTI,
ATQVE VOLVNT PROPRIIS REGNA TENERE DEI. } = 1688
AN NON VERA DEBET FIDEI DOCTRINA PERIRE,
SI VANIS VIRIBVS ASTRA TENERE VOLVNT. } = 1688
QVÆ DOCTRINA TVA EST, DVBIOS VT TOT RETINERES,
ÆTERNÂ EXPERTES ESSE SALVTE DEBENT. } = 1688
HOS PAPA EXSOLVES STRINGENDVS IN IGNE PERENNI,
CVM TRIBVET PŒNAS IPSA GEHENNA TIBI. } = 1688
ET MONACHI CVNCTI, QVI TANTO IN SCELERE VIVVNT,
PONTIFICES CINGENT, FVNERA PRÆSTÒ CANENT. } = 1688
DONA PETVNT TALES, SATIANT SE PAVPERIS ARTE,
ET CARNES VIDVÆ DIRIPIVNTVR IBI, } = 1688
SCIRE VBI DESIDERAS? IN CLAVSTRIS SCELERA TANTA
EXTANT ET TALIS PAPICA CVRA FVIT: } = 1688
EDE, BIBAS, LVDAS, CLAVSTRIS EST CHARA VOLVPTAS,
O QVOT PAPATVS CONCAVA CARNIS HABET. } = 1688
DE RELIQVIS TACEO! QVIA RESTANT TEMPORA TANTA,
QVÊIS QVIS PAPISTÆ VITIA FERRE QVEAT. } = 1688
AST PIVS HÆC CERNENS LVTHERVS FALSA DOCERI,
PRONÈ VERA CVPIT, PVRA DOCERE VOLENS, } = 1688
SVRGIT, PROPONIT SCRIPTVRÆ DOGMATA PROBA,
TALITER INIVNGENS VETERA IVRA FVIT. } = 1688
HÆC CHARÈ SAT, QVÆ PETRVS PAVLVSQVE DOCEBANT,
PRÆDICAT, ET PAPÆ VICTA CATENA FVIT. } = 1688
HVIVS ERAT VIRI DONATOR PASTOR IËSVS
SAXONIAM TENEBRIS SIC LIBERARE PETENS, } = 1688
SAXONIÆQVE DVCES ITA PRIMOS INSERIT ASTRIS,
VT RETRÒ POSSINT SOLE BEANTE FRVI. } = 1688
VT PARITER FOVEAT PRÆSENTIA TEMPORA NOSTRO
PVRA REPONIT LVX DONA SACRATA SVA. } = 1688
IN DVCE SAXONIÆ PRÆSENTI LVMINA PONENS,
ISTE PIIS VERBIS PERSONAT ORBE SVO. } = 1688
DET DEVS VT VIVAT REGNANS, HÆC VERBA RESERVANS,
AD PLVRES ANNOS IRRITA REGNA TENENS. } = 1688
ESTO DVCIS TANTI MISERO SVA GRATIA PRÆSENS,
IESVS QVI ELOQVIO PROPIOR ESSE QVEAT. } = 1688
IS SE CONVERTIT TENEBRAS PAPÆ FVGIENDO,
ET VERBI PVRI LVMINA IVSTA PETIT. } = 1688

SOME OTHER BOOKS CONTAINING CHRONOGRAMS.

THE group which follows consists of notices of smaller works, tracts, and pamphlets, containing chronograms on devotional, biographical, historical, and generally curious subjects, which are too limited in extent to form separate chapters. Although they are closely associated in these pages, they have no mutual connection; on the contrary, they are detached and miscellaneous.

ASTRÆA JUDEX.

A BOOK in my possession, pp. 430, 8°, bears this title, 'Astræa Judex asseclarum mundi ad cœlestes Agni nuptias admitti postulantium causas examinans et refellens; sive, De cœlo consequendo familiare colloquium, carmine elegiaco in tres libros cum figuris æneis partitum; cui succedit mantissæ loco, Vertumnus Vanitatis; Authore P. Martino à S. Brunone è Clericis Regul. Scholarum piarum. Cum facultate ordinarii. Brunæ, 1697.' There is a copy in the British Museum (press-mark 11405. a.). The contents are very curious, and consist of Latin poetry of a moral and religious tendency, in the classical style. The only chronograms occur in the introduction. The first two lines give the date of the book, the next two lines are a chronogram and a cabala of the same date combined, the third two lines are a chronogram only. The facsimile on the opposite page, taken from the original, represents them, together with the key to the cabala, as they appear in the book; and I give them also in modern print as follows—

In illud P. Ovidii Nasonis Metamorphoseon 1.

. . . Terras Astræa reliquit:

Carmen Chronographico-Cabalisticum

optIMa qVòD praVas astræa reLIqVerIt oras; } = 1697
VnVs In aVgVrIIs, naso, refeLLo tVIs.

ASTRÆA InIVsto tIbI non Vaga fVgIt ab orbe: } = 1697
278 498 120 130 209 322 3 137
IVnXIt opIMa pIIs se Dea-VIrgo sCHoLIs.
658 150 168 95 10 346 270

ENTHEA sI VatIs reparaVIt penna, qVoD ætas } = 1697
ÆNEA DestrVXIt; pLaVDIte VersIfICo!

The key to the cabala is given in the facsimile, and at other places in the present volume (see Index, 'Cabala.') The resulting figures make the date 1697 independently of the chronogram letters.

In illud P. Ovidij Naſonis Metamorphoſeon 1.

- - - *Terras Aſtræa reliquit:*

Carmen Chronographico-Cabaliſticum

optIMa qVòD praVas *ASTRÆA* reLIqVerIt oras;
VnVs In aVgVrIIs, *Naſo*, refeLLo tVIs.
***ASTRÆA* InIVſto tIbI non Vaga fVgIt ab orbe:**
178. 498. 120. 130 209. 322. 3. 137.
IVnXIt opIMa pIIs ſe Dea-VIrgo sCHoLIs.
658. 150. 168. 95. 10. 346. 270.
Enthea sI VatIs reparaVIt *Penna*, qVoD *Ætas*
***Ænea* DeſtrVXIt; pLaVDIte *VersIfICo*!**

Valor Literarum.

1.	2.	3.	4	5.	6.	7.	8.	9.	10.	20.	30.	40.	50.	60.	70	80.	90.	100.	200.	300.	400.	500.			
A	B	C	D	E	F	G	H	I	K	L	M	N	O	P	Q	R	S	T	U	X	Y	Z.			

Proba Cabaliſtica Hexametri.

A	1.	I	9.	ſ	100.	n	40.	v	200.	f	6.	a	2.	o	50.										178.
s	90.	n	40.	i	9.	o	50.	a	1.	u	200.	b	2.	r	80.										498.
ſ	100.	j	9.	b	2.	n	40.	g	7.	g	7.			b	8.										120.
r	80.	u	200.	i	9.			a	1.	i	9.		3.	e	5.										130.
a	1.	s	90.		120.		130.		209.	ſ	100.				137.										209.
e	5.	ſ	100.								322.														322.
a	1.	o	50.																						3.
	278.		498.																						137.
																									1697.

Proba Cabaliſtica Pentametri.

j	9.	o	50.	p	60.	ſ	90.	D	40	V	200.	s	90.												658.
u	200.	p	60.	i	9.	e	5.	e	5.	i	9.	c	3.												150.
n	40.	i	9.	i	9.		95.	a	1.	r	80.	h	8.												168.
x	300.	m	30.	s	90.				10.	g	7.	o	50.												95.
i	9.	a	1.		168.					o	50.	i	20.												10.
e	100.		150.								346.	i	9.												346.
	658.											s	90.												270.
													270.												1697.

Subſcripſit Ioannes à S. Chriſtophoro Schol. Piar.

A very curious and rare little book in my possession,[1] consisting of 160 pages, 12°, written in 1619, and printed at Erfurt in 1621, has for its subject the changes or permutations made by the author on the words of a single hexameter line (a chronogram) of eight words, by a regular succession of transpositions. The title-page tells us that they here amount to 3559. By calculating the contents of all the pages (15 to 148) occupied by the subject the number comes out as 3534, sufficiently near to verify the author's quantity. The author, Jaspar à Dacheröden, is mentioned in Zedler's *Universal Lexicon* as 'Caspar Dacheröden,—a good man and a good poet.' The title-page is—

Ingenii, luctus tempore, Ludus erat.
Distichon
Chronohexametri,
Numerum continens:
In quinquaginta atque novem, Ter milleque formas
Quingentas, Lector, versus hic Hexameter:
Jasparis à Dacheröden
in Thal-Ebra, . . . compos. et absol.
die xbris xviii. Anno epochæ christianæ MDCXIX.
excus. verò MDCXXI.
Erfurti, Typis Philippi Wittelii.

Passing over the introductory verses and an elaborate dedication to certain ecclesiastical dignitaries and learned scholars, we reach at p. 9 an hexameter chronogram written by Georgius Gramanus, and transposed 19 times, in honour of the admired author Dacheröde; it is mentioned that the line may be 'transfigured' in the same manner a vast number of times; the first four lines will suffice for an example—

NE CoDRVs TENTET, ROGO GRAMAN, VERTERE VERSVs. = 1620
NE TENTET CoDRVs GRAMAN ROGO VERTERE VERSVs. = 1620
NE VERSVs TENTET, GRAMAN ROGO, VERTERE CoDRVs. = 1620
NE TENTET VERSVs, ROGO GRAMAN, VERTERE CoDRVs. = 1620

At page 15 the principal work begins with this title—

ADIVTORIVM ET SPES BONA, NOBIS SIT CHRISTVs. = 1620

Symbolum genii.

QVoD, MENS SIT IVSTO, ROGO IASPAR, PSALLERE IESV. = 1619

Quod, sit mens justo rogo Jaspar psallere Jesu.
Quod, mens sit justo Jaspar rogo psallere Jesu.
Quod, sit mens justo Jaspar rogo psallere Jesu.
Quod, mens sit Jaspar rogo justo psallere Jesu.
Quod, sit mens Jaspar rogo justo psallere Jesu.

And so on for the whole 3559 lines, which the author says he has composed with the same eight words.

[1] I do not know of any other copy; there is none in the British Museum.

At page 149 this chronogram occurs—

LaVs trIno atqVe VnI gLorIa fIrMa Deo. = 1619

And afterwards the original line, Quod mens sit, etc., is set to music in a four-part song quaintly printed. The curious little book finishes with the colophon, thus,—Cum licentia superiorum. Impensis Joannis Birckneri, Bibliopolæ Erffurdensis, excudebat Phillipus Wittelius, anno CIↃ. IC. XXI. Mense Martio.

LONG WORDS.

A tract written and published in 1630, in praise of the city of Dantzig, then in the kingdom of Poland, is dated by a chronogram composed of words of great length but of little sense; they may, however, be interpreted, if not exactly translated, as having direct allusion to distress and anxiety consequent on war affecting the inhabitants of that city. The chronograms are similar in composition to a couplet intended to be read as hexameter and pentameter verse which many a schoolboy in times past was familiar with, as mere 'nonsense' verse; but that couplet never was a chronogram, and it cannot be treated as one until the year 2040, when some event or other may happen to the people of Constantinople, who may then exclaim, 'There, now, is the date of it!' Until that epoch shall arrive it will suffice to print it in plain letters—

Conturbabantur Constantinopolitani
Innumerabilibus sollicitudinibus.

Now let us return to the tract mentioned at the commencement of these remarks. It may be seen in the British Museum (press-mark 11408. a.a.a.), small 4°, pp. 100. The title is '*GEDANUM SIVE DANTISCUM* urbs illustris et regia, urbs illustriss. ampliss. florentiss. Annulus, gemma, decus Sarmatiæ; Ocellus, deliciæ, Paradisus Borussiæ, mercimanniorum mercantorumque nobile emporium, Variarum gentium theatrum,' etc. etc., à Vencesilao Clementis Boh. Exule.

Anno, quo sæpe precatus est
ne ContrIstentVr DantIsCanopoLItanI
beLLa parabILIbVs soLLICItVDInIbVs. } = 1630

The poem in praise of Dantzig occupies 92 pages. It is followed by some epigrams about Dantzig, and verses addressed to the author, who is there called 'Exul pro Christi nomine.' At page 96 there are two varieties of the chronogram—

ne ContVrbantor DantIsCanopoLItanI
ContrIstabILIbVs soLLICItVDInIbVs. } = 1630

Vel

ne ConstrIngantor DantIsCanopoLItanI
ContVrbabILIbVs soLLICItVDInIbVs. } = 1630

Anagram on the author's name.

Magister VVenceslaus Clemens,
En sis magnus, et crucem alleves.

i.e. Master Wenceslaus Clement, Lo! mayest thou be great and set up a cross.—We learn from these extracts that he was a refugee from the religious persecutions in Bohemia.

In imitation of the foregoing tract, the same writer in 1636 produced another in praise of the city of London, in the form of a poem bearing a name adopted from that of the ancient inhabitants of the country north-eastward from London, the Trinobantes. It may be seen in the British Museum (press-mark 837. g. 29). 4°. The title in full is as follows, 'Venceslai Clementis a Lybeo-Monte *TRINOBANTIADOS AUGUSTÆ* sive Londini Libri vi. quibus urbis nobilissimæ, Antiquitas, Ortus, Progressus, Gloriæ, Famæque incrementa, Tanquam Sciographia, luculenter exprimuntur.

NE CoLLVCentVr trInobantIaDopoLItanI.
InteStabILIbVs soLLICItVDInIbVs.' } = 1636

There is no other date on the title-page. The verses in praise of London occupy 204 pages. The work is dedicated to Charles I. of England. I cannot find any direct explanation of the place 'Lybeo-Monte' which the author adds to his name. It is the Latin form of a town, probably in Bohemia. I find this in Zedler's *Universal Lexicon*, vol. xvii. p. 809, 'Libus, oder Lybus, Libuch, Libetz, Libitz, Libiz. *Latin* Libussa, ein schloss in Böhmen.'

The same author also wrote a poetical work without any chronograms, about the Order of the Garter, entitled 'Garteriados,' under the same designation, 'a Lybeo-Monte.' The subject comes into the book next to be noticed.

THE ORDER OF THE GARTER.

A small thin book (British Museum, press-mark 12430. a. 12) 12° —a pencil note; 'fine copy; scarce; £1, 11s. 6d.' The title is, '*RATIONIS ET ADPETITUS PUGNA.* Hoc est, De amore Edoardi III. regis Angliæ et Elipsiæ, comitissæ Salisbericensis historia, quam ex Famæ fanum adjecit

Æschacius Major.

haLIs saXonIæ aD saLaM = 1612
eDebat IoaChIMVs krVsere, = 1612
presserat
ChaLCographo CæLe
ChrIstophorVs bIsMarCVs.' } = 1612

The dedication is dated—Kalendis Quinctilibus CIↃ.IↃ.CXII. *i.e.* (1st July 1612). The book contains no other chronogram.

The printer, Christopher Bismark, is the subject of some inquiry in *Notes and Queries*, 12th August 1882, p. 128, and 9th September 1882, p. 216. The place of publication (observe the first line of the chronogram) is Halle, on the river Saale, in Saxony. In noticing this little book, it is needful to refer only to the romantic story of the scene at a ball between King Edward III. of England and the Countess of Salisbury, and to the more authentic history of the events which led to the institution of the Order of the Garter in 1349 by that king. The authorship of the work is alluded to at the conclusion of the preceding notice.

ON DICE AND GAMING.

A TRACT, in Latin, of 50 pages, printed at Erfurt, on the subject of gambling-games and dice, condemning them as the invention of the devil—'a Diabolo inventa'—and the parents of crime, fraud, and an infinity of evil. The moral is especially pointed at the game called ('vulgo dicitur') 'Pennalismus,' at the time prevalent in many of the German Universities. The only date is the chronogram on the title-page, which is as follows—

'Fortunante Sortis Moderatore Deo.

ALEA

Theoretico-practica

A Dn. Joanne Weinreichen, Isennaco-Thuringo, JU. C. instituta et exhibita, In qua Ingenii sui vires periclitabitur Christianus Schlichter Blanckenhainensis,

Die . . Decembris Anno

STVDIOSI AB ALEA ET LVDIS IVRE PROHIBITIS ABESSE DEBENT. = 1622

Erfurti. Typis Wittelii

i.e. Students ought to be absent from dice and games forbidden by law.

The dedication on the back of the title-page is thus, in large print—

DEO,
PATRIÆ,
&
AMICIS.

ANOTHER tract in Latin, of 16 pages, an academical Thesis or dissertation at Landau, on the subject of Jubilations, is dated by a chronogram on the title-page, which commences thus, 'Disputatio de Jubilatu,' etc., by 'Hugo Cusonius, Landaviensis.'

Anno, IVbILate IVVenes LætI In DoMIno. = 1621

i.e. Rejoice in the Lord, ye joyful youths.

This is an amusing tract. The author laments that although books abound on matters of grammar and logic, yet nothing has been written about rejoicings, 'de jubilo.'—'Ô tempora ô mores!' He alludes to joyful sounds uttered in song by the Heavenly Host, King David, and others; and so downwards to ordinary men and women, giving amusing definitions of the various sounds made by them when laughing or using joyous expressions, such as 'balbitans,' 'blæsans,' 'oncans,'—bleating, lisping, braying, with their variations when indulged in by stammering, young, old, or toothless persons. He represents in a long sentence of syllables the exclamations used by students and courtiers (*i.e.* in Germany), and he describes the noises which they make in the streets by striking their swords on the ground with great clamour on their way home at night, so that they may be recognised by each other, and fall into quarrels, or trip up the watchman and others by ropes stretched across the streets. Having arrived at this low depth of jubilation, one naturally expects to find a moral; the author does not, however, reach that point, he only says, in the space of three or four lines, that all he has described ought to be seen to. Indeed, the only moral precept is the chronogram on the title-page.

MARIA VIRGO SOLIS.

A book of 'Emblems' in the British Museum (press-mark 11409. g. 11), 4°, pp. 140. The title-page is as follows:—

V
I
MARIA
G
Mystica sub SOLIS imagine
Emblematicè expressa.—etc.

(by)—P. F. Joanne de Leenheer, ordinis Eremitarum Sancti Patris Augustini religioso.—Brussels, 1681.

There is a nicely engraved frontispiece, having at the bottom the Virgin surrounded by cherubs in the air, holding shields, on which acrostic lines are engraved, commencing with the letters of the name

MARIA. There are throughout the book numerous emblems, accompanied by texts in Latin and Dutch.

The 'Epistola dedicatoria,' to De Villegas, Baron de Hovorst, contains a quintuple acrostic on his name, DEVILLEGAS, and concludes with this chronogram—

DeI genItrIX, VnICa ægrotantIVM saLVs. = 1680

This is followed by epigram verses addressed to the author and to his book, headed thus, 'Reverendo in Christo patri F. Joanni De Leenheer, Gymnasii Literarii Magni Patris Augustini Bruxellis Præfecto,

eX Voto VIrgInI LIbrVM DICantI. = 1681

Ita accinebat amico, ac suo quondam Magistro F. Philippus Tax, Augustin. Philosophiæ professor.'

Then follow the epigrams and the rest of the book.

A. B. C. POEMS.

A SCARCE book, published at Ghent, without date on the title-page. 'Den nieuwen Spiegel der jongheyd, of te Gulden A, B, C, Voor de Leerzuchtige Jongheyd. Dienende tot stichtige Onderwyzinge, en om in de kleyne Katholyke Scholen gebruykt te worden. In Rym vertoont door den Eerwierden Heer Ferdinandus Loys,' etc. etc. 4°. pp. 124. On pages 4 and 5 there are some verses complimentary to the author, and descriptive of the contents, preceded by this chronogram—

U zY toeVVensChInoe UYt zUYVere en VVaere affeCtIe,
Van Den rYM-konstIgen aUteUr. = 1766

The work consists of poems or verses in the Flemish language on subjects mostly of religious or moral instruction, arranged alphabetically, and printed in various kinds of type, and having consequently a singular aspect. The above chronogram is probably the date of the original authorship of the work. On the colophon there is the official approbation of the work, dated 9th April 1772, and another approbation of the present reprint of the same, subscribed thus—

Reprimi potest.
Datum Gandavi hac 30. Octobris 1810.
✠ Maurit. Epūs Gand.

THEATRUM STULTORUM.

A BOOK entitled '*THEATRUM STULTORUM* joco-serium, sive Mundus fatuus emblematicè expressus per R. P. Joannem de Leenheer, Augustinianum Bruxellensem.' Brussels, 1669. (British

Museum, press-mark 11409. e.—2.) The contents are principally maxims on the subject of Folly, followed by verses in the Latin and Flemish languages, commencing with an address, 'Ad Libellum, Lectoremque Benevolum,' which, at page 12, concludes thus, giving the date of the book—

VENITE
RIDETE HÆC IPSA VIDENDO } = 1669
AVT FLETE.

At page 27 some verses addressed to the author are subscribed thus—

DICAT MAGISTRO, PHILIPPVS TAX. = 1669
Poeta Brux.

At page 66 some verses are headed, 'Stultitia concionatorum Pharisaicorum, Ministrorum videlicet in Hollandia
MINISTER (*Anagramma*) MENTIRIS.'

At page 151 the concluding set of verses bears this title, Sluyt-Ryden, and they are followed by these chronograms—

FINIS OPERIS.
THEATRVM CLAVDITVR. } = 1669

DETVR DEO, DEIPARÆ,
AC B. PATRI AVGVSTINO GLORIA. } = 1669

DANIEL SCHWENTER.

A very thick 4° volume, all in German, full of curious matters in natural and experimental philosophy, and illustrated by many rough woodcuts of machines and apparatus; but it is very badly printed. The title is, '*DELICIÆ PHYSICO MATHEMATICA.*' By Daniel Schwenter. 3 volumes bound in one. Nuremberg, 1651. (British Museum, press-mark 716. f. 3. Another copy, 529. d. 3.—4.) It is understood that this author's name is a pseudonym for Janus Hercules de Sunde. It is not explained why it was adopted by him. The present work is a collection of his papers published by his family after his death.

At page 70 of one of the divisions of the work, are these chronograms of the years 1652 and 1653. They seem not to have any particular application, at least none is assigned to them—

1. MAGNO DEO SANCTO GLORIA IN ORBE { PATET. / NITET. } = 1653
2. TEMPORA DOCTA LATENT ET GRATIA IN ARTE { PERENNAT. / SITA EST. } = 1653
3. TEMPORA DOCTA PATENT, ÆTERNAT GLORIA IN ARTE. = 1652

4. SÆPÈ ET MENDACES LIS RABIOSA { NOTAT. / RAPIT. } = 1653

5. MARS CADAT ET LEGES ERIG{AT / IT} ASTRIPOTENS. = 1653

6. MACTE DEO SOBOLES IN PIETATE RATA. = 1652

Also

MAN DANCKET GOTT.
{LOBT / LIEBT} IHN IN NOHT. } = 1653

FREDERICK-AUGUSTUS OF POLAND.

TWO very thick folio volumes (British Museum, press-mark 836. m. 8. 9.), entituled, '*SWADA POLSKA* . . . albo miscellanea,' relating to the history of Poland. They consist of several sections in the Latin and Polish languages, each with a separate pagination, a promising ground in which to hunt for chronograms; it contains a great many inscriptions and epitaphs of kings and other persons, but otherwise disappointing. The only chronogram I could find is at the conclusion of a panegyric on Frederick-Augustus I., son of John-George, Elector of Saxony, King of Poland, by Andrew Stanislas Buchowski, Professor at the University of Cracow, 15th September 1697.

Vive diu regnumque bea melioribus annis.

TVMQVE THRONO FELIX SIS REX AVGVSTE SECVNDE. = 1697

i.e. Live long and bless the kingdom with happier times, and then fortunately mayest thou be happy on the throne, O king. He was not more fortunate than some of his predecessors: troublesome times followed; he undertook wars to recover for Poland its lost territory, and indulged in dreams of conquest and the establishment of a great empire. The history of that unhappy country tells of disappointment and disaster instead. He was elected king of Poland in 1697, deprived of his crown in 1704. His successor, Stanislas I., was not more prosperous. He was forced to retire in 1709, when Frederick Augustus was again elected, who was succeeded in 1733 by his son, Frederick Augustus II.

FUNERAL ELEGIES.

A VOLUME of tracts marked, 'Orationes funebres et epicedia illustria' (British Museum, press-mark 12301. dd. 6.), 4°. Tract 2 contains an elegy on Doctor Jacobus Godefridus, a clergyman at Brunswick, who died 12 Calends of April 1587, concluding thus—

PRÆCO FIDELIS OBIT CHRISTI HEI GOTTFRIDVS, VT ALTVS
LANIGERI PECORIS CYNTHIVS ASTRA QVATIT. } = 1587

Tract 3, printed at Tübingen in 1584, is a funeral oration on Caspar Wildius, a man of renown in Würtemberg, etc., by Georgius Lieblerus. The last page, 21, concludes with this distich, containing the place, year, month, and day of his death—

SEXTA DIES FEBRVI FVLGEBAT IN AXE CORVSCO,
IN TVBIA EXTINCTVS VVILDIVS VRBE IACET. } = 1584

And this acrostic epitaph on him—

Hac jacet exiMius conteCtus Wildius Vma
Inclyt . . . . . A quem vitAe fama sVperstes habet.
Consiliis maGnis ducibuS qui profuIt almis
In primIs Patri dux Ludoice, tuo.
Aspexit miSeros mAnsueto corDe benignus,
Canden . . . . . Ti cunctis pectoRe Iustus erat.
Ex totoque DEum colUit conamine, cVjus
Tandem, sed meRitò, Sydera Summa colit.

The capital letters read thus—

Hic Jacet Magister Casparus Wildius.

Tract 6. Elegies on the death of Lewis Count Palatine and Duke of Bavaria, printed at Heidelberg, 1583. These chronograms occur, made by Joannes Lundorpius—

ISTE PATER PATRIÆ PRINCEPS OBIIT LVDOVICVS,
CVI CORDI INTEGRITAS RELLIGIONIS ERAT. } = 1583

ISTE PALATINÆ LODOVICVS GLORIA GENTIS
OCCVBAT, OCTOBRIS QVARTA TER ITQVE DIES. } = 1583

IN CINERES PATRIÆ PATER, HEV, HEV, TRISTIA FATA,
BIS SEXTA OCTOBRIS LVCE CADENTE CADIT. } = 1583

LVDOVICVS PRINCEPS PALATINVS ELECTOR DEFVNCTVS EST. = 1583

Another tract contains these couplets on his death—

INTEREANT CASV BONA VEL MALA CVNCTA REPENTÈ
ET VERÈ CONSTANS NIL VAGVS ORBIS HABET. } = 1583

EN PALATINVS ERAT QVI DVX LVDOVICVS IN AVLA
NVNC VIVIT CHRISTO, PERFRVITVRQVE POLO. } = 1583

Tract No. 7, an elegy on Prince Fridericus Mauritius of Anhalt, gives two chronograms of the date of the tract, one at the foot of the title-page, the other on the colophon. Printed at Soteropolis, Anno—

SORS PRINCIPIS IN MANV PRÆPOTENTIS DEI EST. = 1611
SORS HODIE MIHI; CRAS VENIET TIBI. = 1611

Tract No. 15, of elegies on a renowned official person of Ratisbon, contains this date of his death—

EHEV IAM NOBIS LETHO SVRREPTVS ACERBO
DEFENSORQVE POTENS EXIIT ORBE PATER! } = 1684

A tract, No. 9, in a volume, British Museum, press-mark 12301. dd. 7, an oration, etc., at the funeral of Johannes Rodolphus Westenius, followed by 'Epicedia,' where the following appears at page 80—

Lectissimo conjugum pari.

eX Voto Vos Vna DIes ConIVnXIt aMantes = 1643
LVXIt et eXtInCtos hebDoMas Vna sIbI = 1684

Scilicet unanimes qui tot vixistis in annos
Vultis et æternâ pace, simulque frui.

The first line gives the year of their marriage on the same day, the second that of their death in the same week.

This tract is one in a series of eight volumes, the above is in volume vii. Elsewhere I have noticed vol. vi. All the other volumes are devoid of chronograms.

BOHEMIAN ARTISTS.

EXTRACTS from a dictionary of Bohemian artists, 'Allegemeines historisches Kunstler-Lexicon für Böhmen, etc.' By G. J. Dlabacz. Prag, 1815. 3 parts. 4°. (British Museum, press-mark 2033. g.) The following chronograms are gathered from the closely printed pages, where they are likely to be overlooked unless the search for them is carefully made.

Anton Birkhart, sculptor, 1677-1748. On a portrait by him of St. Paul—

paVLo Magno apostoLo nostro DVCI = 1711
InCLyto gentILIs praVItatIs DoMatorI. = 1711

Inscription on a statue by him in Stephens-gasse, Prag—

MVnIfICentIa, et beneVoLentIa DeLata, = 1714

Illustrissimo . . . Francisco Antonio . . . comite de Sporck, Domino in Lissa, etc.; forMa statVæ In pLatea stephanensI, neo-pragæ sIta, sCVLpta et eDIta. = 1714

A statue by him of the Virgin Mary was inscribed—

beata DeI genItrIX, MarIa CotIesChoVena. = 1720
IbIDeM Vt CapItVLI præses pœnItentes soLatVr. = 1720

A monastic building decorated by him was inscribed—

patrIbVs ConsCrIptIs In habItIs totIVs proVInCIæ CoMItIIs saCrata et ConseCrata. = 1727

Another statue by him of the Virgin Mary was inscribed—

Mater DeI Vera aVXILIatrIX ConsoLatrIX nostra. = 1745

Another statue by him, St. Podivinus, was inscribed—

sanCto poDIVIno eX Voto pIe, et enIXe DeDICatVr, = 1745

a Joanne Antonii Cajetano Libero Barone de Wunschwitz.

Carl Birkhart, sculptor, a building decorated by him, and

dedicated to the Virgin Mary by Maria Theresia, Queen of Hungary. An inscription thereon contained these chronograms—

EN DVo VerÆ pIetatIs et reLIgIonIs proDIgIa, In LVDoVICo, et In theresIa hVngarIÆ regIbVs. = 1743

VnDe VenIet aVXILIVM regInÆ VngarIÆ. a pIa regIna CœLI. = 1743

Ut rex Hungariæ Ludovicus nomine magnus,
Hostes devicit, Virgine Matre duce,
Sic pariter, vario redita certamine Victrix,
Regina Hungariæ, Czechiadumque Caput

MagnA Deo VIVas per Canos nestorIs annos, stIrps VICtrIX VIVas posterItatIs honos; = 1743

pLVs VLtra CresCant, pLVs aVrea serta VIresCant, pLVra VbI beLLa geres, pLVrIMa serta feres. = 1743

hoC saCræ regIÆ MaIestatI Vestræ! eX Voto DeVoto VoVet, et optat Vates, = 1743

Subjectissimus Christianus Ferber, Locumtenens Auditor.

Johann Bök, a celebrated bell-founder at Kaurzim in Bohemia, put up a fine bell in the church-tower, thus inscribed (the chronogram shows two dates)—

honorI DeI VeneratIonI sanCtorVM petrI et paVLI In soLatIa pII regIs refVsa sVb. = 1736

Clemente XI. pontifice maximo, Carolo VI., Rom. Imp. . . . etc.

anno qVo LeopoLDIna CoMItI eX sternberg abIIt VIenna. = 1726

Jacob Codicillus belonged to the University of Prague, and followed the art of music and dramatic performance. His epitaph in Latin verse concluded thus, giving the date of his death, on the day of St. Maurice, the 22d September 1576—

LVX VbI MaVrICIo CVrrebat saCra IaCobVs eXhaLat: VIrtVs est graVItas qVe sVper. = 1576

Johann Gaspar Dooms, a portrait-painter. A picture by him of Saint Francis Borgias bore this inscription—

sanCtVs franCIsCVs borgIa DVX ganDIÆ, e soCIetate IesV. præpositVs generaLIs III. In Vrbe XII. aprILIs CanonIzatVs. = 1671

And over the head—

LargVM VtrInqVe DeCVs. = 1671

And beneath—

LVMen ganDIaCIs eXIstIs borgIa terrIs = 1671

qVID IesV soCIIs? LVMen Ipse nItor. = 1671

Johann Franz Fischer, a copperplate engraver at Prag. A picture by him of Saint Lidwina was inscribed and dated—

beata LYDVIna ÆgrIs patIentIÆ specVLVM. = 1721

A picture of Saint Agnes was inscribed and dated—

sanCta agnes De Monte poLItIano rorIs sVpernI aspersIone, et fLorIbVs e terra eXortIs ornata. = 1727

Johann Christoph Joseph Haan, a student of medicine at Prag, and engraver on copper. A portrait by him of a celebrated Doctor Dobrienski was thus inscribed—

PRÆSTANS IMPERIO CLAVIVS QVOD PRÆSTAT IN ASTRIS, = 1670
IAM BOIIS CVLTVS TV DABIS ARTE PARI. = 1670
IN QVO SE PRÆFERT MEDICVS VIR IN ORBE GALENVS (*sic*) = 1674
TV QVOQVE DEVOTO PERCELEBRARE METRO. = 1670
SIC NE IGITVR TERRIS NOTVS DOMINARE POLOQVE? = 1670
DA, QVEAT HAAN, PRÆSENS SERVVS HABERE LOCVM. = 1670

Benedict Hajek had some occupation at the monastery of Hohenfurt. He is said to have kept a sort of scrap-book in which he wrote things worth preserving. This chronogram was among them, whatever it may have referred to—

PHILOGISMVS IN BARBARA NEO AC PERIPATETICA DESERVIENS = 1766
SEV REMONSTRATIO CHARITATIS NON FICTÆ IN DIVA BARBARA RELATA = 1766
PERDOCTO, ET EXIMIO PHILOSOPHIÆ NEOTERICÆ PROFESSORI; = 1766
VENERABILI ÆMILIANO DE PLASSIO PROFESSO AFFECTV FRATERNO PRÆENTATA, = 1765
ATQVE A PATRE BENEDICTO HAIEK ALTOVADI[1] PROFESSO PENNA EFFIGIATA, ET DEPICTA. = 1766

Hoc operis factor fine coronat opus.
Mille tibi voveo sanos at Nestoris annos.[2] = 1766
84 120 505 271 101 464 221

i.e. I wish thee a thousand healthy years, even as those of Nestor.

Johann Jacob Krumpfer was a noted bell-founder at Breslau. He put up a bell at the Johanneskirche with this inscription—

SOLVE DEO GRATES QVOTIES CAMPANA LEVATVR, = 1721
MENS PVLSV CORDIS SE SVPER ASTRA LEVET. = 1721

Meister Johann Makal was a bell-founder at Raknezan, in Bohemia. He put up a bell at the church there, as the inscription states, in the place of one destroyed by fire in 1589, in the reign of the Emperor Rudolph II., 'quod sequentes versus demonstrant,' which seem to have been part of the inscription on the bell (but that is doubtful).

Campana de se.
Dum nova cum Czechis componunt pacta Poloni,
Campanæ nomen sum quoque nacta novum annus
CÆSARE RVDOLPHO CZECHIO IVRANTE POLONO: = 1589
EXEO PRO PVBLICA DENVO FVSA STIPE

Aliter
ANNVS AGIT FVRIENS FER DEVS AVXILIVM. = 1589

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[1] Vadum-altum = Hohenfurt in Bohemia.

[2] This hexameter line is a cabala. The key to the figures represented by the letters can be seen at p. 41 of *Chronograms*, and at p. 353, *ante*.

Friedrich Michael, a celebrated bell-founder at Prag. He put up a fine bell at the church of St. Kastutus in 1689, bearing this date—

PROFER QVINQVE QVATER, NEC NON SEMEL VNA NOTETVR
IVNII, ET EST ANNI TRISTIS AB IGNE DIES. } = 1689

Elias Müller, a copperplate engraver at Prag. A picture by him of fourteen saints bore this date—

ISTI SVNT QVATVORDECIM AVXILIATORES PATRONI NOSTRI,
QVI PIIS SVFFRAGIIS HONORANTVR. = 1707

One representing Saint Joseph was thus inscribed—

DIVO IOSEPHO PATRIARCHÆ DEDICATA, = 1709
AB ADDICTO RHETORICÆ STVDIO PRAGENSI. = 1709

Reiner. Under this name, at page 553 of vol. ii., a work is mentioned with a very long title, commencing thus—

DESIGNATIO ICONOGRAPHICA OBERLEVTENSDORFENSES PANNARIAS OFFICINAS VVLGÒ FABRICAS PENICILLI ARBITRIO REPRÆSENTANS, etc. etc. = 1728

J. Anton Schlachter, a fresco painter at Prag. An engraved copy of one of his works was thus inscribed—

ASTRA VOCANT, TE TERRA PETIT, CERTATVR HONORE,
ASTRA TIBI LAVROS, NOS PIA VOTA DAMVS. } = 1779

NOSTRA TIBI SVPPLEX VETVS VRBS BIS QVINQVE PERACTIS
LVSTRIS DEVOTI STRVXIT AMORIS OPVS. } = 1779

Heinrich Genomatsky, a bell-founder at Schlan. He put up a bell there with this date, part of some inscribed verses—

PENSILIS ILLO ANNO TOLLEBAR IN AERA MOLES
QVO PESTIS PATRIIS CESSIT ACERBA FOCIS. } = 1614

Johann Rudolf Sporck is mentioned at p. 427 *ante*, as having been an artist and author of a very remarkable chronogrammatic work. A list of his artistic works is given by Dlabacz in the biographical Lexicon now being quoted; No. 21, a portrait by him of Mathias Leineck, was thus inscribed—

MODO CECO PAX LIBET. = 1761
ISTA LEX PACE CANTATA DEO MANET. = 1761
MODO HOC PERFECTO EX LITTERA PATET. = 1761

Another work by him was thus inscribed—

PER ISTAS PAGINAS SEMPER FIDELIS CAPITVLI PRAGENSIS
EFFIGIES TIBI EXHIBETVR. = 1732

THE foundation-stone of a castle in the province of Hesse was thus inscribed, according to the vol. for 1851 of 'Archiv für Hessische Gescheiten,' Darmstadt, p. 411—

DIE VICTORINI QVI ERAT
25. MENS. FEBRVAR. ST. VETERIS. } = 1626

i.e. On the day of Saint Victorinus, which was the 25th of the month February, old style.

Observe that the words of the second line are abbreviated to suit the year date. There were two saints Victorinus; one flourished in the year 290, and died a martyr probably in 304, his day is 2d November; the other and his six companions, citizens of Corinth, were all put to death with horrible cruelties, according to the adopted traditions, on 25th February, A.D. 284.

At Breslau, from 'Nova literaria Germaniæ,' vol. for 1709, p. 305. John Christopher de Tarnau, a senator, died 5th April 1708. 'Anno millesimo septingentesimo octavo, die 5 Aprilis 1708, dominus de Tarnau obit, religiosus senator, vos cives lugete eum,' or according to his epitaph—

TAVSENDT SIEBENHVNDERT ACHTE, DEN FVNFTEN APRIL,
STIRBT HERR VON TARNAV, EIN GEVVISSENHAFFER RATHHERR,
IHR BVRGER BEVVEINT IHN:—quo justior alter, Nec pietate fuit, patriæ nec major amicus. } = 1708

In a volume of German tracts in the Bodleian Library (press-mark Diss. K. 212.), one on the subject of the emperor and controversial theology (at page marked 639) is dated—Anno, O PII IN TOTO ORBE, DATE SVA CÆSARI, ET DEO QVÆ SVNT DEI. = 1620

In another similar volume (Diss. 195.), 'Historia vitæ Georgii Spalatini,' a theologian of Saxony, by Christian Schleigel: Jena, 1693, with portrait. At page 177 is the following notice of his death—Josephus à Pinu ejus emortualem hoc inclusit eteosticho.

SVSTINET HAC REQVIEM SPALATINVS CORPORE TERRA
NESCIVS EXTINGVI SPIRITVS ASTRA COLIT. } = 1549

In the library of the Rev. Walter Begley, 'Melissi Schediasmatum reliquiæ.' (Extemporaneous poems? by Melissus.) The introductory verses are signed in a singular printed flourish making the author's name. Chronogram verses occur at page 23 printed in plain letters, the date letters not in any way to be distinguished from others; the verses are addressed to the Venetians on their victory over the Turks at Lepanto, on 7th October 1571. (Here, on the next page, printed as an ordinary chronogram)—

fLVCtIVagI tVrCas VenetI straVere DVeLLo;
nonIs oCtobrIs LVX qVIa DeXtra faVet. } = 1571

And these verses, on page 24, contain the same date—

VICtor aqVIs henetVs prostat; ferVs oCCVbVIt thraX;
Vt LVX oCtobrIs septIMa Læta VenIt! } = 1571

In volume 2, pp. 353, 359, of 'Der Nürnbergischen Muntz-Belustigung,' by G. A. Will, 1766, it is related that the Franciscan monastery at Nuremberg was burnt more than once, and on one occasion, in 1671, the fire was caused by some carelessness in the use of tobacco; it is likely enough to have been the immediate or approximate cause of the catastrophe thus elegantly alluded to—

an fVIt In fatIs, ÆDes antIqVa, tabaCI
Vt te foetentIs sterneret herba MaLa? } = 1671

i.e. Was it a fatality, O ancient house, that the evil herb of stinking tobacco should overthrow thee?

I met with a book at Frankfurt thus dated—

o pII In toto orbe, Date sVa CæsarI et
Deo qVæ sVnt DeI. } = 1620

A tract contains the date in the leading words of the title-page, thus—

Cum Deo!
Disputatio historico-physica, de
CrotaLIstrIa tepIDI teMporIs hospIta. = 1656

A disputation at the University of Leipzig between Johannes Prætorius and Franciscus Romanus Bruno. There are three copies in the British Museum, catalogued under 'Bruno, F. R.,' and dated 1672 and 1702.

A small tract in the British Museum Library (press-mark 12305. aaa. 33), 16°, pp. 32, contains 12 engraved emblems, with descriptions in German, relating to the conclusion of the Thirty Years' War. It bears no date besides the chronograms on the title and concluding pages. The title is, 'Meditationes emblematicæ de restauratâ pace Germaniæ cum brevi explicatione. Sinnbilder von dem widergebrachten Teutschen Frieden kürtslich erklärt durch Johann Vogel. Anno

CVM DIXerInt; paX non erIt paX, paX erIt.' = 1649

And on the last page, Nürnberg im Jahr

VVann sIe etVVan sagen; es kan nVn nICht
seyn, VVIrD frIeD VVerDen. } = 1649

The words of this chronogram seem to have been suggested by passages in the Bible at Ezekiel xiii. 10, Jeremiah vi. 14, and viii. 11.

The following is a curious finish to a book—

Pretium Chronographicum.

eMIte pVbLICè DVobVs stVferIs = 1673
neC MInVs VaLeo DVobVs sestertIIs = 1673
DIVenDar Cras DVobVs sesqVI oboLIs. = 1673

It occurs in a work in the Royal Library at Brussels, by Franciscus Godinus, entitled—

'Cara aLeXanDrI Magni Xenia = 1673
Sive

chronodistichon in strenam Reverendi Domini D. Alexandri Sweveri . . . per Franciscum Godinum Ludimagistrum Bruxellensem, anno MDCLXXIII.' There are a few chronograms in the body of the work, which is a collection of short Latin poems, but nothing noteworthy.

The following extract was sent to me by Mr. G. Parker of the Bodleian Library, from a publication, 'Qu etoit qu'un Duc de Brabant.' À la Haye, 1790. Page 14. Le 18 Juin 1789 voici le chronograph qui paroit a ce sujet—

DeCIMa oCtaVa JUnII senatUs eXpULsUs. = 1789
tIranno repULso DUCe seXto Mense reVIVIsCIt senatUs. = 1789

It is mentioned in a German work, among some otherwise unimportant remarks on chronograms, that in the author's university (Altdorf?), there is a manuscript of the Vulgate having the following hexameter verse, 'which gives the date when the MS. was finished and collated.' It is not written as a chronogram, nor is it certain that it was intended for one, but by writing it as such the date 1210 is clearly given—

fInIto LIbro reDDatVr gLorIa ChrIsto. = 1210

If this was written contemporaneously with that date, it is the earliest Latin chronogram that I am acquainted with. That, however, is questionable.

In the same work I find a curious form of chronogram, where the first line of a distich on a marriage gives a certain number, from which the product of the second line must be subtracted to find the intended date, 1606—

septIMa LVX IanI raDIos DIspergIt In orbeM = 3072
CVM neCtIt sponsVs CopVLa sanCta probos. = 1466

1606

This is the only example I have found of this sort of chronogram.

SOME MORE FLEMISH BISHOPS AND CHURCH EVENTS.

THE earlier pages, 88 to 103, of the present volume are devoted to the notice of some of the Flemish bishops. Since those pages were printed, I have obtained from a German bookseller seven other rare tracts on the same subject. In this chapter I offer a description of them, with copious extracts from their chronograms.

The first tract is a congratulation to Henry Gabriel van Gameren, sixteenth bishop of Antwerp, on his arrival there. No date is mentioned. It bears this title—'Illustrissimo ac reverendissimo domino D. Henrico Gabrieli van Gameren XVI. Antverpiensium episcopo in solemni ad cathedram suam adventu, dramaticè aggratulatur Gymnasium Augustino-Antverpiense.' A portrait of him faces the title-page;[1] I give the accompanying facsimile copy of it, as an example of the application of a chronogrammatic inscription in hexameter and pentameter verse, which reads as follows—

VIr VIrtUte DeI,* fULgens VIrtUtIs IMago,
henrICUs præsUL VIVUs In effIgIe. } = 1766

Ut VIrtUte Deo VIgeas, antVerpIa, sponsUs
VIrtUte eX aLto LUCet IMago tUI. } = 1766

MaJestas pIetasqUe VIgent VIrtUtIs In Una
seDe: pIIs LUX est, qUI VIr apostoLICUs. } = 1766

saCra eVangeLII LUCens fLagransqUe LUCerna,
qUI LUX eXeMpLIs, fULget et eLoqUIIs. } = 1766

qUI pUra popULUM sUb reLLIgIone tUetUr,
qUo tUtore DeI greX sIne Labe VIget. } = 1766

pasCIt oVes ChrIstI, VerbIs qUI bIbLIa saCrIs
eXpLICat: Ut LUX, sIC forMa, saLUsqUe gregIs. } = 1766

* GABRIEL: *Vir Dei.*

[1] The chronogram date of this portrait leads to the inference that it was engraved seven years after the event commemorated in the tract. Observe the explanation of Gabriel = *Vir Dei*, the leading words of the verses; and the recurring play on the first word.

*Vir virtute Dei, fulgens virtutis imago,
henricus præsul vivus in effigie.
Ut virtute Deo vigeas, ant verbia, stonsus
virtute ex alto lucet imago tui.
Maiestas pietasque vigent virtutis in una
aede: pii lux est, qui vir apostolicus.
sacra evangelii lucens flagransque lucerna
qui lux exemplis, fulget et eloquiis.
qui pura populum sub religione tuetur,
quo tutore Dei grex sine labe viget.
pascit oves Christi, verbis qui biblia sacris
explicat: ut lux, sic forma, salusque gregis.

*Gabriel: vir Dei.

A fine engraving of his armorial shield, surmounted by a cardinal's hat with ten tassels, is on the back of the title-page, and dated 1759.

The address to him in heroic metre is spoken by the pastoral characters Menalcas, Alexis, Coridon, and Tityrus (supposed members of the Gymnasium), commencing thus—

ILLUSTRISSIMO PRÆSULI
SUBSEQUENTIA DETULIT
JUVENTUS AUGUSTINIANA. } = 1759

CARMINIS ELUCIDATIO. = 1759

The verses and the address then follow. At page 6 the metre changes, and the verses are thus introduced—

CANTILENA
NEO-ANTISTITEM ADESSE, NUNCIAT. } = 1759

The pastoral characters then resume their address in heroic verse.

At page 16 the metre again changes, and the verses are thus introduced, 'Illustrissimo . . . Henrico Gabrieli van Gameren,

FIDELI DOCTORI, FACUNDO PROFESSORI, = 1759
Asclepiadæo carmine accinit
Tityrus.'

The verses conclude with this couplet—

DOCTRINA EXCELLENS LAUDATUR UT ALTER AQUINAS
ESTQUE SACRO PRÆSUL TULLIUS ELOQUIO. } = 1759

At page 18 the sapphic metre is adopted in some verses, thus introduced, 'Illustrissimo . . . Henrico Gabrieli van Gameren,

FIDELI COLLEGIORUM PRÆPOSITO = 1759
Versu Sapphico congaudet
Alexis.'

The verses conclude with this couplet—

QUI REXIT NUPER JUSTEQUE, PIEQUE PALÆSTRAS,
VIRTUTE ÆQUALI DIRIGET ILLE GREGEM. } = 1759

At page 20 the metre again changes, and the verses are thus introduced, 'Illustrissimo . . . Henrico Gabrieli van Gameren,

FIDELI RECTORI, BONORUM PROTECTORI = 1759
Ode Horatianâ applaudit
Coridon.'

The verses conclude with this couplet—

QUI TULIT A GRUDIA PUGNAS, IRASQUE JUVENTA,
HIC ORIS POTERIT VI REMOVERE LUPOS. } = 1759

At page 22 the metre changes, and verses of an unusual Leonine

kind are thus introduced, 'Illustrissimo . . . Henrico Gabrieli van Gameren,

fIDeLIssIMo nUnC epIsCopo = 1759
inusitato versus leonini genere aggratulatur
Menalcas.'

The verses conclude with this couplet—

VIVe DIU feLIX; hIC sæCULa pLUra gUbernas, } = 1759
aC fIDeI In CoeLIs sUsCIpe serta tUæ.

At page 24 the tract is brought to a conclusion in heroic verse, thus introduced, by the genius of the college, and ended by a separate couplet—

fIDeLI præsULI
aC
stUDIoso reIpUbLICæ LIterarIæ faUtorI } = 1759
pLUres gratIas eXsoLVIt
CoLLegII genIUs.

---

eXILes, præsUL, DIgnanter sUsCIpe VersUs, } = 1759
qUI tIbI perpetUI pIgnUs aMorIs erUnt.

THE second tract is a congratulation to the same Bishop Gameren, by the College of the Jesuits at Antwerp. The title-page is in the same words nearly as the former one, and is dated 1759. On the back thereof the armorial shield and cardinal's hat are represented by a different engraving. The address to him in heroic metre is thus introduced—

henrICo
epIsCopo ConseCrato } = 1759
aCCLaMans
soCIetas JesU.

Sixteen pages of verse then follow, at the conclusion of which there are six engravings of pastoral emblems in frames of bold design. They are preceded by an engraved title, showing the bishop's armorial shield, and his crest a faithful dog, with a crown on his head, the motto fidelitas coronatur, and these chronograms—

gaMerana fIDeLItas
poetICe ILLUstrata. } = 1759
CanIt hUnC InsIgne fIDeLeM. = 1759

Each emblem occupies a page, the headlines of which are in chronogram, intended to be read consecutively along as referring to the bishop. At the same time they bear some allusion to the emblem which follows. The absence of the emblems from my pages deprives the chronogrammatic verses and their mottoes of the somewhat need-

ful explanations which they afford. (Each page consists of the headline, the emblem, the motto, and the verses, in regular order and in chronogram; the dog personifies the bishop.)

1. HENRICO VAN GAMEREN EPISCOPO FIDELI. = 1759
(Emblem, a dog watching a flock of sheep.)
NIHIL HOC CUSTODE TIMEBIT. = 1759
HOC CANE GREX FIDO SI NIL CUSTODE VERETUR,
NEC CANE TUTA LUPOS ULLA VERETUR OVIS; = 1759
TUQUE NOVO VIVENS JAM PRÆSULE TUTA FIDELI
NIL ANVERSA TIBI, NIL VEREARE TUIS. = 1759

2. VERÆ ECCLESIÆ PATRI FIRME ADHÆRENTI. = 1759
(Emblem, a shepherd and his dog, with the flock.)
DUCI ILLE FIDELIS ADHÆRET. = 1759
ADSTAT UT USQUE CANIS PASTORI FIDUS ADHÆRENS,
SECURUSQUE SUAS RITE TUETUR OVES; = 1759
TU QUOQUE, ROMULEO PATRI QUI PRÆSUL ADHÆRES,
SECURUS TUTAS RITE TUERIS OVES. = 1759

3. HÆRESIM A CATHEDRA VIGILANTER ARCENTI. = 1759
(Emblem, the dog driving wolves from the homestead.)
HOSTEM VIGIL ARCET ET INDE REPELLIT. = 1759
HIC CANIS HIC VIGILAT NOCTUQUE DIUQUE LATRANDO
ARCET ET A STABULIS INSEQUITURQUE LUPOS: = 1759
SIC QUOQUE TU VIGILANS PROCUL, ILLUSTRISSIME PRÆSUL
HÆRETICOS ARCES INSEQUERISQUE LUPOS. = 1759

4. A VIA DECLINANTEM INCREPANTI. = 1759
(Emblem, the dog driving straying sheep into the flock.)
SÆVIT HIC IN DECLINANTEM. = 1759
CEU CANIS HIC CURRIT DECLINANTESQUE REQUIRIT
SÆVIT ET IN LENTAS CEU FURIBUNDUS OVES; = 1759
SIC QUOQUE DUCIT OVES, DECLINANTESQUE REQUIRIT
PRÆSUL HIC ET CAUTAS CURAT INIRE VIAS. = 1759

5. AMISSOS FELICITER REDUCENTI. = 1759
(Emblem, the dog drives lost sheep towards the flock.)
RETRAHIT COGITQUE REDIRE RELICTAM. = 1759
SI QUA VAGATUR OVIS, QUÆRIT CANIS ISTE VAGANTEM
AC TRAHIT EX ANTRIS ATQUE REDIRE JUBET. = 1759
TU PARITER DIVO, PRÆSUL, QUOQUE REDDIS OVILI,
HÆRETICOS INTER SI QUA VAGATUR OVIS. = 1759

6. HENRICI ANTISTITIS FIDELITATI MITRA CORONATÆ. = 1759
(Emblem, the dog stands in a peaceful landscape wearing his crown.)
JUSTI MERCES CONDIGNA LABORIS. = 1759
PRÆMIA JUSTA SIBI RETULIT CANIS ISTE FIDELIS,
EXPOSITO INTENTUS QUI FUIT USQUE GREGI: = 1759
QUÆQUE TIBI HIC, PRÆSUL, DATUR INFULA SACRA FIDELI
EXISTET CURIS, PULCHRA CORONA TUIS. = 1759

The tract concludes with an epitome of an 'Applausus convivalis,' a kind of emblematical scenic accompaniment recited by certain pastoral characters personated by members of the college, whose names are given. There are no more chronograms.

THE third tract consists of 28 pages, and describes a public festival at Antwerp, on the arrival, on 9th September 1776, of Jacobus Thomas Josephus Wellens, the seventeenth bishop of that see, when the streets were decorated with structures, emblems, and inscriptions, and a grand procession took place. The whole is described in the Flemish language, and the inscriptions are partly in that language and partly in Latin, a few being also in French. They were mostly in chronogram, 320 of them being so. Although so numerous, they are not generally interesting or remarkable. A few extracts will suffice to represent this multitudinous assemblage. The title-page is,—'Verzamelinge der bezonderste chronica, inscriptien, zinnebeelden, veerssen en andere, tot Antwerpen gezien den 9 van September en de volgende dagen van't Jaer 1776, ter gelegentheyd van den plegtigen intréde van syne doorlugtigste hoogweirdigheyd myn-heere, myn-heere Jacobus Thomas Josephus Wellens XVII. bisschop van Antwerpen.' These inscriptions were seen at various places in the streets (the letter W counts 10, and Y = 2).

VERWIL'COMD WELLENS. = 1776
CUNCTORUM VOTIS POSTULATUS ADEST. = 1776
AVITÆ FAMILIÆ CIVITATISQVE DECUS. = 1776
MAECKT VREUGD, VOLCK, IN ANTWERPEN. = 1776
WIL'COM AU GEWENSCHTEN HERDER. = 1776
CŒLUM VERÈ EXAUDIT PRECES. = 1776
MONSEIGNEUR WELLENS LE VERITABLE OBJET DE LA JOYE. = 1776
CLAMANT HILARITER CUNCTI: TU GLORIA, TU LÆTITIA AC BELGII HONORIFICENTIA. = 1776

VIRO INSIGNI APPLAUDIMUS CUNCTI. = 1776
CORDIALI PIETATIS AMORE EXURGITE CIVES. = 1776
IOSEPHUS WELLENS, ANVERSÆ PRÆSUL, PACEM ADFERT. = 1776
IACOBUS PRÆSUL, SAPIENTIÆ DOTE ILLUSTRISSIMUS. = 1776
HILARI ANIMO PRÆSULI CONGRATULANTUR SUBDITI. = 1776

HIC VIR, HIC EST, SPLENDENS VIRTUS QUEM LAUDE CORONAT, ET MERITIS INSIGNE SUIS CAPUT INVEHIT ASTRIS.[1] = 3552
IACOBO WELLENS, DIGNISSIMO ANTVERPIÆ PRÆSULI. = 1776

CUNCTI EXULTEMUS DEO! = 1776
TRIUMPHANDO WELLENS LÆTA RECREATUR URBS. = 1776

[1] These two lines make 3552, *i.e.* twice 1776.

DAT WELLENS LEVE BISSCHOP VAN DEZE STAD,[1]
HIER NU LANG VERWACHT,
MET VREUGD BETRACHT. } = 3552

MONSEIGNEUR SOYEZ BIEN VENU DANS CETTE PLAISANTE VILLE = 1776
ANTVERPIA FIT FELIX, MUNITA PONTIFICE DOCTO. = 1776
VIRTUTE VITÆ PRÆVIÂ ECCLESIAM DIRIGET. = 1776
WELLENS NUNC MITRÂ PEDOQUE FULGET. = 1776
AD SALUTIS PASCUA SUAS DEDUCET OVES. = 1776

IACOBO THOMÆ IOSEPHO WELLENS NOVO PRÆSULI INGREDIENTI. = 1776
PLAUDITE IN INTROITU ILLUSTRISSIMI EPISCOPI NOSTRI! = 1776
NOBILI IACOBO THOMÆ PRÆSULI IN SOLENNI SUO ADVENTU. = 1776
PLAUSUS HILARES QUÆQUE DOMUS CELEBRET. = 1776
VIVAT DIU NOBIS IACOBUS THOMAS IOSEPHUS WELLENS ANTVERPIANUS, ANTISTES ANTVERPIENSIS XVII. } = 1776
SUIS OMNE DECUS, ET HONORIFICENTIA POPULI SUI. = 1776
EPISCOPI ADVENTU LÆTITIÂ OMNES AFFICIUNTUR. = 1776

IACOBUS WELLENS SAPIENTIÆ DONO PRIMUS PHILOSOPHIÆ: = 1776
INSIGNIS, UT ALTER NOSTRI TEMPORIS AUGUSTINUS, DOCTOR SACRÆ = 1776
THEOLOGIÆ: PRUDENS UNIVERSITATIS RECTOR MAGNIFICUS: = 1776
DEI GRATIÂ FIT PRÆSUL ANTVERPIENSIS, OCTAVO SEPTEMBRIS SACRATUS = 1776
MECHLINIÆ: SEQUENTI DIE INTRAT, PATRIÆ RECTURUS OVES. = 1776

SIT VOX UNA: VIVAT WELLENS,
VIVAT DIGNUS EPISCOPUS IN ÆVUM! } = 1776
È CORDE GRATULAMUR ANTISTITI,
PATRI, FRATRIQUE UNICO. } = 1776

SPLENDOR SUORUM WELLENIUS SENESCAT! = 1776
DAT WELLENS LANG LEÉVE DE GLORIE DER ANTWERPENAEREN! = 1776

Great sameness prevails throughout the chronogrammatic inscriptions; the public joy on the occasion, the praise of the bishop, and of his qualifications and learning, are their constant theme. The tract is roughly but accurately printed.

THE fourth tract relates to Carolus de Spinosa, on his inauguration in 1728 as the twelfth Bishop of Antwerp; he is mentioned at page 96 *ante*, and should be more correctly described there as Suffragan in the Archbishopric of Mechlin. This tract consists of 28 pages 4°, and bears this title:—'Illustrissimo ac reverendissimo

[1] These three lines make 3552, *i.e.* twice 1776.

domino D. Carolo de Spinosa ordinis FF. Minorum Capucinorum ex Tricalensium, nunc duodecimo Antverpiensium episcopo, cum primùm in cathedram suam solemniter induceretur, applaudebat Gymnasium Literarium S. P. Augustini Antverpiæ. Anno MDCCXXVIII.' It commences with a laudatory poem, which at p. 6 concludes with 'Ode Musica' in four stanzas, and—

Tripudium chronicon

fAUstUs aDes præsUL, CanIMUs
tIbI grata LUbenter. } = 1728

At page 11 a second part commences, bearing this title, 'Acclamatio emblematica alludens ad arma gentilitia illustrissimi . . . D. Caroli de Spinosa, duodecimi Antverpiensium episcopi.' The frontispiece to the tract is a finely engraved representation of his armorial shield, surmounted by a cardinal's hat with ten tassels; the motto is, 'ARCE LUPOS.' The armorial devices are the same as those described at p. 96 *ante*, but the engraving is different; they consist of thorn trees ('spinosa'), lilies, and wolves.

A series of twelve engraved emblems commences at page 12, each with Latin epigrammatic verses and a chronogram having some figurative allusion to the armorial devices; a text from the Vulgate Bible precedes each, thus—

Emblema I. Lilium inter spinas. Canticles ii. 2. The engraving is a lily growing among thorns—

tUtIUs InDe saLUs CUM res spInosa resULtat. = 1728

Emblema II. Ex omnibus floribus orbis elegisti. Lilium unum. 4 Esdras v. 24. The engraving represents a garden in which lilies are conspicuous, the bees are seen to forsake other flowers and choose them. The chronogram is allusive to the Emperor Charles VI. and the bishop Charles—

præ CæterIs CæLo, et aUgUstIssIMo
CaroLo seXto pLaCet CaroLUs. } = 1728

Emblema III. Unguebant oleo multos ægros, et sanabant. Mark vi. 13. The engraving represents an angel administering medicine composed of lily to a person who is said to be suffering from the 'stone'; this allusion to the bishop is obscurely figurative—

CaroLUs aMorIs oLeo InDUratIs aUferet noXas. = 1728

Emblema IV. Venenum aspidum insanabile. Deut. xxxii. 33. The engraving represents two young angels preparing a remedy against snake poison, from lilies—

peCCatI VenenUM De spInosa eXtInGUet. = 1728

Emblema V. Introibunt in speluncas petrarum. Isaiah ii. 18. The engraving represents sheep in safe refuge on the sacred Mount Olympus, against the surrounding wolves—

Dente noCere oVIbUs non VaLet
LUpUs, præsIDe De spInosa. } = 1728

Emblema VI. Lupus ad vesperam vastavit eos. Jeremiah v. 6. The engraving represents wolves prowling about for their prey at night—

NOVUS PRÆSUL, NOVAS, SI SINT, PERDE HÆRETICORUM LATEBRAS. } = 1728

Emblema VII. Intrabunt lupi rapaces, non parcentes gregi, . . . propter quod vigilate. Acts xx. 29, 31. The engraving represents the watchful shepherd and his flock—

NE LETHALE DOGMA EXURGAT, VIGILABIT PRÆSUL. } = 1728

Emblema VIII. Festinavit in dolo pes meus. Job xxxi. 5. The engraving represents huntsmen tracking the footsteps of the wolves in the snow—

UT NIX PRODIT LUPOS, ITA CAROLI INTEGRITAS PRODET INFIDOS. } = 1728

Emblema IX. Bonus pastor animam suam dat pro ovibus suis. John x. 14, 15. The engraving represents the shepherd attacking a wolf which had endangered his flock—

PRO OVIBUS VITAM DABIT CAROLUS PRÆSUL. = 1728

Emblema X. Tollebat arietem de medio gregis . . . eruebamque de ore eorum. 1 Kings xvii. 34. The engraving represents the shepherd seizing a wolf and rescuing from his grasp a lamb taken from the flock—

FIDUS AB ORE LUPI SERVABIT CAROLUS AGNUM. = 1728

Emblema XI. Salvum fecit a pusillanimitate spiritûs, et tempestate. Psalm liv. 9. The engraving represents a ship safe from the concealed dangers of the sea, guided by the Pole-star, that star being typical of the bishop—

CAROLUS PRÆSUL FIDE AMBIGUO SUBVENIET. = 1728

Emblema XII. Orietur in tenebris lux tua. Isaiah lviii. 10. The engraving represents the ship approaching the wished-for port at night, under the same guidance—

AD PORTUM CAROLUS LUX ERIT IN TENEBRIS. = 1728

Then follows an anagrammatic gratulation to the bishop. It consists of a series of anagrams on his name, DE SPINOSA, etc., which stand at the head respectively of a series of emblematical verses, each of which is concluded by an allusive chronogram thus (it is needless to transcribe the verses, etc.)—

VOLUNTARIA PAUPERTAS DITAVIT CAROLUM. = 1728
CAROLUS DE SPINOSA SPINAS, ET TRIBULOS DEVORATURUS ADEST. = 1728
ANTISTES CAROLUS MANSUETUDINE POLO UNITUS, = 1728
EX GRATUITO PECCATORIBUS MEDEBITUR. = 1728
CÆLESTE DONUM, PRÆSUL EXPETIVISTI. = 1728
DE SPINOSA PRÆSUL AVIAS AD OVILE REDUCET OVES. = 1728
DIU PASCAS, PRÆSUL, IN QUIETE POPULUM. = 1728

A finishing poem concludes with this 'Tripudium'—

'Chrono-metra.'

panDIMUs eXILes antIstes CaroLe, VersUs, = 1728
tUos, preCor, assUMas, VenIUnt hI CorDe faVentI. = 1728

'Chronicon.'

Metra Data aCCeptet eX Voto
aUgUstInIano antIstes. } = 1728

THE fifth tract in my possession consists of an address to Dominic de Gentis, the fifteenth bishop of Antwerp, on his inauguration in 1749, 4°, pp. 20. It bears this title, 'Illustrissimo ac reverendissimo Domino D. Dominico de Gentis ex sacro prædicatorum ordine decimo quinto Antverpiensium episcopo, cum primùm in cathedram suam solenniter introduceretur, applaudebat Gymnasium literarium, M. P. Augustini Antverpiense, MDCCXLIX.' A prose address concludes at page 6 with this chronogram—

DoMInICo gentIs
antIstItI eXoptato
preCatUr
aUgUstInIana JUVentUs. } = 1749

Then follows a poetical lament on the death of the preceding bishop Herzelius (William de Herzelles), and praising the appointment of the new bishop, with 'Musica,' and 'Rhythmus'; followed by a poetical 'Apostrophe' to the Empress Maria Theresia, sung by the Virgilian characters Tityrus, Corydon, Melibœus, Alexis, and Amyntas, which is brought to a conclusion by this 'chronicon'—

IMperatrIX paCIfICa, DUX benIgna;
prospeXIt In gentIs gentI sUæ. } = 1749

An apostrophe to the then reigning pope, Benedict XIV., next follows, concluding with this 'chronicon'—

beneDICtUs roManUs pontIfeX
aUstrIaCIs VotIs, UtpotE sIbI gratIs,
annUIt. } = 1749

The applause is continued in similar form of 'musica,' and recited by Amyntas and his companions, addressed to the new bishop, concluding at page 19 with this 'chronicon' (the last words in the tract)—

DoMInICUs gentIs noVUs
epIsCopUs antVerpIensIs sUIs
sIne spIna et UngUe. } = 1749

THE sixth tract, consisting of 16 pages 4°, is a gratulation on the inauguration of Macarius Simeomo, abbot of St. Michael's Church at Antwerp in 1663. The title is, 'Fausta gratulatio in solemni inauguratione Reverendi . . . Macarii Simeomo S. T. L. Abbatis cele-

bererrimæ ecclesiæ sancti Michaelis Antverpiæ sacri et canonici ordinis Præmonstratensis viii. Aprilis MDCLXIII. Per Fratres Novitios predictæ ecclesiæ.' The subject is expressed in Latin verse of varied metre, commencing thus—

BENIGNA MACARIO INSIGNI PRÆSIDI GRATVLATIO. = 1663

The poetry which follows leads to this

Chronica

CVSTODIT VIGILANS GREGEM[1] = 1663

Carmen Chronographicum.

Custodem Vultisne Sacrum? Tutaberis Omnes
Doctrinâ Insignis, Tutamque Viam Inclyte Galle[2]
Ingenuis Largiri Ardes: Ne Styx Generosum
Rideat, Expugnetque Gregem, Evigilare Memento.

PEPERIT VENERANDA SCIENTIA PRÆLATVRAM = 1663
FORTIS, VT MORS DILECTIO TVA. Cant. viii. 6. = 1663
E FORTI EGREDIETVR DVLCEDO NOBIS. Jud. xiv. 14. = 1663
QVASI SOL REFVLGET IN TEMPLO DEI Ecclus. l. 7. = 1663
DILIGET SVOS MACARIVS. = 1663
INFVLÂ SACRÂ MERITÒ DIGNVS. = 1663
VIGILANS CAPIAS PEDVM; = 1663
DOCTRINÂ, PIETATEQVE SPLENDIDVS. = 1663
BEATVS IN TERRIS, SIS TANDEM CŒLO BEATVS: = 1663
GALLI VIGILANTIAM IN BENIGNITATE OSTENDIS = 1663
DOCTRINÂ, PIETATEQVE OBTINES PRÆLATVRAM; = 1663
PRÆLATVRÂ CERTÈ DIGNISSIMVS. = 1663
MACARIO BENIGNO ABBATI APPLAVDVNT. = 1663
INSIGNISNE TIBI RETVLIT DOCTRINA TIARAM? = 1663
OMNINÒ RETVLIT: TV PIA DONA CAPE. = 1663
PROPOSITO INSIGNI MANIBVS DATE LILIA PLENIS. = 1663
Æneidos vi. 883.
PRO MERITO DETVR INFVLA SACRA PATRI. = 1663

The following chronograms occur in connection with the poems addressed to the abbot Macarius—

DEFICIMVS ELOQVIO = 1663
IN VERAS MACARII LAVDES. = 1663
INSIGNIS DOCTRINA PEPERIT TIBI INFVLAM. = 1663
FELIX MACARIO DIES = 1663
QVÆ INFVLAM DAT CAPITI. = 1663
ABBATIALIS DIGNITAS MACARIO IVRE OBTIGIT. = 1663
LEO MITIS CVSTODIT OVES = 1663

[1] The letters of these words are the initial letters of the words which compose the four curiously arranged hexameters which next follow.

[2] The abbot was probably a Frenchman; he is called here 'inclyte Galle;' the word 'gallus,' *a cock*, alludes to his watchfulness, and explains the words 'evigilare memento' in the fourth line. There are many similar allusions throughout the poetry, and lower down in the chronogram.

IN MACARIO VESTRA LATET BEATITVDO = 1663
LEONI DIGNO GREGIS DEFENSORI DICANT NOVITII. = 1663
MACARIVS BEDIET V, SALIGH. = 1663
VT LEO, DOCTRINA FORTISSIMVS. = 1663

THE seventh tract, consisting of 48 pages 4°, describes a jubilee held at the church of St. Saviour at Antwerp, in honour of thirty-six saints whose relics are preserved there. The title is, 'Verkondinge van het hondert-jaerig jubilé aengaende de lofweerdige instellinge van 't vermaert Broederschap der xxxvi uytmuntende Heyligen, welckers geäpprobeerde reliquien rusten, en geëert worden in de kerke der abdye van S. Salvator, tot Antwerpen.' No date is mentioned, but the chronograms give 4th August 1771. The narrative is in the Flemish language. The chronograms, 58 in number, are all in Latin; they were inscribed among the statues and other decorations at and in the church. There were numerous other inscriptions in Latin verse, which are translated into Flemish verse.

On Pope Clement the Tenth, in gold letters—

CLEMENS X HUJUS CONFRATERNITATIS
INSTITUTOR INDULGENTIARUM DATOR. } = 3342 { 1671 / 1671

SANCTORUM LAUDES EXTOLLITE. = 1771

LUSTRIS ABHINC VIGINTI INSIGNIS SANCTORUM
XXXVI INSTITUTA CONFRATERNITAS, QUORUM
RELIQUIÆ IN SANCTI SALVATORIS ECCLESIÂ
SPLENDORE AC DEVOTIONE VENERATIONI
PUBLICÆ EXPONUNTUR, QUARTÂ
AUGUSTI UNANIMI JUBILAT PIETATE. } = 5313 { 1771 / 1771 / 1771

On the organ in the church—

ADVENIT JUBILÆI TEMPUS: SANCTIFICATE. = 1771
EXULTATE IN DILECTIS MIRABILI. = 1771
BUCCINIS TYMPANOQUE JUBILATE DEO. = 1771
IN CHORDIS, IN CANORE EXURGITE ALTISSIMO. = 1771
INGENTIS TRIUMPHI DIE PSALLITE EXCELSO. = 1771

The following are the thirty-six saints; their dates are added from other authorities:—

On Saint Benedict, abbot, died *circa* 543—

SANCTO BENEDICTO INSIGNI SUIS EXEMPLARI. = 1771

On Saint Scholastica, sister of Saint Benedict, abbess, 542—

DIVÆ SCHOLASTICÆ VANITATIS GAUDIA DETESTANTI. = 1771

On Saint Placidus, martyr, 541—

SANCTO PLACIDO INSIGNIBUS MERITIS EXORNATO. = 1771

On Saint Gertrude (there are two of this name in the calendar)—

SANCTÆ GERTRUDI HUMILITATIS FAUTRICI. = 1771

On Saint Ignatius, martyr, 108—

DIVO IGNATIO DE CRUDELITATE VICTORI. = 1771

On Saint Agatha, martyr, 251—
DIVÆ AGATHÆ TRIUMPHATRICI PECULIARI. = 1771
On Saint Anselm, Archbishop of Canterbury, died 1109—
DIVO ANSELMO INVICTÆ CURÆ ANTISTITI. = 1771
On Saint Margaret of Cortona, 1297—
DIVÆ MARGARETHÆ CORTONENSI CŒLESTES VIAS INQUIRENTI. = 1771
On Saint Paulinus of Nola, 431—
DIVO PAULINO ELEËMOSYNIS IN PAUPERES PRÆCLARO. = 1771
On Saint Juliana, probably the martyr, end of third century—
SANCTÆ JULIANÆ PIETATE IN DEUM ILLUSTRI. = 1771
On Saint Bartholomew, early Christian martyr—
DIVO BARTHOLOMÆO SÆVITIÆ ET NECIS VICTORI. = 1771
On Saint Elizabeth of Hungary, 1231—
DIVÆ ELISABETHÆ HUNGARICÆ VERÈ LIBERALISSIMÆ. = 1771
On Saint Josaphat, bishop and martyr—
SANCTO JOSAPHATI EXIMIO DESERTI CULTORI. = 1771
On Saint Thecla, martyr, in first century—
DIVÆ THECLÆ PŒNIS IN OMNIBUS INVICTÆ. = 1771
On Saint Moses, the Ethiopian martyr, fourth century—
SANCTO MOYSI DELICTA AUSTERÈ EXPIANTI. = 1771
On Saint Felicitas and her seven sons, martyrs, *circa* 160—
DIVÆ FELICITATI CUM NATIS OVANTI. = 1771
On Saint Blasius, bishop and martyr, 304—
DIVO BLASIO CONSTANTIAM IN PŒNIS EXERCENTI. = 1771
On Saint Lutgardis, abbess, 1246—
SANCTÆ LUTGARDI CHRISTI IN AMORE VIVENTI. = 1771
On Saint Maurus, abbot, 584—
DIVO MAURO CONTINENTIÂ AC SANGUINE NOBILI. = 1771
On Saint Agnes, martyr, 305—
DIVÆ AGNETI DIGNO PUDICITIÆ SPECULO. = 1771
On Saint Augustin of England, 604—
DIVO AUGUSTINO PRÆCONI INCOMPARABILI. = 1771
On Saint Dorothy, martyr, in the third century—
SANCTÆ DOROTHÆ MARTYRI IN CHRISTO EXULANTI. = 1771
On Saint Yvo, confessor, 1353—
SANCTO YVONI AFFLICTORUM ADJUTORI. = 1771
On Saint Mary of Egypt, 'penitent,' fifth century—
DIVÆ MARIÆ ÆGYPTIACÆ VITÆ PŒNITENTIÂ INCLYTÆ. = 1771
On Saint Roch, active helper in the plague, *circa* 1327 or 1348—
DIVO ROCHO PESTILENTIÂ LABORANTIUM OPITULATORI. = 1771
On Saint Elizabeth, queen (of Portugal, 1336?)—
SANCTÆ ELISABETHÆ INVICTÆ MANSUETUDINIS REGINÆ. = 1771
On Saint Adrian, martyr, 290—
SANCTO ADRIANO NATALIÆ EXCITATIONE TRIUMPHANTI. = 1771
On Saint Cunera, martyr, fifth century—
DIVÆ CUNERÆ VIRGINI LECTISSIMÆ. = 1771
On Saint Giles, abbot, end of seventh century—
SANCTO ÆGIDIO MAGNO ABJECTIS AUXILIO. = 1771

On Saint Pelagia of Antioch, 'penitent,' fifth century—
DIVÆ PELAGIÆ MIRÂ PŒNITENTIÂ EXCELLENTI. = 1771
On Saint Hyacinthus, confessor, 1257—
DIVO HYACINTHO VERO MARIÆ CULTORI. = 1771
On Saint Christina, martyr, *circa* 300—
DIVÆ CHRISTINÆ MIRABILIBUS EVECTÆ. = 1771
On Saint Alexius, confessor, fourth century—
DIVO ALEXIO CASTITATE PLANÈ MIRABILI. = 1771
On Saint Cecilia, martyr, 220—
DIVÆ CÆCILIÆ MARTYRIO EXORNATÆ. = 1771
On Saint Catharine of Alexandria, 290—
SANCTÆ CATHARINÆ EXIMIÂ FORTITUDINE GLORIOSÆ. = 1771
On Saint Barbara, martyr, *circa* 306—
SANCTÆ BARBARÆ INVICTÂ FIDELITATE EXIMIÆ. = 1771

Other Chronograms.

ILLA DIES VENIT: FESTIVAS DICITE LAUDES: = 1771
EXIMIAS DIGNÈ RELLIQUIAS COLITE. = 1771

EXIMIIS SANCTIS PIA APPLAUDE CONFRATERNITAS. = 1771
SACRIS SOLEMNITATIBUS JUNCTA SINT GAUDIA. = 1771
ELECTORUM VIRTUTE CONGAUDETE. = 1771
MAGNIFICENTUR VESTRA, AFFLICTI, SUBSIDIA. = 1771

VEREERLYCKT ALTEGAEDER DIE WONDERBAERE HEYLIGEN. = 1771
Imprimi potest &c. . . . Antv. L. Cens.

SOME RECENT CHRONOGRAMS IN ENGLAND.

THE art of chronogram-making has recently been practised in England, as the following good examples will testify. This is encouraging; and we are led to hope that this method of expressing dates will become as popular in our time as it was in time past, and be used in some of the ways which are brought into notice by my two volumes.

My friend, Mr. Wilshere, of the Frythe, near Welwyn, sends the following, which have been lately made and used by him :—[1]

Treble chronogram for a summer-house built for five-o'clock tea in 1883—

haC In pergVLa hora qVInta,
teCVM paVLIsper seDere et renoVare LVbet. } = 1883

Freely rendered—

at fIVe o'CLoCk aLong VVIth Me
rest here aVVhILe anD take yoVr tea. } = 1883

Reply.

a thoVsanD thanks!
Most VVILLIngLy
I'LL take a CVp or tVVo of tea. } = 1883

On a bench in a summer-house facing north-east, built in 1884—

VVhen Dog Days brIng theIr VsVaL heat,
a pLeasant CooL retreat,
yoV'LL fInD Vpon thIs seat. } = 1884

On a wedding present (alluding to the name of the bridegroom, and the family motto of the bride), made in 1884—

Deo IVVante neCnon fortVna CoMItante
Vere Vestro VIrente feLICes estote. } = 1884

Freely translated, *With God's help and good fortune, may your spring-time be happy.*

[1] See page 5, *ante*, another chronogram by him, and pp. 7, 8, 37, 68, of my former book, *Chronograms*, also the title-pages and colophons of both volumes.

In a mission-room built in 1884. Inscribed over a cross—

O saLVator,
qVI nos peCCatores
pretIoso tVo sangVIne reDIMIstI,
propItIVs aspICe nos. } = 1884

i.e. O Saviour, who hast redeemed us sinners by Thy precious blood, graciously look on us.

Above a figure of the Good Shepherd, in a chancel added to a mission chapel in 1884—

O bone pastor, saLVator MItIs,
stantes robora, reLeVa Lapsos,
oVes a pasCVIs tVIs aberrantes reDVCe. } = 1884

i.e. O Good Shepherd, gentle Saviour, strengthen those that stand, raise again the fallen, bring back the sheep who are wandering from thy pastures.

On a new wall to an old churchyard, built in 1884—

DoMIne ne In fVrore tVo[1]
argVas nos
at tV parCe nobIs peCCatorIbVs
et absoLVe. } = 1884

i.e. O Lord, rebuke us not in Thine indignation, but spare Thou us sinners, and pardon us.

The following were sent to me by the Rev. Ernest Geldart, who made and used them at his church of Little Braxted, in Essex:—

On the chancel gate (adapted from the Vulgate)—

oCCVpet saLVs oVILIs MVros
et portas eJVs LaVDatIo. } = 1884

On a clock placed inside the church at the west end of the nave, facing the altar; hence the reference to 'panis viatoribus'—

Vaga MVnDI gLorIa transIt et InanIs,
eCCe VIatorIbVs IesVs Constat panIs. } = 1884

On the reredos under the east window, of the Annunciation—

nobIs DatVs ChrIste natVs e MarIa VIrgIne,
nos sanastI nos LaVastI a peCCatIs sangVIne. } = 1884

On the rood beam, under the cross—

LeX eCCe Vera: fVLsIt IesV LVCe:
reX nVnC peCCata: soLVIt nostra CrVCe:
greX repasCatVr: ChrIsto sVo DVCe. } = 1884

Versified translation.

Here finds the law in Jesu's light true reading,
Now by His Cross our King the pardon needing
Gives, that the flock may on their Chief be feeding.

---

[1] Psalm vi. Vulgate Version.

On the wall faced with stones picked by children to build the north aisle of Little Braxted church—

LoCI CHRISTO CONDITORES
ÆRE sINE fragILI,
LAPIDES HOS, CONVECTORES
POSVERE PARVVLI.
CONSTENT ISTI SENIORES
BASI PETRÆ STABILI.

} = 1884

Versified translation given to the school children for their edification—

Here the young ones of the fold,
Christ, for Thee the Lord of grace,
Having none of this world's gold,
Gathered stones to build a place.
Rock of Ages, grant that they
Firm on Thee may stand for aye.

The writer of the foregoing five chronograms wrote also this one on the tower of Stanford-le-Hope church, Essex, which had fallen down and cracked the bells. The tower was rebuilt in 1883, and inscribed thus—

eCCe tVRRIs oLIM STRATA,
DEO, rVRsVs eXORNATA,
RESONANTI VoCe GRATA.

} = 1883

It was thought desirable that the understanding of the parishioners of this almost isolated parish should be helped by a translation and a legible date. The following was prepared by the writer of the chronogram, and inscribed on another side of the tower—

This tower once down, to God again
Rebuilded, rings with pleasing strain.
1883.

Another notice of the chronogram, with a translation, is given at page 3 of this volume.

A clergyman wrote some tracts on the much controverted question of 'marriage with a deceased wife's sister.' The profits accruing to him therefrom were expended on the building of a fernery; whereupon Mr. Geldart, the author of the foregoing chronograms, wrote this one to be inscribed on his friend's structure—

O SOROR
VIDUI HODIE, CONJUGISVE HERI
EXPUGNATA STYLOQUE INTERFECTA
REVIVESCENS EPHIALTES CLERI
HERBIS EXORNA FILICIBUSQUE TECTA
O SOROR.

} = 1884

i.e. O Sister! Whether of the husband yesterday, or of the widower to-day (sister still), banished and killed indeed so far as pen could do it; —since you have cropped up again to be a bugbear to the clergy, at least be useful, and ornament a cleric's home with plants and ferns.

Another writer, also a friend of the 'clergyman,' wrote a chronogram to be placed on the solid wall of the structure, as follows—

MY LATE VVIFE'S SISTER BVILT THIS VVALL
BVT I IN TRVTH
NEVER VVED ANY VVIFE AT ALL,
NOR VVONT FORSOOTH,
SAITH J. E. V. } = 1884

It must be explained that the 'clergyman' mentioned, the writer of the tracts, the builder of the fernery (whose initials are J. E. V.), has never been married; hence the paradoxical treatment of the subject.

NOTES ON BOOKS NOT ACCESSIBLE.

IN the pursuit of this varied subject, which is now drawing towards its close, I have become acquainted with the titles of books more or less abounding with chronograms, but which I have been unable to find in any library, either at home or abroad, whereto I have had access. It is fit, however, that even this limited knowledge of them should not be lost; the opportunity may hereafter occur to some one interested in the research for placing on record some further particulars concerning them. On referring to page 557 of *Chronograms*, at the conclusion of the chapter of bibliography, there will be seen an extensive reference to the existence of such books; a very few of them have since come to light, but practically it is a list of books still inaccessible; and what is there mentioned may be taken as an appendix to what here follows.

Mr. Henry Stevens, F.S.A., who has devoted particular attention to books concerning America, has the following notice of a rare little book of chronograms, in one of the catalogues issued by him, entitled, 'Bibliotheca Geographica et Historica, a catalogue of nine days' sale at Puttick's. November 1872.' (British Museum, press-mark, 11905. g. 4.) It is interleaved with (reduced size) photographs of very many of the title-pages. We find at page 321, 'No. 2801. Valentinus (Bishop) a Christi nato Decimi septimi Symbola Eteologica, ex Veteri et Novo Sacrorum Bibliorum Testamento collecta. 8°. Joh. Gorman, Wittebergæ, 1608.—*A rare little book of chronograms.* An exceedingly curious volume, filled with ingenious and pious trifling. There is collected under every year for 100 years, from 1600 to 1700, a large number of texts from Scripture, with the references to chapter and verse so printed that the Roman numerals will correctly express

the given year. For instance, under the given year 1620 there are 49 texts to express that year, for example—

DeVs tVVs est teCVM. 2 Sam. xiv. 17. = 1620
reX saLoMon beneDICtVs. = 1666

Drop the letter M=1000, and print the word saLõon, you have 666, "the number of the beast," out of the same text, with less trifling, perhaps, than it took Macaulay to derive the same sacred number from the House of Commons, by counting the members and eight officers. No doubt this industrious trifling kept the Bishop out of the mischief of idleness, a disease worse than chronogrammatizing.'

As I am unable to meet with this book in the British Museum or elsewhere, I preserve what notice I can of it by the foregoing amusing extract. Mr. Stevens says that about ten years ago he had at Boston, in the United States, a collection of Mexican books, many of which, perhaps 200, contained chronograms on title-pages or otherwise, also squares, crosses, labyrinths, and other fanciful arrangements of words. The whole of those books were sold in America.

In another catalogue prepared by Mr. Stevens, 'Bibliotheca historica, 1870,' I find the notice of another book which must be a great curiosity. 'Conceptio Immaculata Deiparæ Virginis' (3000 numerical anagrams on the plan of the alphabet caballa), 'à Francisco de Sancto Joanne, et Bernedo Presbytero Hispano Capellano Capellæ Paulinæ ubi colitur S.S. Imago B. Mariæ Virginis a S. Luca depincta in Sacro Sancta Basilica Liberiana S. Mariæ Majoris Romæ. Roma, 1686.' (The Basilica of S. Maria Maggiore at Rome is called also the Liberian Basilica.) I am unable to obtain any further knowledge of this work, which is in some way connected with chronograms.

In a foreign bookseller's catalogue, price 10 francs, 'Applausus et vota civitatis Bruxellensis, in adventu Ser. Princ. Lotharingiæ Caroli Belgii gubernatoris, etc. Bruxelles. A de Vos. 1748. 4°. Tres bel exempl. de cette pièce rare, remplie de chronogrammes, sur l'arrivée du prince Charles de Lorraine à Bruxelles.' I was unable to obtain it.

The four following works have been noticed in book catalogues and elsewhere—

1. 'Batavia triumphata: anno quo summus arbiter rerum'

DeposVIt potentes De seDe et eXaLtaVIt franCos. = 1672

2. 'Ostendana Francorum clades, quâ principe Joanne Austriaco faciente per tredecim menses,

CroMVeLIo Irato et DerIso, = 1658
MazarIno à fLanDrIs ILLVso, = 1658

naves, pecuniam, militem, honorem et Flandriæ spem Anglis conjuncti amiserunt Franci.' 8°.

3. 'Chronica chronographica ab anno 1600.' Pp. vi, 97. Viennæ, 1665. 4°. This is a history of events from 1600 to 1665 in prose, all chronograms, beginning—

1600
MoDo Certe = 1600
Cara aDerant teMpora = 1600
fernanDVs II., eX stIrIâ
IVngItVr MarIæ fILIæ } = 1600
eX baVarIa, etc.

4. 'Livre des Prestres.' A tract of eleven leaves, small 4°. This meaningless sentence occurs to give a date (it is in capital letters of uniform size, but here printed as a chronogram)—

rIXo CeCI CVnICVLVM. = 1478

This is only noticeable as being somewhat like a supposed chronogram C. CVCVLVM VIXI=1382, mentioned at p. 12 of *Chronograms*.

In the great Library at Dresden was seen by my friend the Rev. W. Begley, a very curious thin quarto pamphlet, entirely in chronogram. The title-page is as follows—

CVM Deo = 1605
pIæ MeDItatIonIs eteostICha = 1605
per DIspersas In bIbLIIs gnoMas eLaborata = 1605
aD Vota CoMpetenter apparata = 1605
pro MVnDo Laborante et anno Labante = 1605
1605
bresLæ sILesIæ eMporIo In rIpa oDeræ = 1605
De præLo et Labore baVManno = 1605
anno ChrIstI DoMInI nostrI. = 1605
hoDIe MIhI Cras tIbI. = 1605
aCh. heVte roth Morgen toDt. = 1605

Then begins a series of sentences, proverbs, and meditations, chiefly in Biblical language, extending to 167 chronograms in all. Towards the end the name of the author is brought in, and proves to be Jacobus Berelius à Mielowitz. The pamphlet has no indication of place or printer except in the above chronogram.

There are two tracts in the great Dresden Library by Chr. Faustus, both entirely chronogrammatic—

1. 'Durus et Minax Cometæ cauda,' etc. Budissinæ, 1618. 4°.
2. 'Eteosticha votiva.' Budissinæ, 1602. 4°.'

In the University Library at Liége there is a modern work, 'Eligia chronodisticha.' L. J. Caris. Leodii, 1846, 8. I have no particulars of its contents; I cannot procure a copy of it. Also the two following—

'Metamorphosis Angelica Mariana in ter mille figuras transformata qVaM brVgIs eXhIbVIt JVLeVs De Cæsar XI aVgVstI'= 1711

a remarkable assemblage of anagrams on the 'Ave Maria, etc.,' mentioned in Le Bibliophile Belge, 1845, vol. i. p. 200 (British Museum Library). At p. 145 of the same volume another remarkable work is mentioned, as follows—

'Poemata, chronometra anagrammata, epigrammata, et alia his affinita. In monte Parnasso.' No date or place. 8°. Pp. 292.

By a monk of Ninove, by name Van Halen. Printed, 1784. There are chronograms in Dutch and Latin, many pages long, composed of words avoiding the higher numeral letters, M D C L.

Both of these works are specially mentioned in *Chronograms*, p. 408. I have never met with either.

Joannes Rudolphus Sporck, the author of a work mentioned at p. 427, *ante*. It is to be inferred therefrom that he wrote two other chronogrammatic works, about which I can find no particulars. *Ibid.* p. 428.

Michael Winepaher, the author of the Calendar mentioned at p. 410, *ante*, is believed also to have written chronogrammatic works for the years 1724 and 1727, and printed at Salzburg (?). I have not been able to find them.

Andreas Streithagen is catalogued as the author of a work entitled 'Chronodisticha' in 1635.

J. B. Waseige wrote 'Leopoldus Austriacus, etc.,' *circa* 1640, probably a chronogrammatic work.

The author of 'Decas Mariana,' mentioned in *Chronograms*, p. 441, wrote also 'Decas anagrammatum metrica arte elaboratorum, illustrissimo honori Sereniano sacra. Vetero-Pragæ, 1680'; also 'Decas sacrorum anagrammatum e sacris programmatis utpote sacris hymnis, textibusque sacris, metrico labore concinnatorum. Vetero-Pragæ, 1672.' I have ascertained that a volume in the University Library at Prague contains the three works, with this chronogrammatic title-page, giving the date 1672 six times repeated—

Anagrammata Sacra, metrico labore concinnata, VRbI NEOPRAGENSI pVLVere GENEROSI MARTIS INSIGNITER DeCORÆ; | A CAROLO IV IMPERATORE fVnDatÆ ET eXornatÆ, | VARIIS DOTATÆ ET aVCtÆ IMPERIALIBVS GRATIIS; | VIRIS ERVDITIS, ARMAQVE TRACTARE PERITIS fLORENTI; | FORTITER STANTI ADVERSVS TELA sVeCORVM; GENEROSO | IN HOSTILES ACIES ARDORE PERSTANTI NVTANTIBVS IN REGNO PROPE OMNIBVS.

'Vota chronographica quæ sub inauguratione illust^{i} et Rev^{i} D. D. Henrici van Halmale XI Yprensium episcopi . . . offerebat ex voto Daniel Franciscus de Maeyer,'—pp. 11—Antwerp, 1672-4, is the title of a tract containing 240 lines of elegiac verse, each giving in chronogram the date 1672. This is in the Brussels Library.

'Vita Sanctissimi Confessoris et Pontificis Huberti, pp. x, 68. Brussels, 1730-4.' Preface signed P. Willemaers, Pastor in Viera Ducum, contains many rhyming chronograms in Latin, introduced into the text and appropriate to the subject discussed. This is also in the Brussels Library.

'Liber Eteostichorum,' by Joseph à Pinu, is quoted by the epigram and chronogram writer Nicolas Reusner in 1590. The work contains a great many chronograms. I have never met with a copy of it, and search for it in foreign libraries has hitherto been unsuccessful.

HEBREW CHRONOGRAMS.

THIS chapter will comprise the examples of Hebrew chronograms which I have already given in *Chronograms*, pp. 542-545, incorporated with many additional ones brought to my notice by Dr. Christian D. Ginsburg, LL.D. Without his assistance I could not have undertaken to explain and illustrate in any way this very interesting branch of research. The antiquity of Hebrew chronograms remains undoubted, while the extent of their use has not yet been approximately ascertained. Existing manuscripts in that language carry back the time of their use to an earlier period than I have yet found them in the Latin language; but even then it cannot be said that we have reached their origin. I give one example which makes the date A.D. 1208. Printing by the means of moveable types was known *circa* 1450. Whatever may be the earliest date of printing in Hebrew types, I am enabled to give examples of chronograms on the titles of Hebrew printed books as early as 1492, and it is probable that they are not the earliest. That method of dating such books is continued down to the present day, and it is unlikely that it will yet go out of favour.

The use of numeral letters by Hebrew writers is not confined to the expression of dates. It runs imperceptibly into a form like acrostics or anagrams, which were supposed to strengthen by a hidden meaning the exposition of passages in the Hebrew Scriptures. It must be remembered that all the letters of that alphabet have a numerical power, and that in a chronogram constructed by them, only certain words of a sentence contain the date (except where the date is contained in one word), and these words or the letters thereof are found to be printed in larger characters to mark the date,

while the whole sentence, or the sentiment conveyed by it, is appropriate to the subject, and derives some of its special point from the meaning of the date-words. The difference between Hebrew and Latin chronograms will be obvious. This chapter does not extend to Arabic, Persian, or other chronograms, which are more strictly speaking of Oriental origin.

The value of the Hebrew letters as numerals is as follows:—

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ ך	ל	מ ם	נ ן	ס	ע	פ ף	צ ץ	ק	ר	ש	ת
1	2	3	4	5	6	7	8	9	10	20	30	40	50	60	70	80	90	100	200	300	400

The following explanation of Hebrew chronology is adapted from Dr. Ginsburg's Life of Levita,[1] page 3:—

'To understand the dates mentioned, it is necessary to remark that the Israelites reckon from the creation of the world, and that their chronology is about 244 years shorter than ours. Thus, for instance, whilst the year 1882 A.D. is with us 5886 A.M., it is with the Jews 5643 A.M. Moreover, it is to be noted that in Hebrew MSS., as well as in printed books, two modes are adopted of expressing the date. The one is by writing the full numbering: that is, 5643 A.M. = 1882 A.D., which is called the *great* or *full era* (פרט גדול); and the other is by omitting the thousands, and leaving them to be understood, as 643, instead of 5643, which is called *the short era* (לפרט קטן, abbreviated לפ"ק), and which is more generally used for the sake of brevity.'

The reader will find information on Hebrew chronology in the Handy Book quoted at p. 538, *ante;* also in a work, 'Essays on Indian Antiquities, etc., by the late James Prinsep, edited by Edward Thomas, 2 vols. 1858.' At vol. ii. second part, p. 138, it is observed, 'The Jews date from the Creation, which they consider to have been 3760 years and 3 months before the commencement of our era. Their year is luni-solar, consisting of either 12 or 13 months, and each month of 29 or 30 days. To reduce the Jewish time to ours, subtract 3761, and the remainder will show the year.'

The Hebrew chronograms which follow have been interpreted into their equivalent dates of the Christian era.

To begin with the manuscripts, which were somewhat sparingly dated, the 'Codex Kennicott 89,' which was written by Jacob Ha-Levi, has the subscription in the year התורה, *i.e. The Law* = A.D. 1208. So again the 'Codex De Rossi, 826,' is dated חגואל לעולם, *i.e. The Redeemer for ever* = A.D. 1280.

The copy of the Pentateuch, by R. Meier, which is bound up with the celebrated *Ayin Ha-Korē* of R. Jekuthiel (Additional MS. 19,776, British Museum), has the chronogram date on folio 117*a* as follows—שנת ציון במשפט תפדה ושביה בצדקה *in the year 'Zion shall be redeemed with judgment, and her converts with righteousness'* (Isa. i. 27) = 156, or A.D. 1396.

[1] Massoreth Ha-Massoreth of Elias Levita, Hebrew, with an English translation and critical notes, by Christian D. Ginsburg, LL.D. Longmans, etc., 1867.

The Five Megilloth and the Perecopes, which form the second part of this manuscript, has the following chronogram on folio 169 *b*—

חזק ונתחזק, שמחה לוי לא יחק, בנה לפרט, חומש זה נחרט, ביום א בא לארד השיני רני פלט תסובבני, *Be of good courage, Simcha Levi shall not be hurt. He formed it in the era this Pentateuch was written, 'Thou shalt compass me about with songs of deliverance'* (Ps. xxxii. 7). In this chronogram, the two letters *Nun* and *He* of the triliteral בנה, *he formed*, gives the date, *i.e.* 55= 1295 A.D.

After the invention of printing from moveable types (*circa* 1450), and as the use of printing advanced, chronogrammatic dating became more frequent. Thus the edition of Proverbs with the Chaldee paraphrase and the commentaries of Levi b. Gershon and Menachem Meieri, which appeared at Lierre in Flanders in 1492, is dated, שנת ובאו ציון ברנה, *In the year 'And they shall come to Zion with songs'* (Isaiah xxxv. 10), *i.e.* 5252=1492. So also the beautiful edition of the Prophets Isaiah and Jeremiah, with the commentary of Kimchi, which was printed at Lisbon in the same year, is dated, בשנת בא יבא ברנה לפרט היצירה, *i.e. In the year of the creation, 'He shall doubtless come again with rejoicing'* (Ps. cxxvi. 6), *i.e.* 5252=1492.

The Hebrew Bible, with points, printed at Brescia in 1494 (this edition), has the chronogram שנת לפלא נדר, *In the year 'to accomplish a vow'* (Levit. xxii. 21), *i.e.* 254=1494. This edition is a very interesting one, from the circumstance of its having been used by Luther when he made his translation of the Bible.

The Machzor or Festival Prayers of the German Jews, printed at Augsburg in 1536, has the chronogram—

שנת בריח ניחח ארצה אתכם

In the year, 'I will accept you with your sweet savour' (Ezekiel xx. 41), *i.e.* 296, 296=1536.

It will be seen that the chronogram date is here given twice. First, in the words בריח ניחח, *with your sweet savour*, which exhibit the year 296; and in the word ארצה, *I will accept you*, the numerical value of which is also 296. This magnificent copy (British Museum, press-mark 1971. f. 1.) is printed on vellum. The anti-Christian passages, which were omitted in different parts of the book during the printing by the order of the censor, are here so beautifully written in the blank spaces in the letters of the excised type, that it is difficult to say whether they are MS. or printed.

The Commentary on the Pentateuch, by Shem-Tob ben Jacob Melammed, which was printed at Venice, 1596 (British Museum, press-mark 1964. e. 2.), has the chronogram—

בשנת ונרננה ונשמחה ליצירה

In the year, 'That we may rejoice and be glad' (Psalm xc. 14) *of the creation; i.e.* 5356=1596.

The first translation of the Old Testament into Judæo-German (British Museum, press-mark 1900. d. 4), made by Jekuthiel ben Isaac Blitz at the expense of the celebrated Uri Sebes Levi, printer at Amsterdam, and grand-

son of the head of the Maranite community in that city, has the chronogram—

יערף כמעמר לקחי תזל כטל אמרתי

'*My doctrine shall drop down as the rain, my speech shall distil as the dew*' (Deut. xxxii. 2), *i.e.* 439=1678-9.

As time went on, the practice of thus dating Hebrew printed books increased, and came to be extensively adopted, especially by the Dutch printers. The following are some examples—

Buxtorf's Bible, Basel, 1618-19, is dated הן לצדק ימלך מלך '*Behold, a king shall reign in righteousness*' (Isaiah xxxii. 1).

Bible, Amsterdam, 1676-78, is dated תזל כטל '*Shall distil as the dew*' (Deut. xxxii. 2).

Bible, Amsterdam, 1687, is dated תבואתה לראש יוסף '*Let it come upon the head of Joseph*' (Deut. xxxiii. 16).

The Pentateuch, with the Chaldee paraphrase and 'Rashi,' Dykenfurth, 1784, is dated על פי התורה אשר יורוך '*According to the sentence of the law which they shall teach thee*' (Deut. xvii. 11).

Chronograms in the Hebrew language had now attained a high state of development, and acquired that extensive use which has been maintained down to the present time, while their use was being abandoned by authors and printers of books in other languages used in Europe. Moreover they present to us many remarkable peculiarities. Thus for instance when the letters, as simple letters, of the Hebrew alphabet are used to express a date, combinations are avoided which produce words suggesting an unpleasant meaning, such as רעה *evil*=275, or בוש *shame*=308, or other words which would signify a curse or an imprecation, or the mention of any member of the body not usually spoken of.

The more elaborate form however was preferred, that of the true chronogram or date-sentence, and in this certain peculiarities are found which are absent from the chronograms in the Latin or other Western languages. The earlier Hebrew chronograms consisted generally of one or two words selected for their agreeable suggestions, or their joyous import. Thus the words רנה, ברנה, רנט *to rejoice*, occur frequently in the dates of Venetian printed books of the sixteenth century. Later on, the chronogram expanded into a whole sentence from the Bible, of which some of the foregoing dates are examples.

As a further illustration, and as exhibiting a singularly elaborate form, may be noticed the date given by Samuel Schotten of his work entitled Kos Ha-yeshuoth, which appeared at Frankfort-on-the-Main in 1711, as follows :—

וחרוצה ליזע שנת הבריאה, יריק כוס ממלואה, ויקח ישועה, באלף הששי ככה עשתה החרם תנועה, ולחדשים מקרוב באו כל אלה לארץ מניעה, בי״ט שבט לחדשים שבו בלתה היריעה, וביום שנאמר בו שני פעמים כי טוב בשבתה, נשלם ספר כוס הישועות

i.e. Whoso desireth to know the year of creation let him pour out the fulness of the cup (i.e. let him remove the 'Vau plene,' and count the numerical value of

the word כוס '*cup*' *as* כס=80) *and let him seek for help* (ישתעה=391, *together* 471) *in the sixth thousandth year. So many revolutions has the sun made, or according to the moderns the earth has made them. On Shebat* 19 *the pages were fully printed; and on the day of the week respecting which it is twice said* '*It is good*,' *the book Kos Ha-yeshuoth was printed off.* Accordingly the work was finished on Tuesday, Shebat 19, 471=A.D. 1711. This book is a commentary on several treatises on the Talmud. The copy in the British Museum has the press-mark 1915. c. 10. The foregoing Hebrew sentence forms part of the title to the book, and at the same time contains the words which compose the date.

It is to be remarked that instead of giving the names of the days of the week by numbers, *i.e.* First day, second day, third day, etc., it is frequently given in abbreviations, viz. :—for Friday, ערב שבת קדש עש"ק, *the day of preparation for the holy Sabbath*; for Tuesday, *the day on which it is twice said* '*good*' (compare Gen. i. 10, 12). According to very ancient custom, and in recognition of the solemn import of this particular use of the word 'good,' authors were careful to begin and finish their works on Tuesday, which day they held to be especially lucky, because it was twice pronounced good, and being influenced also by the same respect for the word 'good,' they avoided Monday, because the phrase 'and it was good,' is not used with regard to it.

The Super-commentary on Abraham Ibn Ezra's commentary on the Pentateuch (British Museum, press-mark 1907. e. 5.), which was printed in Amsterdam in 1721, has a double chronogram, one on the title-page, and the other at the end of the book. The first chronogram is as follows :—

לסדר ולפרם וי"י בירך את אברהם בכל

'*And the Lord blessed Abraham in all things*' (Genesis xxiv. 1), *i.e.* 482 =1721. Here not only is the date given when the work was printed, but also includes the name of the author, viz., Abraham.

The second chronogram, which is at the end of the book, is as follows :—

תם ונשלם לסדר ולפרם הלא מצער הוא ותחי נפשי

Finished in the year, '*Is it not a little one? and my soul shall live*' (Genesis xix. 20). Here too the chronogram not only gives the date, but describes the modesty of the work ('a little one'), and expresses a hope that the memory of the editor may continue to live.

The chronograms which now follow are those of the present century.

The Hebrew Scriptures with a Judæo-Spanish translation, published at Vienna 1813-16, in four volumes (British Museum, press-mark 1900. c. 7.), is remarkable for the different chronograms which accompany not only each volume, but every separate volume of the Pentateuch, thus—

Vol. i., which was printed in 1813, and contains the Pentateuch, has no less than five different chronograms for that volume alone, to express the same date.

GENESIS, which was printed in 1813, has the chronogram—

שנת כי עמך מקור חיים

In the year, '*For with thee is the fountain of life*' (Psalm xxxiii. 10), *i.e.* 574=1813.

Exodus, printed in the same year, has the chronogram—

שנת מקור חיים פי צדיק

In the year, 'The mouth of the righteous man is a well of life' (Prov. x. 11), *i.e.* 574=1813.

Leviticus, printed in the same year, has the chronogram—

שנת יראת ה' מקור חיים

i.e. In the year, 'The fear of the Lord is a fountain of life' (Prov. xiv. 27), *i.e.* 574=1813.

Numbers, also printed in the same year, has the chronogram—

שנת תורת חכם מקור חיים

In the year, 'The law of the wise is a fountain of life' (Prov. xiii. 14), *i.e.* 574=1813.

Deuteronomy, which was also printed in the same year, has the chronogram—

מקור חיים שכל בעליו

'Understanding is a well-spring of life unto him that hath it' (Prov. xvi. 22), *i.e.* 574=1813.

Vol. ii., which contains the earlier prophets, *i.e.* Joshua, Judges, Samuel, and Kings, and which was printed in 1814, has the chronogram—

שנת והיה מעשה הצדקה שלום

In the year, 'And the work of righteousness shall be peace' (Isa. xxxii. 17), *i.e.* 575=1814.

Vol. iii., which contains the later prophets, *i.e.* Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets, and which was printed in 1815, has the chronogram—

שנת פתחו שערים ויבא גוי צדיק שמר אמנים

In the year, 'Open ye the gates, that the righteous nation which keepeth the truth may enter in' (Isaiah xxvi. 2), *i.e.* 575=1814-15.

Vol. iv., which contains the Hagiographa, *i.e.* Psalms, Proverbs, Job, the five Megilloth, Daniel, Ezra, Nehemiah, and Chronicles, and which was printed in 1816, has the chronogram—

שנת סור מרע ועשה טוב

In the year, 'Depart from evil and do good' (Psalm xxxiv. 15), *i.e.* 576=1816.

A recent chronogram on the title-page of a book is seen on the two parts of Rabbi Jacob Saphir's travels in Egypt, Arabia, Jemen, etc., which were respectively published at Lyck in 1866, and Mayence in 1874—

בשנת רני ושמחי לפ"ק

In the year, 'Sing and rejoice' (Zech. ii. 14), *i.e.* 624=1866.

And

שנת ברוך אתה לפ"ק

In the year, 'Blessed shalt thou be' (Deut xxviii. 3), *i.e.* 634=1874.

There is one remark to be made about Hebrew chronograms, and it applies equally to all others which are built up from an alphabet wherein all

the letters are numerals, such as the Greek and Arabic, and where the date-letters are contained in only one or two words in a long sentence. A chronogram so composed, being printed or inscribed erroneously, by the intended date-letters being made small instead of large, an observer could not rectify it without some independent clue to the date; the sentence would contain more than enough letters, and a selection from them for the purpose of correction would, to say the least, produce an uncertain result. This imperfection is absent from a chronogram composed with the ordinary Roman numeral letters, and it can be seen at a glance almost whether it be correctly written, and any numeral letter therein made small may be regarded as an error obviously to be rectified. A forcible illustration is seen in the case of chronograms printed entirely in small letters, as those at page 512, *ante*, and 569, 570, 571, all in this volume. Those are easily made to disclose the date by writing large all the letters which are Roman numerals.

The intimate connection between chronograms, anagrams, and acrostics has already been noticed, and the pages of this volume alone afford abundance of examples;[1] it has also been remarked that it is not safe to rely on them for support to any religious dogma. The chapter on the 'Angelic salutation,' commencing at page 482 *ante*, and the Rosary at page 442 *ante*, also the chapter which next follows on the mystic number 666, may be referred to, especially the remark at page 504. It is certain that the letters forming the dates of chronograms and the words of anagrams are capable of being used for a double purpose, one by the supporters of a dogma to give force or even proof of the validity of its teaching, the other by the opponents to uphold an entirely opposite doctrine. I now give a striking illustration of this fact from the mode in which it has been used in controversy with the Jews, by means of an acrostical application of initial letters.

'No less a person than the celebrated Reuchlin, who lived 1455 to 1522, would have it that the doctrine of the Trinity is to be found in the first verse of Genesis. He submits, if the second Hebrew word ברא, which is translated *created*, be examined, and if each of the three letters composing this word be taken as the initial of a separate word, we obtain the expressions בן רוח אב, *Son*, *Spirit*, *Father*. Upon the same principle this erudite scholar deduces the first two Persons in the Trinity from the words, 'The stone which the builders refused is become the head stone of the corner' (Psalm cxviii. 22), by dividing the three letters composing the word אבן, *stone*, into אב בן, *Father*, *Son*. (Comp. *De Verbo mirifico*, Basel, 1494. British Museum, press-mark 3834. bb. 1-2.) Such proofs, however, of the doctrine of the Trinity bring no honour to our religion, and in the present day argue badly both against him who adduces them and against him who is convinced by them, since the sentences extorted from the texts by this process depend upon the skill and ingenuity of the respective combatants. And it must be confessed that owing to their better knowledge of the Hebrew, and their greater facility in composing sentences in this language, the Jews in such arguments contrived to silence their Christian opponents, as may be seen

[1] See also p. 458 of *Chronograms*, the chapter on 'Conceptus Chronographicus.'

from the following fact. At the end of the celebrated polemical work against Christianity, entitled 'The Fortification of Faith' (חזוק אמונה), we are told as follows :—

מעז נתצרי א' לר' נחמן המכונה יעקוב מבעל שיץ ואמר, הנה בהתחלת תורתכם רמז כי אלהים הוא אב ובן ורוח הקדש, כי אותיות ברא רומזים זה למפרע עב' . . . והוא חשיב לו ואמר אם נרצה להאמין לרמזים באלו הנה אנכי אוכיח אבל הפסוק ההוא נגד אמונתכם

בני ראש אמנה שארית ישראל תמימים	=בראשית
ביו רודפי אמת	=ברא
אלה לא היה ישו מאשת	=אלהים
איש תולדתו	=את
הלא שמץ מיתת ישו מעיד	=השמים
וכי אלה תלוי	=ואת
הימות אדם רוח צח	=הארץ

'*i.e. A Christian said to R. Nachman, called Jacob of Belz, It is acrostically indicated in the very beginning of your Pentateuch that God consists of Father, Son, and Holy Ghost, for the letters of the word* ברא, he created (Gen. i. 1), *contain this indication. To this he replied, If thou believest in such acrostic indication, I will show thee that this very verse is against your religion, for I read it thus—*

' Son of the first religion, faithful remnant of Israel
Ye searchers after truth, hearken !
Jesus born of a woman was no God,
He was human by his birth,
As is shown by his ignominious death.
Can God be crucified ?
Does the Pure Spirit die like men ?'

This remarkable instance is taken from 'The Kabbalah, its doctrines, development, and literature,' by Christian D. Ginsburg, LL.D., second edition, not yet published. Dr. Ginsburg has allowed me to copy the above from the MS. of the forthcoming edition.

A little explanation is needful. On the left hand the Hebrew words of the first verse of the book of Genesis are printed in a column, each word being opposite to a line whose words have for their initial letter the component letters in succession of the words so taken from Genesis, the translation shows with what effect this is done.

THE NUMBER 666.

THIS chapter will consist of notes and extracts taken from out-of-the-way books which passed under notice when searching for what is contained in my two volumes on chronograms. Very much has been written on the interpretation of the mystical number 666. Some portion of that is in the form of chronograms; and believing that so little of that portion has ever been brought together in print, into one view, I am induced to assemble here the scattered items of what is a curious and solemn subject. My purpose is not to show the validity of any interpretation, or to point to any as the right one, or even to say that the true one has yet been reached, because the interpretations are so contradictory, and many are not deserving of serious consideration. There are some methods of interpretation which are not based on the numerical value of the alphabetical letters; to those my extracts do not extend.

At the foundation of the whole inquiry is verse 18 of chapter xiii. of the Book of the Revelation of Saint John the Divine, 'Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six.' Or, as it is in the Greek text—καὶ ὁ ἀριθμὸς αὐτοῦ χξς′, the last three letters being the Greek numerals for 600, 60, 6; or 666. It is natural that the solution should be first sought for through the Greek, though other methods of numeration have

been tried. We find from the earliest periods of Christian literature, from the writings of Saint Irenæus (*circa* A.D. 200), and others of the early Fathers, that the subject was one of extreme interest to them, and one that through all subsequent time has engaged the attention of scholars, theologians, and polemical writers, who followed the search for the interpretation by means of numbers and their alphabetical equivalents. At other places in this volume will be found the several methods of numeration, viz.—the Roman numerals (see Preface); the other old Roman numeration (see cabala at p. 289, *ante*); the Greek at p. 321, *ante;* and the Hebrew at p. 594, *ante;* those numerals apply to the notes which now follow.

A book, 'Athanasii Kircheri e Societate Jesu arithmologia,' etc., Rome, 1665 (British Museum, press-mark, 50. c. 23), remarks that heretics have left no stone unturned to show that the Pope is the Antichrist indicated by the Beast and its number; for example, they take the word 'Lateinos' in Greek letters, and 'Romiith' in Hebrew letters, according to their numerical value, and find the number 666—

Λ	Α	Τ	Ε	Ι	Ν	Ο	Σ		ת	י	י	מ	ו	ר	
30	1	300	5	10	50	70	200	= 666	400	10	10	40	60	200	= 666

and then by way of retaliation the names of reformers and others are adduced to show that the Lutherans and Calvinists are, with equal force of proof, capable of being identified; for example, Luther was a native of Saxony, Calvin a native of Picardy; take Luther in Hebrew letters, and Saxoneios in Greek, the same number comes forth—

Σ	Α	Ξ	Ο	Ν	Ε	Ι	Ο	Σ		ר	ת	ל	ו	ל	
200	1	60	70	50	5	10	70	200	= 666	200	400	30	6	30	= 666

In like manner, the number 666 is found in many names and words which have been used by ancient writers in support of controversy on the verse in the Apocalypse; they are thus mentioned—

Nomina Antichristi, quibus Apocalypticus numerus 666 convenit, ex Irenæo, Aretha Cappadoce, Primasio, Ticinio, Ruperto Abbate, extracta,

Et erit numerus bestiæ sexcenta sexaginta sex.

1. Ευανθάς,	Euandus.	8. Κακὸς ὁδηγὸς,	Malus dux.	
2. Λατεῖνος,	Latinus.	9. Αληθὴς βλαβερὸς,	Verus noxius.	
3. Τειτάν,	Sol Titan.	10. Πάλαι Βάσκανος,	Iterata invidia.	
4. Αρνοῦμαι,	Nego.	11. Αμνὸς ἄδικος,	Agnus injustus.	
5. Γενσηρικός,	Gensericus.	12. Αντεμος,		
6. Λαμπέτις,	Splendor.	13. Μαομέτις,	Mahomet.	
7. Ο Νικητὴς,	Victor.	14. Σαξονεῖος,	Saxo. (Luther.)	

LVPVS PICARDVS (*Id est Calvinus*).[1] = 666

[1] As before mentioned, Calvin was a native of Picardy, born at Noyon.

Ισοψηφία, Seu resolutio in numeros

1		2		3		4		5		6		7	
Ε	5	Α	30	Τ	300	Α	1	Γ	3	Α	30	Ο	70
ΤΑ	400	Α	1	Ε	5	Ρ	100	Ε	5	Α	1	Ν	50
Α	1	Τ	300	Ι	10	Ν	50	Ν	50	Μ	40	Ι	10
Ν	50	Ε	5	Τ	300	Ο	70	Σ	200	Π	80	Κ	20
Θ	9	Ι	10	Α	1	Τ	400	Η	8	Ε	5	Η	8
Α	1	Ν	50	Ν	50	Μ	40	Ρ	100	Τ	300	Τ	300
Σ	200	Ο	70			Ε	5	Ι	10	Ι	10	Η	8
		Σ	200			(*sic.*)		Κ	20	Σ	200	Σ	200
								Ο	70				
								Σ	200				
	666		666		666		666		666		666		666

8		9		10		11		12		13		14	
Κ	20	Α	1	Π	80	Α	1	Α	1	Μ	40	Σ	200
Α	1	Λ	30	Α	1	Μ	40	Ν	50	Α	1	Α	1
Κ	20	Η	8	Λ	30	Ν	50	Τ	300	Ο	70	Ξ	60
Ο	70	Θ	9	Α	1	Ο	70	Ε	5	Μ	40	Ο	70
Σ	200	Η	8	Ι	10	Σ	200	Μ	40	Ε	5	Ν	50
Ο	70	Σ	200	Β	2	Α	1	Ο	70	Τ	300	Ε	5
Δ	4	Β	2	Α	1	Δ	4	Σ	200	Ι	10	Ι	10
Η	8	Α	30	Σ	200	Ι	10			Σ	200	Ο	70
Γ	3	Α	1	Κ	20	Κ	20					Σ	200
Ο	70	Β	2	Α	1	Ο	70						
Σ	200	Ε	5	Ν	50	Σ	200						
		Ρ	100	Ο	70								
		Ο	70	Σ	200								
		Σ	200										
	666		666		666		666		666		666		666

Hæc sunt nomina bestiæ Apocalypticæ numero insignita, quorum innumera alia ab iis, quibus sat temporis et otii est, jam adductis haud similia reperiri possunt.

And the author elsewhere remarks, 'Dici non potest, quantum hic numerus multorum interpretum torserit ingenium.'

A book in the Lambeth Palace library, 'De Antichristo libri undecim: F. Thom. Malvenda Setabitano, Ordinis predicatorum descriptore: Roma, 1704' (press-mark 9. A. 2.), contains a vast amount of writing on the subject; it gives most of the foregoing allusions to the number 666, together with the following—

Παλαι Βασκανος.=666. *i.e. Jam olim invidens.*

DIC LVX.=666. *i.e. Quia Antichristus dicet, ac jubebat se lucem esse.*

Γενσηρικος.=666. Gensericus Vandalorum rex in Africa Arianus Mastyx orthodoxorum fuit. (The word is elsewhere said to signify in the 'Gothic' language 'the seducer of Gentiles.')

Αμνος αδικος.=666. *Agnus nocens.*

The letters in Revelation χξς=chi, xi, st.=666, have been applied thus—Χριστος ξυλον σταυρος. *i.e.* Christus lignum crucis. Quod nimirum Antichristus imponet sibi nomen quod e diametro pugnet cum Christo, ejusque sanctissima cruce, quo se utriusque hostem appellabit.

At pages 436 and 437, the following sentences are mentioned as composing the number 666—

עליון אדני יהוה הקדש

300 4 100 5 5 6 5 10 10 50 4 1 50 6 10 30 70

Elion Adonai Icheneh Hakados. *i.e. Altissimus supremus Dominus Deus sanctus.* The name that Antichrist would blasphemously adopt.

אבינו הקדושא אפיפי

10 80 10 80 1 1 300 6 4 100 5 6 50 10 2 1

Abinu hakadosa aphiphi. *i.e. Pater noster sancta papa.—vel—Pater noster meretrix seu scortorum papa.*

These sentences, however, are beyond the limits of the enigma, which declares the number to be that of a man.

Another book in the Lambeth Palace library, 'Theatre de Antechrist,' etc., by Nicolas Vignier, 1610, folio. A controversial work on the side of the reformed church, it mentions most of the foregoing explanations, and adds that according to the scheme of Latin numerals the number 666 is contained in the words—

L' ANTECHRIST ROMAIN.

20 1 40 100 5 3 8 80 9 90 100 80 50 30 1 9 40 = 666

In another work I find that the name of the great reformer may be used with the same result—

MARTIN LAUTER.

30 1 80 100 9 40 20 1 200 100 5 80 = 666

A TRACT in the Lambeth Palace library (press-mark 30. 7. 16.), 'A letter written by a true Christian Catholike, to a Romaine pretended Catholike,' etc. 'Imprinted at London by John Windet, dwelling in Adling Streete, at the signe of the White Beare, neere Baynards Castle. 1586. Pp. 86. Small 4°. This work is of course a controversial one, and a consideration of 'the marke or name of the beast' is introduced, with the mention of several of the interpretations which I have already noticed. At page 71 I find these additional ones. Ecclesia Italica, the Italian or Roman Church; ιεροκρατια κακη, an evil priestly or ecclesiastical government or power; and θεος ειμι επι γαιης, I am God upon the earth; they give the number 666 thus—

ΕΚΚΛΗΣΙΑ ΙΤΑΛΙΚΑ.

5 20 20 30 8 200 10 1 10 300 1 30 10 20 1 = 666

ΙΕΡΟΚΡΑΤΙΑ ΚΑΚΗ.

10 5 100 70 20 100 1 300 10 1 20 1 20 8 = 666

ΘΕΟΣ ΕΙΜΙ ΕΠΙ ΓΑΙΗΣ.

9 5 70 200 5 10 40 10 5 80 10 3 1 10 8 200 = 666

The author asserts that these words and the numerical results are 'onely appliable to the Byshops of Rome.'

THIS subject engaged the attention of the author of a book bearing this title, 'A key of knowledge for the opening of the secret mysteries of St. John's Mystical Revelation. By Ric. Bernard, preacher of God's Word at Batcombe in Somersetshire.' London, 1617. Around these words are nine engraved subjects from the Book of Revelation.

At page 221 he shows that the Pope is Antichrist, by a series of comparisons by no means flattering to the Pope; and at page 237 he gives some names from which the number 666 is evolved; at page 341 the author uses strong language against the Pope, and puts it in quaint spelling in the following chronogrammatic form—

THE ART OF ARITHMETICKE
for papists to reckon the iust worth of their Pope:
OR,
The skill of counting the number of the Beast, which is 666 by numerall letters in severall languages, shewing his full valuation, and how truly to price him.

The Papists claime for the Pope.	The Protestants grant.	The beast's marke fitteth him.
As all other heretofore, so the now present Pope PAUL is in God's stead.	paVLo Vto VICe-Deo. .	= 666
Wee ought so to account of him.	paVL's sVre a VICeGoD. . .	= 666
He is, by his seate at Rome, a Romane.	רמענוש (Romanus). .	= 666
He standeth vp as ADONIKAM.	Supreme Lord iustly. . .	= 666
He is of the Latin Church, establishing only Latin service.	λατεινος.	= 666
Hee is heere on earth, God's vicar generall.	generaLIs DeI VICarIVs In terrIs.	= 666
He is a very great commander, and yet professeth himselfe a servant of servants.	Loe, a serVant of serVants a LorDLy soVeraIgne.	= 666
Hee is a shining light.	λαμπετης. .	= 666
Hee is as farre above the Emperour, as the sunne above the moone.	τειταν. . .	= 666
He may doe what he will, and none may say, why dost thou so?	faCIat qVoD VVLt. . . .	= 666
Peter's keyes give him authoritie to dispose of kingdoms.	eXtera Dant CLaVes petrI. .	= 666

The Papists claime for the Pope.	The Protestants grant.	The beast's marke fitteth him.
He sitteth as teacher of the people, in the holie Chaire of Saint Peter.	IN pIÂ CATHEDRÂ stI. petrI INSTRVENS popVLI. . . . . =	666
Hee cannot erre as Pope, sitting in that seate.	VT papa neqVIT È CATHEDRÂ faLsa statVERE. . . . . =	666
His particular church is the Italian Church.	ιτάλικα ἐκκλησία. . . . =	666
But Rome, or the Rom. Church is the Catholicke Church.	Ρομα ἐκκλησία καθόλικα. . . =	666
He is the head of the onely Catholike Church on earth.	CAPVT soLIVs eCCLesIÆ CATHoLICÆ hIs IN TERRIS. . . . . =	666
He hath given to him a triple crowne.	tRIpLeX CORONA DATVR. . . =	666
Therefore wee must account him blessed.	βενεδίκτος. . . . . =	666

Behold now the account you make of the Pope (ye Papists), we do willingly agree in the reckoning, and hereby find him to be

In his teaching a bad guide.	κάκος ὁδηγὸς. . . . . =	666
Through his pride.	IN hIS sVPERIORITY THE DIVeLLs LeIFETENANT. . . . . =	666
A tyrant by his lawes.	DeCRETA sVA sVNT LEGES VERÈ TYRANNI. =	666
	And therefore should every one say to him, ITO LEGE eXeCRANDVS. =	666

This is followed, at page 344, by other mystical applications of the number 666, but not in the form of chronograms or other interpretation by numerical letters.

It has been observed that one of the titles assumed by the popes (ὄνομα βλασφημίας) makes the number, thus—

VICARIVs fILII DeI. = 666

It was also said that somewhere in Italy (Venice?), a picture was publicly exhibited in honour of Pope Paul v. with this inscription—

paVLo V. VICe DEO.

The chronogrammatic power of the letters here printed large was soon discovered to be 666, and much scandal was caused by asserting this to be an unintentional proof that this pope was himself the Antichrist.

The appellation given to the Pope in the Council of Trent was—

VICARIVs GENERALIs DeI IN TERRIS. = 666

Again, these words are found to contain the number—

Παπειστκος, the papacy.	=	666
Αποστατης, an apostate.	=	666

I refer my readers to pp. 465, 468, 481 *ante*, where the writings of Johannes Prætorius are quoted. This mystical author makes some exceedingly fanciful applications of the number 666 to the supposed eventful or fatal year A.D. 1666, which, to say the least, are difficult to comprehend.

'SECHS hundert und sechs und sechzig,' is the title of an article in Zedler's *Universal Lexicon*, vol. xxxvi. p. 861.

Many interpretations are given of the mystical number, which are to be found in other books, also these following, which I have not noticed elsewhere. They seem to have been used in the religious controversies raised by the rival followers of Luther and Calvin in opposition to the Romanists.

ALEXANDER EPISCOPVS.	=	666
AVRELIANVS DACVS.	=	666
BENEDICTVS LARVATVS.	=	666
BONIFACIVS DISERTE LITIGIOSVS.	=	666
CAROLVS DIVVS.	=	666
CHILDEBERTVS REX.	=	666
CLODOVAEVS TERTIVS.	=	666
NEBVCADNEZAR FELIX.	=	666
HERODES LVCIFVGVS.	=	666
CLAVDIVS FERVS.	=	666
ADVLTERINVS CVSTOS.	=	666
AVENTINVS COLENDVS.	=	666
CLANDESTINVS REX.	=	666
CLIENS ORTHODOXVS.	=	666
CVLTVS DIVERTENS.	=	666
DILECTVS GREX.	=	666
DRACONIS LVX.	=	666
DVLCIS VVA.	=	666
LVCIDA FAX.	=	666
STYX CRVDELIS.	=	666

At a later page in the same article I find the following, which are said to bear on the subject; a 'gloss' in German is added to make them intelligible, at least such appears to be the intention—

DECAS PHALANX QVINGENA. Eine summe von 10. 8000. 500.	=	666
DOCTOR, LEX, IVS. Ein Lehrer, Gesetz, Recht.	=	666

DRACO, LYNX, VIPERA. = 666
Ein Drache, Leichs, Natter.
SACERDOS, FALX, OVIS. = 666
Ein Priester, Messer, Schaf.

There are many pages of explanation, not so much in the form of chronograms as these extracts, but nevertheless curious and fanciful, and not usually found in books devoted to biblical commentary.

THE solution of the enigma by numerical letters has been followed in many other directions. Here are some examples. The name of Napoleon, in a form as if used in a dedication sentence in Greek, contains the number, thus—

Ν Α Π Ο Λ Ε Ο Ν Τ Ι.
50 1 80 70 30 5 70 50 300 10 = 666

The name of Louis XIV., put in the Latin form in a chronogram, on a medal, to commemorate the misdeeds of that monarch, contains the number—

LVDoVICVs. = 666

He was therefore the 'beast.' It must be remembered, however, that there were at least eighteen kings of France of the same name, without counting the 'citizen king,' Louis Philippe, and the Emperor Louis Napoleon, who had a full share of misfortune to himself. And not the least amusing is the name of Gladstone in Greek letters—

Γ Λ Α Δ Σ Τ Ο Ν Η.
3 10 1 4 200 300 70 50 8 = 666

And this has been especially pointed at as applicable to the Prime Minister of England, who happens to be an elegant Greek scholar, as well as to hold political opinions not approved of by every one.

The 'Westminster Assembly' was constituted by Parliament in 1643, 'to confer and treat among themselves of such matters and things touching and concerning the liturgy, discipline, and government of the Church of England, or the vindicating and clearing of the doctrine of the same, as should be proposed to them by both or either of the said Houses of Parliament, and no other, and to deliver their opinions,' etc. etc. The Assembly of Divines continued to sit until 22d February 1649, having met 1163 times. It was subject to much satire of the period from both the Cavalier and Roundhead factions. I find in Butler's posthumous works one of these effusions, 'The Assembly-man, written by Mr. Samuel Butler and Sir John Birkenhead, in the year 1647.' This passage occurs:—'Of late they are much in love with chronograms, because (if possible) they are duller than anagrams; O how they have torn the poor bishops' names to pick out the number 666! little dreaming that a whole baker's dozen of their own assembly have that beastly number in each of

their names, and that as exactly as their solemn league and covenant consists of 666 words.' No examples are given of the names. At p. 590 *ante*, allusion is made to the House of Commons as containing that number.

THE subject of the mystic number is treated, exhaustively almost, in a now scarce work published in the year 1848, entitled, 'The number and names of the Apocalyptic Beasts; with an explanation and application. In two parts.' By David Thom, Ph.D., A.M., of Heidelberg, minister of Bold Street Chapel, Liverpool. Only one volume, 'Part I.,' of this work, containing 398 pages, was ever published. The author has his own interpretation of the mystical number 666, which is developed in his concluding pages. The volume is otherwise filled with notices of many of the familiar solutions of the enigma: some I have already brought together, and others I have not before met with. I extract some of the latter, because they are in the form of chronograms. The author says, adopting the words of another writer, 'Innumerable attempts have been made to discover this name, but hitherto without success;' and he adds his own words, 'Towards the close of this volume, the true name is given; and upon that, in the meantime, the reader is left to indulge his speculations.'

D. F. JULIANUS CAESAR ATHEVS. *i.e.* The name of Julian the Apostate, one of the successors of Constantine. = 666
DIOCLES AUGUSTUS. *i.e.* The Emperor Diocletian. = 666
SILVESTER SECUNDUS. *i.e.* Pope Sylvester II. = 666
LINUS SECUNDUS. *i.e.* Pope Linus II. = 666
VICARIUS FILII DEI. *i.e.* The vicar or substitute of the Son of God. = 666
DOCTOR ET REX LATINUS. *i.e.* The Latin teacher and monarch. = 666
VICARIUS GENERALIS DEI IN TERRIS. *i.e.* Vicar-general of God upon earth. = 666
IPSE CATHOLICÆ ECCLESIÆ VISIBILE CAPUT. *i.e.* He himself the visible head of the Catholic Church. = 666
DUX CLERI. *i.e.* The captain of the clergy. = 666
UNA VERA CATHOLICA INFALLIBILIS ECCLESIA. *i.e.* The one true Catholic infallible Church. = 666
AUCTORITAS POLITICA ECCLESIASTICAQUE LATINA. *i.e.* The Latin civil and ecclesiastical authority. = 666
AUCTORITAS POLITICA ECCLESIASTICAQUE PAPALIS. *i.e.* The civil and ecclesiastical papal authority. = 666
LUTHERUS DUCTOR GREGIS. *i.e.* Luther, the leader of the flock. = 666
CALVINUS TRISTIS FIDEI INTERPRES. *i.e.* Calvin, the baleful interpreter of the faith. = 666

The author, as he proceeds, adds his own remarks to show how uncertain are all these and such like interpretations, and says by way

of illustration, with reference to the geological controversies which raged in his day, the Neptunist may as well refer his opponent to VVLCANO EDITVS (sc. *orbis terrarum*) = 666, and may have retorted upon him in return, OCEANVS E PROFVNDO TVLIT!=666. But it would be idle to chase the shadow any further.

DIC LUX. *i.e.* Say, or speak, light. 'Ipse enim=666 fatebitur se esse Lucem.' For he himself (Antichrist) will confess that he is the light.

According to the Greek numeration the words Θεος ειμι επι γαιης; *i.e.* I am God upon earth, make the number 666. The author gives several Greek words more or less opposite in meaning, with the same numerical result, and at page 207 proceeds to point at the fallacy of the interpretations by this remark, 'I presume that a mere reference is all that is required to "Cow-pox," asserted to be the Beast, by a German physician; the word put thus into Greek letters, Κου-ποκς, certainly does amount to 666, but it is too obviously a joke to merit a moment's attention. He concludes his list of Greek guesses with the word Ευπορια (*wealth*), which makes 666; he finds it in a small and unpretending but clearly-written volume, published anonymously by S. Bagster, London, 1844, and entitled, 'Wealth the name and number of the Beast, 666, in the book of Revelation.' The writer observed 'how active a passion wealth is at this moment in England among a people professing Christianity.' The word quoted is legitimate Greek, and is used in the Greek text of the passage in Acts xix. 25.

Interpretations founded on the numerical results of Hebrew words and names are numerous; the author devotes forty pages to the examination of them.

The author passes on to mention some miscellaneous and 'ridiculous' solutions according to the use of the Roman numerals; he says at page 241, Sir John Oldcastle,[1] Lord Cobham, who was executed for Lollardism in 1417, has been designated as the Beast by summing up the numerals which occur in his name—

IOHN OLDCASTLE.	=	701
Deduct his age at the time in question,		35
We have,		666 Q.E.D.!

In 'Will Laud,' the common signature of the notorious Archbishop of Canterbury, before his elevation to the episcopal bench, has been detected the ominous number—

VVILL LAVD. = 666

The author, at page 351, mentions the ingenious solution computed by Mr. J. E. Clark 'on the morning of June 1, 1809, although not published until 1814,' according to the Greek numeral method these words—

| | | |

At page 359 another similar solution is quoted—

Ε κ κ λ η σ ι α Ι τ α λ ι κ α. (*i.e.* The Italian Church.) = 666
5 20 20 30 8 200 10 1 10 300 1 30 10 20 1

At page 361 another having the same meaning is quoted—

Λ α τ ι ν α Ε κ λ ε σ ι α. (*i.e.* The Latin Church.) = 666
30 1 300 10 50 1 5 20 30 8 200 10 1

Of course the author does not adopt all these interpretations, he criticises and in effect rejects them, while he offers what in his opinion may be the true one, reserving his explanations, which were to appear in the second volume, never published. The Greek ἡ φρην, the mind, or prudence, or understanding, see 1 Cor. xiv. 20, contains the number; and so does εκκλησιαι σαρκικαι, fleshly churches—

Ἡ φ ρ η ν.
8 500 100 8 50 =666

Ε κ κ λ η σ ι α ι σ α ρ κ ι κ α ι.
5 20 20 30 8 200 10 1 10 200 1 100 20 10 20 1 10 =666

The author's reasons for declaring this to be the true solution would require too long a quotation.

A very curious work, entitled, 'An interpretation of the number 666,' by Francis Potter, B.D., Oxford, 1642, advocates another numeral method not in the form of chronogram. The author takes verses 16, 17 of chapter xxi. of Revelation (and other places), where the number 144 is mentioned, and explains in his second chapter 'That the mystery of the number 144, which is the number opposed to 666, consists of the square root of it, which is 12; therefore the mystery of 666 must be the square root of it also.' On that basis he takes 25 (omitting a residual fraction) and finds some remarkable coincidences at the city of Rome.

Some interesting remarks may be seen in the American edition of Dr. William Smith's Dictionary of the Bible, revised and edited by Professor H. B. Hackett, D.D.

In conclusion, enough is given in this chapter to show that little reliance can be placed on a method of interpretation which is capable of leading to widely differing conclusions. This remark gains force by a reference to page 504 *ante*, where the futility of using chronograms and anagrams in support of a dogmatic teaching is pointed out, and to page 599 *ante*, where it is shown that the use of acrostics as weapons in religious controversy is very unsafe.

DATES QUAINTLY EXPRESSED IN LATIN VERSE.

CLOSELY connected with chronograms, is a class of inscriptions and memorial lines which were called by the antiquary Gough, in his work on the sepulchral monuments of Great Britain, 'Dates quaintly conceived.' The period when they were in general use was anterior to that assigned to the common use of chronograms, and they continued in limited use until some time in the fifteenth century, when they seem to have been entirely superseded by the compositions which my readers will have seen in great variety in the foregoing pages. They were extensively used in England and generally in Europe, for dating sepulchral inscriptions on brass tablets, and otherwise for recording and notifying dates. It is certain that many such inscriptions have perished through the usual destructive agencies, and we are indebted principally to books for the preservation of the words of many which in these days we are able to notice. In my searches for chronograms I was led to observe a considerable number of these curious memorials. I can give only a small portion of those which I found scattered about in volumes of antiquarian literature. It will be seen that the hexameter verse is of frequent occurrence, as well as verses of leonine construction. The Latin language was used almost exclusively in these quaint compositions.

The following are from Gough's 'Sepulchral Monuments of Great Britain':—

M anno C quater bis XI ruit iste
Luce bis X et I April. } = 21st April 1422

M C quater septenis ter tres minor uno. = 1462

Augusti ter quingeni si dempseris unum
Et ter, ter, decies ut erat verbo caro factum
Trux lux undena miseris subtraxit asylum, etc. } = ? 1380

M C junge quater I duplex V numera ter
Invenies annum quo ruit iste pater. } = 1434

Annos millenos C quater suscipe plenos
Addens septenos domini celestis amenos. } = 1470

The thirteenth daye of Apryll years seventy and foure,
A thousand five hundred being put to yt more. } = 1574

The epitaph of a man named King—

Mundi mense pleno Jannarii die noveno C quater mille
Ter et V tunc rex ruit ille. = 9th January 1415

M semel X terno C quater I quoque querno
Ara resecrata, domus hæc variisque novata. } = ? 1314

At Roydon church, Essex—

M C quater semel LXV, bis XI probus iste,
Augusti mensis X bis obiit. } = 22d August 1487

The following are from Weever's 'Ancient funerall monuments within the monarchie of Great Britain.' Folio. 1631—

Henry de Wingham, bishop of London, died 15th July 1262—

Ter vix, et Domini, mil. sexagint. bis, que bis C. = ?

Roger, called the Black, Bishop of London (Roger Nigel)—

In anno M bis C quater X jacet hic Rogerus humatus. = 1240

Thomas Cressy of London, mercer—

M Domini C quater bis X annoque secundo
Sexta luce Junii hic de . . . mundo. } 6th June = 1422

William Lilly, in St. Faith's Church—

M Domini C quater, semel L, ter et V lege frater, = 1465
X bis cum quinis M Adar est bonus sibi finis. = ?

Hinc migrat M C quater LX que Decembris, æterna
Virgo Dei mater, prestet sibi regna suprema. } = 1460

Anno milleno, quater et CCCC octuageno
Migrat ab hac vita sua spes succurre Maria. } = 1480

M C quater que dato LXX quater annumerato. = 1470

M D deme ter X semel V Christi anno. = 1475

The following were in old London churches; from Stow's 'Survey':—

He died at sixty-nine of yeeres,
December ninth the day,
The year of grace eight hundred twice
Deducting nine away. } = 1591

Mille quater centum semel L sex tempore Christi
Dat fundamentum quindena Martius isti, etc. } = 1456

C quater et mille
X et IV cadit ille,
Luce Maii deca terque
=30th May 1414.

Morte die decimo nono
Junii ruit, anno
M C quater nono
Sociato bis sibi deno. =29th June 1429

M D deme ter X semel V Christi cadit anno. = 1465

C quater et mille sex X quarto ruit ille
Et Julii plena septena luce serena. =7th July 1464

The following are from Willis's 'Survey of the Cathedrals.' 3 vols. 1742:—

Lincoln Cathedral—

C quater X quater MV si Domini numerantur
Annus, in hunc Hominem Mors prevăluisse probatur. = 1445

L M C que quater sub luce Maii deca penta
Corruit ipse Pater, preventus morte cruenta. = 15th May 1450

Ralph Selby, LL.D., died 1420, buried in Westminster Abbey—

M C quater X bis post partum virginis iste
In festo, Christe, tibi spiravit Michaelis (*sic*). = 1420

At Cleeve, Gloucestershire, John Brien, rector, died 4th February 1388—

L ter C super M ter X simul octo. = 1388

At Cheshunt, Hertfordshire, Nicholas Dixon died 30th October 1448—

Anno milleno C quater, bis, bis deca Christi
Octavo moriens mutans terrestria Celis
Octobris Luce ter deno transit ad astra. } = 30th Oct. 1448

Anthony de Bek, a bishop of Durham, 1310—

Annis vicenis regnavit ter X i plenis = 51
Mille trecentis Christo moritur quoque denis. = 1310

The south aisle of the abbey church of Pershore, in Gloucestershire, was built by Abbot William de Newynton in 1434, as recorded by an inscription carved upon some old wood-work, which, more than a

century ago, patched a partition between the chancel end of the church and a small chapel on the north side—

M, C bis bino, triplex X, addere quarto
Anno Willms dñi Newnton fecit abbas. } = 1434

The following are from 'Desiderata curiosa,' vol. ii. p. 319:—

In Lincoln Cathedral, epitaph on a bishop—

Anno milleno, C quater, quaterq. viceno
Bis septem junctis vitalia lumina claudo. } = 1494

The first line gives the date of his translation from Rochester, 1480, and the two lines that of his death.

William Chappel, Bishop of Rochester, 'vitae scriptore seipso'—

Post mille, quingentos et octies decem
Annos, secundus orbi me dedit; luci, dies
Decimus Decembris, etc. = Born 1580. (He died 1649.)

At St. Peter's Church, St. Albans, from a county history—

C Domini quater, M semel, L semel, V semel, anno. = 1455

At Abbots Langley Church, placed over the altar on its being repaired by Bishop Wheathamsted—

M semel X terno C quater I quoque querno = 1431
Ara reserata, domus haec variisque novata.

The epitaph of Margaret Dyneley, at Stanford Dingley, in Berkshire. She died on the day of St. Romanus (9th August) 1444: engraved on a brass female figure—

Subjacet hoc lapide, Mergeret Dyneley tumulata
Quondam Willmi Dyneley conjux vocitata
Armigeri regis, modo vermibus esca parata
M domini, C quater, quater X, quater I, cadit illa = 1444
Romani festo. Jesus ergo sui memor esto.

From the Zürich Antiquarian Society's Transactions, vol. ii. p. 66—

Versus quando Rudolfus rex Romanorum electus est in regem.

Ruodolfus, reprimens proprio contraria telis,
In Frankenfurt rex eligitur festo Michaelis;
Ungit Aquisgranum regem sub posteriore
Luce Severini, sub Crispinique priore,
Cum semel M, bis C stat et L semel, X bis et I ter = 1273 or 1276
Sed tu, qui dubitas super his, fac ista legi ter.

This is also in 'Historischer Munzbelustigung,' by J. D. Köhler, vol. vi. p. 400.

From various old books of History.

A tumult occurred at the city of Prague at Easter 1339, when nearly all the Jewish population were slain in the course of two hours. A chronicler, writing in 1634, says he has read these verses somewhere—

M semel, et tria C bis L XI removeto ;
Paschæ luce, reus periit tunc, cæde Judæus. } = 1389

On the death of King Wenceslas of Bohemia. He died in 1419—

Quater C semel M jungas annos deca novem = 1419
August. sedena, fit Regi mortis habena.

On the birth of Waldemar III., Duke of Slesvig, son of Eric—

Anno milleno CCC ter uno cum duodeno
Waldemars dux Slesvici et natus Erici. = 1315

These are gathered out of various old books—

Mille ubi quingenti post partum Virginis anni
Et duo cum lustris præterire novem. } = 1547

Centenis lustris, annis et mille peractis
Denos autumnos post quater atque duos. } = 1542

Mille et quingenti lapsi sunt cursibus anni,
Terque duodecies frigore terra tulit. } = 1536

Octo bis exierant a nato secula Christo
Detractis lustris sed tamen inde decem. } = 1550

On the death of 'King Adolphus at the battle of Worms'—

Anno milleno trecentis, bis minus annis
In Julio mense, rex Adolphus cadit ense. } = 1298

The following are from the chronicle of Ober-alt-Aich, quoted at p. 311, *ante*. The first, at page 213, is introduced with remarks to the following effect:—'Even in the year 1368 it was reported that the Jews derided the most holy Sacrament in their synagogues, piercing the hosts with sharp thorns till the blood flowed copiously therefrom. The common people were so exasperated at this deed that they slew the Jews without mercy in Bavaria and Austria: the people of Regensburg and Vienna sheltered their Jews. The princes stayed the ruin with all their power, but could not save it. One prince received the Jews, who would otherwise have strangled themselves to escape this so-called vengeance from heaven. This couplet commemorates the circumstance and date'—

Annis millenis ter denis et octo trecentis,
Judaicus populus tunc temporis est trucidatus. } = 1338

This narrative alludes to certain events in the fourteenth century,

similar to those described in the histories of the 'Sacrament robbery and miracle' in Belgium, and noticed at some length in *Chronograms*, pp. 262-283; and at pp. 113, 114 of the present volume.

The next, at page 215, is the couplet commencing some verses given on the authority of 'an ancient manuscript book,' and said to have been inscribed on a tablet at the grave of Bishop Nicolaus of Regensburg—

Post M post tria C cum XX bina fuere,
Ista tegit fossa Nicolai præsulis ossa. } = 1340

The last is at page 218. It is the opening couplet of some 'ancient Latin rhymes,' on a disastrous overflow of the Danube in 1344, when Wolfgang was abbot of Altaich—

Post M post tria C post X bis bina sub anno
Quarto, dum Wolfgangus abbas præsedit in Altaich. } = 1344

The following are from Italy:—

Anno milleno ter C ter I septuageno
Solutus ex membris septena luce Novembris. = 7th November 1373.

Mille currentibus annis trecentis quaternicenis unoque juncto. = 1341

Astra petens pulcro liquit sua membra sepulcro
M semel et C ter novies II quater adde. } = 1322

Quinque denis mille trecentis et quatuor annis
Tertius Aprilis cum decimo fluxerat ortus. = 13th April 1354.

Inscribed in a book 'Codex Membraneus,' a manuscript of Statius, in the library of the monastery of 'Hasunga,' in Thuringia. The book is stated to have been written—

Bis quingento bis trino, bis quoque bino
Nascentis Christi Thebais scripta fuisti. } = 1010

And to have been presented to the library—

Bis quatuor undenis quatuor minus addito mille. = 1084

The following may be taken as early examples by writers at the periods indicated. They are extracted from a work comprising various histories and chronicles, 'Erpoldi Lindenbrogii scriptores rerum Germanicarum septentrionalium,' by J. A. Fabricius. Hamburg, 1706—

M C sex decies annosque recollige binos. = 1162

Anno milleno centeno terque triceno,
His quinquaginta si misces, tunc bene disces. } = 1240

At Zwolle, in Holland, part of an inscription in memory of the burning of 500 houses there, on the night of St. Marguerite, 20th-21st July 1324. (From the 'Dead Cities of the Zuider Zee')—

Post M, post tria C, post duo X, quatuor I que,
Nox Margar tillis (*sic*) igni tu concita Zwollis. = 1324

The following are from 'Westphalische Provincial-Blätter,' published at Minden, 1843. Vol. iii. Inscription formerly to be seen on a stone at Helvorde, in Germany—

M C ter L octo tibi sunt, etc. etc. = 1358

Another, M C ter L quart. X. = 1390

At Paderborn Cathedral, on the tomb of Bishop Henry—

Mille quadringentis bis denis inde retentis. = 1380

On the tomb of Bishop Robert, who died in 1394—

Annis M Christi quadringentis que minus sex. = 1394

From the Archæological Journal, vol. ix. p. 201.

In the cathedral, Paderborn, Bishop Bernard, chosen in 1320—

Post dupla centena Christi bis bina trigena lustra die, Januarii terdena de luce vani. = 1320

The number 1000 must be understood, and the word 'lustra' must be taken as years, and not as a period of five years, according to classical Latin.

The following are from 'Flandria Illustrata,' by A. Sanderus :—

At the monastery Vallis S. Martini, Louvain—

C quater M que semel duo bis XL dabit annum
Festa Dionisii præveniente die. = 1482

Dant L M que semel X I ter C quater annum
Mortis Lamberte dat sacer ecce diem. = 1463

In Monasterio Blandiense—

M C quater sex bis Marci sit crastina tristis. = 1412

In the Abbey of Furnes—

M C ter L deno, semel I, quoque complice seno
Nunc Idus terno Jani, mortem ubi cerno.

On Andrew Ginge, founder of the Lombard College at Tournay—

Mille trecentos supra, trigesimus annus
Dum coeli rapido volverat axe rotam. } = 1330

Concerning the library at the monastery at Taxandria (Turnhout)—

M C quater, sexto decies annoque secundo
Civis agrippinus me fundit Moor. Gobelinus. } = 1462

At the monastery Viridis Vallis (Gronendael)—

I quater et mille, Ter C tunc floruit ille,
Qui Viridem Vallem Fundavit, ad æthera callem. } = 1304

In the abbey church of Villers, in Brabant—

Anno milleno C ter et sex quadrageno
Junensi mense, mortis tunc carpitur ense. } = 1346

In the Dominican Church, Louvain, to the Duchess Aleyde—

Mille semel et centum bis duo septuaginta
Luce Severini, fuit Aleydis data fini = 1274
Quam tegit hæc tumba Serpens fuit atque Columba.

The building of the Monastery of the Seven Fountains at Forest, near Brussels, was thus dated—

M, C ter, L que, ter I, semel V que, ter X in Aprili luce sub undena Domini domus ista sacrata extitit. = 1388

Another inscription dated a building there—

Hoc Domini templum fuit ad Genitricis honorem
Christi sacratam, Mariæ Virginis almæ
Anno milleno centeno bis geminato
Ter numero deno duplicato; adjungito septem, } = 11th Aug. 1467.
Tum dena Auguste lux resplenderet et una.

From Lord Orford's works, vol. iii. p. 25, an original inscription—

Anno milleno Domini cum septuageno
Et bis centeno, cum completo quasi deno. }

On the battle of Berchtem, in Franconia, on 11th January 1400—

Post M C quadruplex Berchtem fuit maxima strages. = 1400

The following is quoted by Locrius in his 'Chronicon Belgicum' (see p. 121, *ante*), as an old verse to indicate the antiquity of a religious order—

Anno milleno Domini, deciesque noveno,
Norma Berengarii trunco nova cœpit haberi. } = 1090

Also this, indicating the removal of the remains of St. Bertelius into a new tomb by Bishop Pontius, or Abbot Peter of Atrebatum (Arras) in the year 1228. It is quoted by the author from an old manuscript—

Anno milleno, bis quarto, bis quoque deno,
Atque ducenteno, sub P. Pastore sereno
Idibus octavis Octobris, ab ore suavis, } = 25th Oct. 1228.
In vas e vase fecit Bertelia Phase.

Also this, indicating the destruction of a tower by lightning—'Montis Eligiani turris fulmine icitur. Unde versus,'

Ecclesiæ nostræ turris, dum fulgura clangunt
M C quater, semel V bis et X nos durius angunt;
Nox erat, et fratres sua tristes cantica frangunt:
Ad laticem currunt; sic victo fulmine pangunt,
Martis bis deno da tres, tunc gaudia tangunt:
Verùm pro tonitru turris discrimina plangunt.

= 23d March 1425

Also this, indicating an inundation at Zealand, in Holland—

Anno ter deno, post sesquimille, Novembris
Quintâ, stat falsis Zelandia tota sub undis.

= 5th Nov. 1530.

A chronicle in the Bodleian Library (Diss. 196, p. 89), relating to Gotha, mentions this inscription on an altar in the Augustinian church—

M C quadratum, LX, quoque duplicatum
Oraps peribit et Huss Wicklefque redibit.

= 1520

An epitaph to a German bishop was dated thus—

Anno milleno Salvatorisque triceno
Ac quinquageno septimo, Præsul amoeno, etc.

= 1357

These dates are gathered from the history of a monastery in Bavaria, 'Campidonensi,' by G. Kuen. Probably none are contemporary—

Mille annis cum tercentis, et duobus finitis. = 1302
Annis mille ducentis et viginti septem actis. = 1227
Cum C mille annis, et triginta calculatis. = 1130
Mille cum quatuor C annis, septuaginta octoque finitis. = 1478
Mille annis cum CCCC quatuor junctis,
Et septuaginta tribus, dum sic computabamus. = 1477

Philip, Emperor of Germany, was slain in 1208, as appears by these 'old verses'—

Anni milleni, bis quatuor atque duceni
Extant, quando pius rex occidit ense Philippus.

= 1208

The following are from Zedler's *Universal Lexicon*, article on Wiederlauffer—

Quingentos si ter numerare fideliter annos
Pergas, deinde senos addere terque decem:

= 1536

Article on the overflow of the river Weser, twice—

Post M tria CCC septuaginta quaterque
Wesera crescebat Hamelem stratosque tegebat.

= 1374

Post M quinque CCCCC LVI insuper adde,
Wesera crescebat, Hamelen fundosque tegebat.

= 1556

The cathedral of Ferrara, in Italy, was erected in 1135. An inscription placed in front of it gives the date, thus—

Anno milleno centeno ter quoque deno
Quinque superlatis, struitur domus hæc pietatis. } = 1135

The baptistery at Parma, in Italy, was commenced in 1180. This inscription over the doorway gives the date—

Bis denis demptis annis de mille ducentis
Incepit dictus opus hoc sculptor benedictus. } = 1180

The cathedral at Florence, in Italy, was commenced in 1298. An inscription on a stone there gives the date, beginning thus—

Annis millenis centum bis ottonogenis,
Venit legatus Româ, bonitate dotatus.
Qui lapide fixit, etc. etc. } = 1298

The chancel of the parish church of Aerschot, in Belgium, was built in 1337, as appears by an inscription there, commencing thus—

M semel, X scribis ter, C ter, et V semel, I bis,
Dum chorus iste piè fundatur honore Mariæ. } = 1337

I desire the reader's indulgence, and
request him to correct
the errors printed herein
through inadvertence or oversight,
in the words of a distich
found at the end of
a curious little book
printed at Leyden
in
the year 1600,—

CORRIGE QUÆ LECTOR PASSIM HIC ERRATA VIDEBIS,
NAM TOTO LIBRO PLURIMA INESSE SCIO.

INDEX.

A in centre of chronograms in a circle, 336, 337.
A B C cum notis, etc., a curious book, 152.
A B C poems, 561.
A B C D E (whole alphabet), 160.
Acrostic, 304, 336, 349, 359, 581.
Acrostic, a very long one, 368.
Acrostic on C. Wild, 359.
Acrostic epitaph, 564.
Acrostic on Hæc est virga, etc., 492.
Acrosticha chronica, 497.
Acrostics on AVE MARIA, 484-494, 497-501.
A E I O U explained, 162, 379.
Ærichalcus died of plague, 150.
Aerschot church, 621.
Affligem, 61.
Agincourt, battle of, 123.
Aix-la-Chapelle, peace of, 117.
Albert I. of Prussia, 521.
Albert, son of Maximilian II., born, 150.
Albert becomes Emperor, 140.
Albert, Bishop of Mayence, etc., 346, 519.
Albert, governor of the Netherlands, 75, 75, 535.
Albert and Isabella, 64.
Alciatus, A., 347.
Alectromantia seu Divinatio, etc., a work by Prætorius, 478.
Alexander, Pope, dies, 513.
Alliterations, 157, 341.
Alliterative addresses, 95, 96.
Alliterative verses, 341.
Alphabetical collection, 152.
Alphabetical eulogy on Mr. Bex, 112.
Alphabetum muliebre, malæ mulieres, 161.
Altorf University festival, 330; list of dignitaries there, in chronogram, 331, 332.
Alva y Astorga, works by, 482.
Amorbach monastery, 306, 308, 309.
Amsterdam chronograms, 532.
Anagram in a star shape, 506.
Anagram on AVE MARIA, 497.
Anagrammata sacra, 592.
Anagrams, 3, 9, 15, 20, 25, 77-79, 91, 92, 107-110, 119, 157, 158, 166, 172, 174, 178, 287, 288, 300, 333, 339, 346, 353, 396, 444, 463, 464, 476, 484, 495, 506, 542.
Anagrams, panegyrics on a bishop of Würzburg, 287, 288.
Anagrams, a work, The Rosary, full of them, combined with chronograms, 442-456.
Anaxagoras (Königsmarck), 157.
Angelic Salutation, 482-484, 495, 497; remark on the anagrams of, 504.
Anhalt, Prince of, 360, 564.
Anna of Saxony died, 524.
Anna, wife of King Ferdinand, dies, 137, 138.
Anne, Electress of Bavaria, oratio funebris, 528.
Anne, wife of James I., 18.
Anthropodemus Plutonicus, a work by J. Prætorius, 466.
Antwerp, Abbot Simeomo, 580.
Antwerp, Archbishops of—Aubert, 92; Beughen, 94; Spinosa, 96, 577; Gamaren, 572, 574; Wellens, 576; de Gentis, 580.
Antwerp, festival of the thirty-six Saints, 582.
Apollinis spiritualis oraculum, 502, 505, 508.
Apollo heroicus et lyricus, peace congratulations at Oliva, 399.
Apollo spiritualis, 508.
Applausus panegyricus, 96.
Arbustum vel arboretum augustaneum, 209.
Armada, the Spanish, 158.
Arras, date verses, 619.
Artaunum, *i.e.* Würzburg, 271.
Artois, events of war in, 126, 127.
Artois, the Counts of, 122, 123.
Assassination of Guise, 128.
of William the Silent, 120.
of Henry III. of France, 128, 159.
of Wenceslaus III., 165.
of Bishop Melchior, 273.
Astræa Judex, 554.
Aubert, Archbishop of Antwerp, 92.
Augsburg Confession, 517; coronation festival, 180.
Augustus, Duke of Brunswick, and his family, 209.
Augustus William, Duke of Brunswick, 223.
Augustus, Duke of Saxony, born, 146.
Aula honoris at Mayence University, 329.
Aurora exorta, a congratulation to Duke Ferdinand on birth of daughter, 206.
Avianius, J., chronograms of events, 1500 to 1596, 512.

AVE MARIA, etc., 482, 483; anagrams on, 484, 495, 497; remarks on, 504.

BAD WEATHER, cold, heat, and drought, 133.
Baert, P. J., pun on his name, and chronogram, 95.
Bagen, S., epitaph of, 57.
Balbinus, J., 143.
Balbus built a wall, 5.
Barbara Radziwil crowned Queen of Poland, and soon after dies, 130.
Barrow Gurney church, 3.
Bartholomew Eve, massacre, 132.
Bartolus died, 145.
Basle University, 335.
Batavia triumphata, 590.
Bavarian war, 159.
Beard, allusion to, 94, 95. Two feet long, 295.
Begley, Rev. W., books belonging to, 96, 99, 106, 110, 113, 166, 185, 253, 257, 286, 353, 357, 366, 372, 397, 410, 427, 442, 457, 508, 536, 541, 542, 547, 551, 569.
Belgian Chronicle, 121.
Belgrade, flag taken at the capture of, 44.
Bellerophon vulnerandorum, a work by Prætorius, 477.
Bells, chronograms on, 566, 567, 567, 568, 568.
Bembo, Cardinal, 345.
Berelius, J., chronograms by, 591.
Berens, D., 109.
Berg monastery, 310.
Berges, Archbishop of Mechlin, 529.
Bernhard, Bishop of Münster, and the licentious clergy, 131.
Bertalan, G., thanks to, 363.
Besius, A., 109.
Bess or Besius, Giles, 109.
Beugen, Archbishop of Antwerp, 94.
Bex, Mr., eulogy on, 112.
Beyne, F. P. du, 105.
Bezsan, J. N., verses on his early death, 364.
Bible, remarkable chronograms composed of words from, 126, 127, 157.
Bicken, Archbishop of Mayence, 268.
Bilhildis, Saint, 275.
Billoen, Mr., poem to, 372.
Binche in Hainault, 62.
Birkhart, sculptor, 565.
Bishops, German, chapter on, 230, 251.
Bismark the printer, 558.
Bleib bei uns, etc., 159.
Blind chronogram writers—Sporck, 427; Joannes Bapt. Agnensis, 483, 495.
Blind King of Bohemia, 146, 165.
Bogislaus, Duke of Croy, 352.
Bohemian artists, 565.
Bohemian chronicle, 134.
Bök, a bell-founder, 566.
Bommersheim church, 42.
Bone, W., and his wife, a punning epitaph, 2.
Bonn, chronograms at, 52.
Booker's almanac, 7, 8.
Books not accessible, 589.
Boonen, Archbishop of Mechlin, 88, 107.
Borromeo, Saint Carlo, a chronogrammatic history of him, 457; anagram on, 463, 464.
Botanical title to a book in chronogram, 466.
Bottle, chronogram on, 158.
Bourbon, Henry, Prince of, 352.
Bowridge, J., epitaph, 2.
Boyne, the battle, 29.
Breslau, Leopold festival, 188.
Brixia, the town burnt, 139, 141.
Broadsheets, Flemish, 49, 50, 541.
Broadsheets at Society of Antiquaries, 8.
Brun, M. le, Abbot, 108.
Brunswick, Dukes of, congratulations, etc., 209-224.
Brussels chronograms, 49, 50, 51.
Brussels jubilee, 543.
Bruxellensium triumphus, a panegyric on Ferdinand, 77.
Bruyne, L. de, 108.
Buckingham, Duke of, 12.
Bucquoy, Charles, Count of, 72, 73, 75.
Buda occupied by the Turks and devastated, 147, 148.
Buda, victory gained by the Christians, many chronograms thereon, 153-156.
Burcardus, F., born, 513.
Burianus, J., dies young, 137.
Burnet, Bishop, 31.
Buttelar, Bishop, 42.

C, the letter, alliterative address, 95.
Cabala, 187, 200, 205, 289, 312, 315, 353, 555; on Charles VI., 200-205; on a Bishop of Würzburg, 289.
Cæsar, P., murdered in bedroom, 132.
Cæsar: the text 'give unto Cæsar, etc.,' put in chronogram, 569, 570.
Cafmeyer, error of the name explained, 115.
Calendar of 1666 by Prætorius, 471.
Calendar of 1726, and amusing sets of chronograms, 410-426; and translation, 424.
Calendar rectified, 523.
Calin, F., author of chronograms, 206.
Camenicenus, J., celebrated preacher, died, 152.
Camin, Bishop of, 352.
Canal at Ghent, 535.
Canal at Louvain, 110, 530.
Cancer chronographicè incedens, 429, 430.
Canisius, F. H., poems and epigrams, 104.
Carl Theodor, Count Palatine, 224.
Carlovicius, C., died, 137.
Carmelus triumphans, a panegyric, 95.
Carolivicius, C., born, 151; died, 137.
Casier, A., 110.
Cassel Museum, 45-47.
Castor and Pollux, 230, 233.
Catharine de Medicis poisoned, 351.
Catharine, Princess of Lüneburg, 351.
Catharine, wife of Gustavus of Sweden, dies, 129.
C. C. C. C. C. C. Lycophron-Carolinus, a panegyric on Emperor, 173.
C. CVCVLVM VIXI, 591.
Charles I., journey to Scotland, 22-24; execution of, verses, 26, 27.
Charles I. of Spain abdicates, 125.
Charles II. of England, returns from Spain, 19; marries Catharine of Portugal, 28; royal arms inscribed, 7.
Charles IV., Emperor, died, 151.
Charles V., emperor, born, 139, 513; crowned, 139, 515; died, 127, 148, 151, 520; a volume of remarkable tracts concerning him, 172.
Charles V. of Lorraine, 380.
Charles VI., emperor, 173; fête at Brussels, 528; accession fête, 280, 281; various panegyrics, 172; coronation, 172; the electors address him in

chronograms, 176; Fons inexhaustus, 198; cabala odes, 200; eulogium of, 435; twenty-six anagrams on name, 174; others, 178; coronation festival at Augsburg, 180.
Charles VII. of France, 123.
Charles Alexander, Governor of the Netherlands, 81, 110, 530.
Charles, Archduke, born, 143; died, 525.
Charles Borbonius takes Rome, and is killed, 126.
Charles Borromeo, his history in chronogram, 459.
Charles, dauphin of Vienna, 123.
Charles, Duke of Lorraine, victory at Buda, 153.
Charles Joseph, Archduke, 351.
Charles, Prince of Wales, courts the Infanta of Spain, and returns to England, 19.
Charles the Bold, of Burgundy, slain, 124.
Charles the Emperor subdues all Germany, 126.
Chemnitz, M., life and death, 359.
Cherubin et Seraphin, 159, 344.
Chiromancy, a work on, 473, 474.
Christianus loqultur — Turca respondet, on the defeat of the Turks in Hungary, 166.
Christina, Queen of Sweden, 394, 403.
Christopher Francis, Bishop of Würzburg, 286; conversational panegyric on, 287, 289, 291.
Chron-anagrams, 166, 158. *See also* Rosary, 442.
Chron-anagrams on defeat of the Turks in Hungary, 166, 167.
Chron-anagrams, the Rosary, 444-456.
Chronica chronographica, 590.
Chronicles, the Belgian, 121; the Saxon, 128, 341; the Bohemian, 134; Frankfort, 544; Würzburg diocese, 271.
Chronostica votiva, 362, 365.
Chytræus, D., his chronicle, 128, 341.
Circle, chronogram in, 222, 337.
Claudia Felicitas, second wife of Leopold I., 163, 166.
Clement Augustus, the young bishop, 230, 241.
Clement VI., Pope, 435.
Clement VII., Pope, 516, 517.
Cobbelgiers, John, panegyric on, 91, 92.
Codicillus, J., died, 148, 566.
Coligny, murdered, 132, 522.
Cologne, Archbishop. *See* Gebhard and Clement Augustus.
Colophon chronograms, 571, 632.
Columbus, Christopher, 125.
Comet, 142, 477, 591; at birth of James II., 21; in 1556, 139; seen at Prague, 142.
Commanding officers, verses to, 382.
Conflagrations at Renneveg, 49; Weimar, 52; Tyrnau, 53; Brixia and other places, 139, 141; Caslavia, 141; Glatz, 142; Iglau, 142; Prague, 142, 143; Tabor, 147; Tachu burnt for the seventh time, 149; Zittau, 157; Nuremberg, 570; Erfurt, 523; caused by tobacco, 570; London, 473.
Congratulations to persons, etc., in Flanders and Holland, 104.
Conturbabantur, 557.
Conversational panegyric on a bishop of Würzburg, 287, 289, 291.
Corollæ Majales, or May wreaths, rhyming Latin verses, 319, 320.
Cracow, Bishop of, 301.
Cranmer, Thomas, burnt, 520.
Creusen, Bishop of Malines, 105, 528.
Croix, le mystère, 551.
Crompaut, P. van, 109.
Cromwell, riddle on his name, 25; chronogram on, 28, 590; funeral of, 33.
Cropacius, C., poet, 137.
CROTALISTRIA, etc., 570.
Cruesen, J., Archbishop of Mechlin, 105, 528.
Crux chronographica, 529.
Csank, P., verses to, 364.
Cucheinollibeag, a Persian, his portrait, 350.
CVCVLLVM, 313, 591.
CVM DEO PIÆ, etc., the title of a book, 591.
Cunctator, an epithet applied to the infant Archduke Leopold, 185, 193.
Cuni, Charles, 108.
Cuthenus, M., a writer of chronograms, died, 141.
Cyprus invaded, 522.
Czaslavi town, burnt, 141.
DACHERÖDEN, curious verses, 556.
Dæmonologia Rubenzalii Silesii, a work by Prætorius, 481.
Damman, J., 108.
Danckelmann, 158.
Daneels, J. B., 108.
Daniel Schwenter, 562.
Danits, E., poems and chronograms, by, 362.
Dantiscopolitani, 557.
Dantzig, siege of, 523; University of, 333.
Dates quaintly expressed, 612.
Daun, governor of the Netherlands, 526.
Debtor refused to pay when new style reckoning began, 524.
Deceased wife's sister, 587, 588.
Deduction, date indicated by, 571.
DELETI MORINI, 50, 126,
Deliciæ physico-mathematica, 562.
Despota, Alexander, Prince of Wallachia, reinstated, 131.
Devil (Teuffel) and his mother, 273, 284.
Devon, county of, chronogram, 2, 4.
Dice and gaming, 559.
Dippat, his renunciation, very curious, 551.
Discalceate trinitarians, 547.
Distinguished persons, 343.
Dlabacz, dictionary of Bohemian artists, 565.
Dog days heat, 585.
Dolislaeger, J., 109.
Domus sapientiæ, 317.
Dooms, J. G., a painter, 566.
Dragon at Ghent, 535.
Drought, heat, and bad weather, 133, 157.
Durus et minax cometæ cauda, 591.
Dutch poem, a jocose one, 372.
Dyneley, M., epitaph, 615.

EASTER EGG, emblem at coronation of Charles VI., 182; at the Leopold festival, 191.
Eber, P., born, 514; died, 522.
Edward III. of England, 558.
Edward VI. of England, 518.
Eeden, A. van, poem and anagram to, 92.
Elderin, bishop of Liége, 95.
Elford, Mary, epitaph, 4.
Elision of vowels in a whole line, 228.
Elizabeth, daughter of James I., marries Frederick, Count Palatine, 13.

Elizabeth of England, portrait of, 6; born, 517.
Elizabeth, wife of Philip Augustus, dies after giving birth to twins, 122.
EMITE PVBLICÆ, etc., the final words of a book, 571.
Emperors of Germany, 162.
Engelhart, L., death, 361.
England, chronograms in, 1, 585.
Epigrams by Vrientius, 534.
Epistola responsoria, 397.
Eques cataphractus, 133.
Erasmus born, 150; died, 517.
Erfurt, Scotch church at, 57, 58.
Eric III. of Sweden is born, 129; is crowned, 131.
Ernest, Duke of Croy, 352.
Ernest, son of Maximilian II., born, 143.
Escher, Heinrich, panegyric, poems, and anagram, 353.
Eteosticha votiva, 591.
Expenses of war, 397.

FABRICIUS, G., 131, 132.
Famine, time of, 313.
Faringdon church, 2.
Faustus, Chr., tracts by, 591.
Fayer, V., his epitaph, 151.
Felicitus Claudia, 163, 166.
Ferdinand I., Archduke, born in Castile, 140.
Ferdinand II., King of Bohemia, 71.
Ferdinand, King of Bohemia, elected, 150; enters Prague, 150.
Ferdinand elected King of the Romans, 517; died, 521.
Ferdinand III., his death, 165; oratio funebris, 527.
Ferdinand, Emperor, died, 145, 165.
Ferdinand, governor of the Netherlands, 77.
Ferdinand, Archduke of Austria, born, 140.
Ferdinand, son of Maximilian II., the emperor, born, 140; died, 143.
Ferdinand Augustus, king of Bohemia, 72.
Ferdinand, Duke of Bavaria, congratulations on birth of daughter, and of son Maximilian Emmanuel, 206.
Fernery, chronogram for, 587.
Ferrara cathedral, 621.
Final words of a book, curious, 571.
FINITO LIBRO, etc., inscribed in a MS. to date its completion, 571.
Fires. *See* Conflagrations.
Fischer, an engraver, 566.
Fish, on a man feeding them at sea, 435.
Flemish bishops and dignitaries, 88, 572.
Florence Cathedral, 621.
Fons inexhaustus, a panegyric on Charles VI., 198.
Fountains emblematical of Charles VI., 198.
Francis, Archduke of Austria, dies on his marriage day, 184.
Francis of France and Henry VIII. of England die in same year, 519.
Francis I. of France, 515, 519; defeated at Ticino, 125.
Francis IV. of France, 351.
Francis Arnold, bishop, 257.
Frankfort, library at, 38; epitaphs, 545; chronicle, 544.
Frederic, a quaint acrostic, 160.
Frederic Charles, Bishop of Würzburg, 296, 297; anagram on, 300.
Frederic, Duke of Brandenburg, 380.
Frederic, Maurice, Prince of Anhalt, his premature death, 360, 564.
Frederic, Prince and Count Palatine, married Elizabeth, daughter of James I., 13, 71; defeated at Prague, 72.
Frederick Augustus of Poland, 563.
Frederick II. of Denmark, 352.
Freising, Bishop of, 253.
Fry, Ann, epitaph, 2.
Fulda Cathedral, epitaphs, 42; Calvary hill at, 41.
Funeral elegies, 563.
Funeral orations and dirges, 358.
Funny little stories, 434.
Fürstenberg, Prince-Bishop, 251.

G. GIESSEN, alliterative verses on, 341.
Gaden, near Vienna, 49.
Gale, E., an apothecary, 12.
Gameren, Archbishop of Antwerp, 572, 574.
Garter, the Order of, 558.
Gazophulaci gaudium, a work by Prætorius, 481.
Gebhard, Archbishop of Cologne, 76; gets into disgrace by marriage, 255, 256; excommunicated, 524.
Geldart, Rev. E., chronograms by, 586, 587.
Gelenia, G., died, 140.
Genomatsky, a bell-founder, 568.
George I. arrives in England, 31.
George II. of Hesse, 225, 226; reconstitutes Giessen University, 338, 339.
George, Duke of Saxony, 518.
Gepflückte Fincken, a curious book, 160.
German dukes and landgraves, 206.
German monasteries, 306.
Germany, local chronograms, 52.
Gerson, J., died, 145.
Ghent, epigrams on, 535; Horenbeke, Bishop of, 91; fireworks, 536; festival at, 536; the gilded dragon, 535; canal at, 535.
Giessen University, 338; anagram on restoration of, 339.
Ginsburg, Dr. *See* Hebrew chronograms, 593.
Give unto Cæsar, 569, 570.
Glatovia. *See* Glatz.
Glatz town burnt, 142; accident at a church, 144.
Glen, F. de, epitaph, 127.
Glitzburg, W., medal of, 58.
Glogau, 158.
Glosowicz, M., poem on Bishop of Cracow in chronogram, 301.
Glorinus, F., lamentation, 357.
Godefridus, J., elegy, 565.
Godinus, F., Litania chronogrammatica, 497.
Gosky, work by, 209.
Gotha captured and destroyed, 521.
Gouffart, M., Abbot, 107.
Governors of the Netherlands, 64.
Charles Alexander, 81, 110, 530.
Ferdinand, 77.
Leopold, William, 78.
Albert and Isabella, 64, 535.
Maria Antonia, 80.
Maria Christina, 82.
John of Austria, 104, 113.
Clara Eugenia, 536.
Isabella Clara Eugenia, 536.
De Daun, 526.
Grammont, College of, applauses by, 106.
Granville, A. P. de, 345.
Grätz, chronograms at, 48, 49.
Grätz University, panegyric on Emperor Joseph I., 169.

Greek chronogram, 321; remarks on, 321, 322.
Greek numerals, 321.
Gregorian calendar promulgated, 523.
Greiffenberg, 158.
Grieffenclau, Bishop, 278; presented a silver shrine, 274.
Gropp, Ignatius, works by, 272, 286, 306.
Grunewald, J. W., died of a severe illness, 361.
Gruter, A. F. de, 108.
Guido, Archbishop of Rheims, not a favourite, 122.
Guise executed, 524.
Guise, Duke of, assassination, 127, 128.
Gustavus succeeds to crown of Sweden, 129; death of his wife Catharine, 129; a son born, John, 129; his second wife, Margaret, dies, 130; death of, 130, 131, 394; defeated at Leipzig, 394.

HAAN, an engraver, 567.
Haarlem chronograms, 533.
Hacki, author of Apollo heroicus, 400.
Haeften, B., 107.
Hague, battle of, 30.
Hainer, J. N., verses to, 364.
Hajek, his scrap-book, 567.
Halle University, 334.
Hamburg, library at, 39; chronogram at, 40.
Hampstead hollow tree, 6.
Hanover, medals at, 43.
Hebrew chronograms, 593. *See also* Preface.
Hedwig of Brandenburg, 129.
Heilbrunner, P., chronogram of the year of death, and month, day, and age, 358.
Henrietta Maria, 25.
Henry II. of France died, 520.
Henry III. of France assassinated, 128, 159, 524.
Henry V. of England, conspiracy against, 10.
Henry VIII. of England, 351, 514, 517.
Henry, Duke of Saxony, 518.
Henry of Bourbon poisoned, 352.
Henry becomes King of Poland, and abdicates in same year, 522.
Henry Frederick, Prince of Wales, 11, 14, 16.
Hercules Austriacus, a panegyric on Emperor Joseph I., 169.
Herve, rejoicings at, on arrival of Maria Christina and Albert, Governors of the Netherlands, 82-87.
Hesse-Cassel, 45-47.
Hesse, foundation-stone of a castle inscribed with chronogram, 569.
Hesse, Landgraves of, 224, 226, 229, 338.
Hildesheim, 43, 44.
Hilton, J., chronogram on, 1.
Hinton church, 3.
Hochenburger, author of Hercules Austriacus, 169.
Hodie mihi cras ibi, 360, 591.
Holbling, J., his illness, 364.
Hollow tree, Hampstead, 6.
Homburg, library at, 39.
Horenbeke, Bishop, 91.
Horizon trinitario, etc., 547.
Horvath, J. N., verses to, 363.
Houte, J. Vanden, 109.
Hulseman, doctor, 476.
Hunnius, G., threnologia, 358.
Huss, John, 43, 144.
Hussinecius, a physician, dies of the plague, 146.
Hutten, Bishop of Würzburg, 286.

ICH DIEN, origin of, 147, *note*.
Iglau, town burnt through drunken revels, 142.
Immaculate Conception, the, 482.
Ingenii luctus tempore, 556.
Innocent XI., verses to, 377, 400.
Innocent XII., Pope, 345.
Inundations in Europe, 158, 159; the river Weser, 620; at Zwolle, 618.
Isabella Clara Eugenia, the Infanta of Spain, born, 127. *And see* Albert and Isabella; *also* 536.
Isabella of Spain dies, 126.
Isabella, Queen of Hungary, dies in childbirth, 129.

JAMES I., journey to Scotland, 17, 24; death of his wife Anne, 18; his death, 20.
James II., birth of, 21.
Jansenists, the, 548.
Jardim anagrammatico, etc., by Alonso de Alcala y Herrera, 442, 456.
Jesuits' order established, 518.
Jesus, acrostic on, 159, 160.
Jesus Christ born, 151.
Jews slain at Prague, 616.
Jocose poem in Dutch, 372.
John, Elector of Saxony, 517.
John Frederic and Maurice prevented from war, 518.
John George, Duke of Saxony, 380.
John, King of Poland, dead, 513.
John of Arragon, the Infanta, dies of fever, a great shock to his wife, 125.
John of Austria, 104; at the siege of Valenciennes, 113.
John Philip, Bishop, presents a silver shrine, 274; his election, 278; his death, 279.
John, Prince of Burgundy, slain, 123, 124.
John, the blind King of Bohemia, 146.
John Theodore, Bishop, 253.
John William of Saxony, 522.
Joseph I., Emperor, 169; verses to, 401; death of, 279.
Joseph I., Emperor, Hercules Austriacus, an emblematical panegyric, 170.
Joseph Clement, Bishop, 252.
Journey in search of chronograms, 37.
Jubilations, 560.
Judgment, day of, foretold, 157.
Julius, Bishop, 273, 274.
Julius, Pope, 514.

KELEMEN, E., verses to, 363.
Kohari, Count Stephen, panegyric on, 366; a long acrostic, 368.
Kollonics, A., 547.
Korland, W., dies at six in evening, 138.
Krumpfer, a bell-founder, 567.
Kunniken, J., nuptial verses, 357.

LABYRINTH CHRONOGRAM, 73.
Labyrinth square, 494.
Ladislaus, King of Bohemia, abdicates, 144.
Ladislaus, King of Hungary, died, 150, 151.
Lambertus Pevée on the AVE MARIA, chronograms by him, 495, 496.
Landau, siege of, 179.
Landrechie, siege of, 80.
Langham, Elizabeth, 9.
Last day foretold, 157; alluded to, 8.
Last words of a dying Prior, 122.
Leenheer, author, 560, 561.
Leipzig, Swedes defeated at, 394; Austrians defeated at, 394.
Leipzig University, 342.

Lemmens, J., on his being elected member of a society, 374.
Leonine verses, 160, 303.
Leopold I., his three wives, 162; his election as emperor, 163; he marries Margaret, 164; succeeds Ferdinand, 165; his second wife Claudia, 166; chron-anagrams on, 157, 166; panegyric chronograms, 168; verses to, 377; victory at Buda, 153; eulogies to, 435.
Leopold, infant son of Charles VI., 180-184; the order of the Golden Fleece conferred on him, 183; a volume of thirty-four panegyrics by the Jesuits, 185-197; he is designated as Leopold II., 185, 189; he is called 'cunctator,' 185, 193.
Leopold II., Emperor, and the Netherlands peace congress, 533.
Leopold William, Archduke, 351.
Leopold William, governor of the Netherlands, panegyric on, 78, 351.
Leovitius, C., mathematician, 142.
Lepanto, battle of, 569, 570.
Lersner, applause to, 544.
Lessus Gallicus, a curious tract, 117.
Lewatte, A., Abbot, 108.
Lewis VI. of Bavaria, 361.
Lewis VIII., Count of Flanders, 123.
Lewis VIII., Landgrave of Hesse, 46, 224.
Lewis VIII. of France, 122.
Lewis, Count Palatine, 564.
Lewis, King of Hungary, 514-516.
Lewis, the young King of Hungary, killed in battle, 147.
Lewis of Wurtemberg died, 525.
Lex, Grex, Rex, Res, etc., 160.
Lightning, church tower struck during service time, 620.
Liliendael, 60.
Lipsky, J., Bishop of Cracow, 302.
Little Braxted church, 586.
Livre des prestres, 591.
Locre, F. de, author, 121.
Logogryph verses, 86, 243, 245, 258, 264, 266, 506, 507.
London, the fire of, 473.
Long words, 557.
Lotharius, Bishop of Mayence, 268, 283.
Louis. *See* Lewis.
Louvain, canal at, opened, 110, 530.
Low, Doctor, eulogium of, 436.
Ludicrum chiromanticum Prætorii, a book, 473.
Ludovicus, son of Wladislas, King of Hungary, born, 144.
Ludwig of Hesse, 224.
Lunæus, M., died, ex vita emigravit, 148, 149.
Luneburg, chronogram at, 43.
Lupacius, P., chronicle, 134.
Lusus chronogrammaticus, 318.
Luther, 343, 344, 468, 515, 519.
Lycophron. *See* C.C.C.C.C.C.C.

MAGDEBURG, siege of, 519; surrender of, 519.
Magna et usque, 411.
Mainz. *See* Mayence.
Makal, a bell-founder, 567.
Malines. *See* Mechlin.
Marburg in Styria, chronograms at, 47, 48.
Marcellus, Pope, 520.
Marcus of Aviano, a monk noted for his miraculous power, 313.
Margaret, Countess of Artois; 123.
Margaret of Spain marries Leopold I., 164.
Margaret, wife of Gustavus, died, 130.
Maria Antonia, governess of the Netherlands, 80.
Maria Christina, 82.
Maria, daughter of Charles V., born, 143, 144; married, 148.
Maria, daughter of Maximilian II., born, 145.
Maria Paradoxica vita sancti Caroli Borromæi, 458.
Maria Theresia, eulogium of, 436, 466.
Maria virgo solis, 560.
Marshall, chronogram on the name, 8.
Martin, St., of Tours, 46.
Mary II. of England, 30.
Mary Queen of Scots, 524.
Mathias, Archduke, born, 139.
Matilda Teuffel, 273.
Matthias II., King of Hungary, crowned, 153, 158.
Maximilian I. proclaimed, 140; died, 137.
Maximilian II. crowned, 148; died, 149.
Maximilian II., King of Poland, 522, 523.
Maximilian, Archduke of Austria, elected king of Bohemia, 138.
Maximilian Emanuel of Bavaria, 72, 206, 379.
Maximilian of Austria married, 124; and his wife dies, 124.
Maximilian, son of Ferdinand, marries Maria, daughter of Charles V., 148.
Maximilian, son of Maximilian II., born, 149.
Mayence, archbishopric of, 268; Bishops of, 57, 346; chronograms at, 57, 269, 270; University, 329.
Mazarin, 33, 590.
Méan, Prince de, Archbishop of Mechlin, numerous chronograms, 99-103, 539.
Mechlin, various epitaphs at, 58-60; king of France ascends tower, 59; Beguinage at, 60; James Boonen, Archbishop, 88, 107; various other panegyrics, 90, 96, 99-103; Berges, Archbishop, 529; Saint Rumold, 536.
Medicus moriens, 11.
Meditationes emblematicæ, etc., 570.
Melanchthon, 43, 344, 520.
Melchior, Bishop, 273.
Melissæus, epitaph of, 150.
Melissus, poems by, 569.
Membury church, 2.
Mestecenus, H., priest, died, 149.
Metamorphosis angelica, 591.
Meurant, H., 110.
Meyer, J., pastor, 349.
Michael, a bell-founder, 568.
Michalovicius, J., died, 139.
Militia Immaculatæ conceptionis Virginis Mariæ, a book, 482.
Miraculous Hosts, the, 113.
Mœstus thorus archiducalis, when the Archduke died on the day of his marriage, 184.
Monasteries in Flanders, various date verses, 618, 619.
Monasteries in Germany, 306.
Monastery of Oliva, 399; of Ober-alt-aich, 311.
Monastery in Bavaria, date verses, 620.
Monk, a reprobate, becomes a saint, 315; possessed a miraculous power, 313.
Mons in Hainault, 62, 63.
Morini, the country of, 126.
Morosini, Venetian admiral, 380, 402.
Moulenbay, G., 110.
Müller, an engraver, 568.
Münster, 44, 45; taken by the French, 159; siege of, and

end of the Anabaptist 'kingdom,' 517; Francis, Bishop of, 257; Bishop and licentious clergy, 131.
Mystère de la croix, 551.

NEPOMUK, ST. JOHN, 426; a prayer to, 432.
Netherlands, some affairs, 526.
Netherlands. *See* Governors of.
Νιψον ανομηματα μη μοναν οψιν, 477.
Noises in the streets, 560.
Novitas appensa, etc., 548.
Novus annus Leopoldi, an applause at Würzburg University, 322.
Number 666 of the beast, 8, 465, 467, 468, 469, 481, 602.
Nuptial verses and funeral orations, 356.
Nüremberg, conflagration caused by tobacco, 570.

OAK TREE, *i.e.* Ober-alt-Aich monastery, 311, 312.
Ober-alt-Aich, 616; monastery, 311; costly relics there, 314; all things become new there, 314; a reformed monk there, 315.
Ober-Ursel, chronograms at, 41, 42.
Oldendorp, J., 347.
Oliva monastery, 399.
Olmütz, Bishop of, 253; Leopold festival at, 187.
Olympius olim in Græcia at Würzburg University, 329.
Orpheus, J., died of the plague, his epitaph verses, 149.
Osnabruck, chronogram at, 43.
Ostendana Francorum clades, 590.
Oxford and Cambridge Universities, 13, 14, 24.
Oybin monastery, 55.

P, alliterations on the letter, 157.
P, alliterative address, 95.
Paderborn, Bishop of, and inscriptions, 251.
Palindrome, Νιψον, etc., 477.
Palma ætatis quaternæ, 367.
Palmistry, 474, 475.
Paludanus, J., 105.
Papa pariens, alliteration, 157.
Parma baptistery, 621.
Parnassi bicipitis, a remarkable panegyric on Albert and Isabella, 64-77.
Paul III., Pope, dies, 519.
PAX NON ERIT PAX, etc., 570.
Peace congress of 1791, 533.
Peasant war, 159, 516.
Pell, John, in Switzerland, 32; chronograms preserved by him, 34.
Pennalismus, a game, 559.
Perennot. *See* Granville, 345.
Persian ambassador, 350.
Perwick, Susanna, 9.
Pesth occupied by the Turks, 147.
Peter Leopold, Emperor, 533.
Peter Philip, Bishop, 277.
Petrus de Trond, broadsheet congratulation, 541.
Philip, King of Spain, 516.
Philip I. of Spain, his birth, 118; his death, 513.
Philip II. of Spain, 126.
Philip III. of Spain, death of, 75.
Philip IV. of Spain, 76.
Philip Adolphus, Bishop, 276.
Philip Carl, Bishop of Mayence, 346.
Philip, Duke of Burgundy, 62.
Philip, Marquis of Baden, 352.
Philip of Flanders, Prince, dies from cold drink, 125.
Philip the Bold, of Burgundy, 123.
Philip the Good, of Burgundy, 124.
Phosphorus in hespero, Leopold panegyric, 188.
Phosphorus, sive stella mututena, a panegyric, 90.
Physician, Hussinecius vir bonus et medicus, dies of the plague, 146.
Piccolomini, a play on the name, 384.
Plausus Parnassi apparatus, 544.
Pochet, J., works by, 502, 505.
Podiebradius, magnificus dominus, born, 141.
Poemata chronometra, etc., 591.
Poland, many chronograms on the affairs of, 128-133.
Poland, Apollo heroicus, 399.
Portraits, 350, 572.
Portuguese language, a remarkable chronogrammatic work in, 442-456.
Post-office at Augsburg, 182.
Potter, F., on the number 666, 611.
Præmylsus, prince of Bohemia, 137.
Prætorius, J., works of, 465-481.
Prague, conflagration, eclipse, comet, and hot weather, 142; church of St. Vitus restored, etc., 140, 165; University founded, 141; Jews slain at, 616.
Prideaux, G. F., name, 7.
Printer addresses the reader in verse to excuse errors, 391.
Procopius Lupacius, chronicle, 134.
Proxenus, S., celebrated professor of law, died, 151.
Pure chronograms, 291.
Puzzle lines, 508.

QUAINT DATE VERSES, 612.
Qu'etoit qu'un Duc de Brabant, a tract with chronogram, 571.
Quentin, St., the French defeated at, 127, 520.
Quintinopolis (St. Quintin), the French defeated at, 127.

RADIVILUS, N., confirms the true religion in Wallachia, 131.
Radkowa died at Prague, 150.
Radziwil, Barbara, crowned Queen of Poland, and soon after dies, 130.
Ramus, P., 347.
Red snow fell, 138.
Reformation festivals, 47.
Reimann, C., pastor, 346.
Reiner, an artist, 568.
Relus, N., a Lithuanian poet, 131.
Religion in France made free, 521.
Renunciation of Roman for the Lutheran, a curious epistle, 551.
Reynell, L., epitaph, 3.
Rhetorum Collegii S. Adriani poesis, 106.
Rhodes taken from the Turks, 516.
RIXO CECI CVNICVLVM, 591.
Roelofs, C., 107.
Roelofs, J., anagram, 109.
Rome taken by Charles Borbonius, 126.
Rosarium Sanctæ Virginis, 106.
Rosary, the, a remarkable Portuguese work, 442.
Roselius, R., marriage, 360.
Rübenzahl, a work by Prætorius on witchcraft, etc., 478, 479.
Rudolph, son of Maximilian II., born, 143, 145; declared King of Bohemia, 147; crowned, 148, 158.
Rumold, Saint, festival at Mechlin, 536.
Rural dean, the, 5.
Ruremond, William, bishop of, his funeral oration, 528.

SACRAMENT ROBBERY, 113, 114, 543, 616.

Saints in Calendar, 414.
Saints, thirty-six, festival at Antwerp, 582.
Samson emblematical of a powerful abbot, 307.
Sapphic verses, 237, 246.
Satyrus etymologicus, a work by Prætorius, 478.
SAVL QVID ME, etc., 157.
Saxon Chronicle, 128, 341.
Scheldt frozen over, 127.
Schellenberg, C., nuptial verses, 357.
Schlachter, an engraver, 568.
Schmidternus, G., epitaph of, 57.
Schreiter, C. D., doctor, 346.
Schvanberg, baron, died, 144.
Schwenter, author, 562.
Scotch churches in Germany, 57, 58.
Scrope, Lord, curious enigma, 10.
Sebastian, King of Portugal, 523.
Serio-jocosæ narratiunculæ, 434.
Serpentine verses and logogryphs, 86.
Shillingford church, 2.
Sibyl, wife of John, Elector, and John himself, die, 520.
Sibyls, the Persian, and others, 71, 72.
Sictor, J., chronograms by, 393.
Siege of Vienna, 149, 376, 516.
Sigismund, King of Poland, 514; agrees to peace, 128; his daughter Isabella marries John, King of Hungary, 129; the early death of Sigismund, 130; begins to reign, 514.
Silken necklace for the Vezier, 155.
Silver spade, 530, 531.
Silver shrine or image presented by Bishop Grieffenclau, 274, 278.
Simeomo, Abbot, acrostic verses and applause, 580.
666, the number, 8, 465, 467, 468, 469, 481, 602.
Sixteenth century events, 512.
Snow of red colour, 138.
Sobieski, John, 401.
Sol oriens, a congratulation to Duke Ferdinand on birth of son, Maximilian Emmanuel, 206.
Solipan, the word explained, 77.
Solyman, the terrible Sultan, besieged Vienna, 516; died, 521.
Sophia Elizabeth, Duchess of Brunswick, 213.
Sophia, Landgravine of Hesse, 159.
Spalatini, a theologian, 569.
Span, L., doctor, died, 139.
Spanish Armada, 158.
Spanish language, chronogram in, 298.
Spanish succession war, curious verses on, 397, 398.
Spanoge, Abbot of Scaldim, 92, 93.
Spinola captures Breda, 77.
Spinosa, Carlo de, episcopus Tricalensis and Mechlin, 96; Antwerp, 94, 577.
Sporck, Bishop (Joannes Rudolphus), author of a remarkable work entirely in chronogram, 427, 592; chronograms on himself, 439, 440; his artistic works, 568.
Sporck, J. J., 347.
Square arrangement of chronograms, 73, 212, 494.
Stade, near Hamburg, 52.
Stanford le Hope church, 3, 587.
Steere, Abbot, at Antwerp, 105.
Stella pastoritia, a panegyric, 91.
Stephen, King of Poland, 133, 524.
Stephen, Prince of Wallachia, dies, 128.
Stern, J., congratulation, 356.
Stevens, H., his catalogues, 589.
Stigelius, poet, died, 521.
Stomach, pains in, 364.
Stralsund, 55, 56.
Strasburg University founded, 518.
Straubelius, A., nuptial verses, 357.
Streithagen, A., chronograms by, 592.
Stroobant, J., edition of the Sacrament robbery, 115.
Style, old and new, 523, 524.
Subtraction, date indicated by, 571.
Sulyman, the Sultan of Turkey, repulsed at Vienna, 149.
Swada Polska, a book, 563.
Syboldus, J., 350.
Sylvanus, J., died, 138.

TABOR, town wickedly burnt, 147; battle near, 395.
Tachu, town burnt, 149.
Tackius, work by, 226.
Tarnau, a senator, 569.
Tax, Philip, panegyric on, 90.
Tea, afternoon, 585.
Tekeli, E., verses against, 389.
Temesvar, siege of, chronograms and anagrams, 396.
Templum honoris, a panegyric, 258.
Teruanum, Thérouanne, chronograms at, 50; besieged and taken, 126.
Teuffel, *i.e.* Devil, a person of that name, 273, 284.
Theatrum stultorum, 561.
Theodor, Bishop of Paderborn, 251.
Thesaurus chiromantiæ, a book by Prætorius, 473.
Things to be avoided, 437.
Thirty Years' War, 570; various battles, 392-395.
Thom, D., on the number six hundred and sixty-six, 609.
Thunderbolt falls, 523.
Ticino, battle of, 125.
Title-pages in chronogram, 188, 192, 194, 195, 367, 411, 419, 430, 591.
Tobacco the cause of a conflagration, 570.
Torok, epitaph on, 365.
Tour et Tassis, epitaphs, 546.
Trebnitz, chronogram at, 53.
Tree at Hampstead, 6.
Trinobantiadopolitani, 558.
Trismegistus Ægyptius, a panegyric, 89.
Triumphus novem sæculorum, panegyric on Leopold I., 168.
Tuba cornea, a panegyric on Bishop Horenbeke, 91.
Turks defeated at Buda, 154; the dead thrown into Danube, 156; 80,000 perished, 149; chron-anagrams on defeat of, 166, 167; bitter chronograms against them, 166, 167; military commanders, verses against them, 389.
Two young lions, verses to, 381.
Tyrnau burnt for spite, 53.

ULNER, P., Abbot of Berg, 310.
Ulrich, J., an aged priest, a cabala on, 353.
Universities—
Würzburg, 317, 317.
Mayence, 329.
Witteberg, 333.
Dantzig, 334.
Giessen, 338.
Utrecht, 342.
Altorf, 330.
Halle, 334.

Universities—*continued*—
Basle, 335.
Leipzig, 342.
Prague, 141.
Strasburg, 518.
Marpurg, 224.
Unterholzer, S., 347.
Utrecht University, 342.

VALENCIENNES, siege of, 113.
Vaux, J. E., 5.
Venetian naval exploits, 70; naval commanders, 386, 402.
Vergerius, Pope's fierce legate, accepts the reformed religion, and dies, 521.
Verheyen, P., 347.
Vesalius, anatomist, 514.
Vienna, siege of, 149, 376, 516; city of, architectural work with engraved title and chronogram, 391; chronograms at, 52.
Vinarius, A., 346.
Virgin widow of the Archduke of Austria, 184.
Viriherus, A., pun on his name, 348.
Vizer, V., a clergyman, verses to, 365.
Vondel the Dutch poet, 532.
Vota chronographica, 592.
Vota syncharistica, 353.
Votum chronologicum, 337.
Vrientius, epigrams, 534.

WABRUSCHIUS, G., dies, leaving his property to schools, 146.
Wachtendonk, J. van, Bishop of Namur, 105.
Warren, D., epitaph, 3.
Wavre besieged and destroyed, 80.
Wedding present chronogram, 585.
Weimar, chronogram, 52.
Weingarten, J., author of Fürsten-spiegel, 164.
Weinhin, a man of note, 346; anagram on, 346.
Wellens, Bishop of Antwerp, 576.
Welsh language, chronogram, 11.
Welwyn church, 4, 5.
Wenceslaus III. of Bohemia is hated and assassinated, 165.
Wenceslaus VI., King of Bohemia, died, 146.
Wenceslaus, the blind king, benefits a church, 165; *and see also* 140.
Wenceslaus, Archduke, 140.
Wenceslaus, Saint, a prayer to, 432.
Westen, J. R. (Westenius), his marriage and his death, 359, 565.
Westminster Assembly, 608.
What manner of child shall this be? 187.
Where's Eliza? 346.
White Hill, Prague, battle, 394.
Widdecombe-in-the-Moor, 4.
Wild, C., death, and acrostic, 359, 564.
Willemaers, P., chronograms by, 592.
William II., Landgrave of Hesse, 229.
William III., battle of the Boyne, 29; various chronograms, 30; death of his queen, Mary, 31.
William Charles Henry Friso, Prince of Orange, 119; a long anagram on, 119, 120; marries Princess Anne of England, 120.
William the Silent, assassination of, 120.
Wilshere, Mr., chronograms by, 5. 585. 586, 632, and title-page.
Wine, thanks for a present of, 363.
Winepaher, M., calendar by, 411, 592.
Wits, William, 107.
Witteburg University founded, 513; disputations there, 333.
Wladislaus, Prince of Bohemia, 137.
Wolborough church, 3.
Wolf, J. C., acrostic on his name, 349.
Wolfenbüttel, chronogram at, 53.
Wolfgang, Bishop of Olmütz, 253.
Women, bad qualities of, 161, 438; talking and chattering, 293.
Wratislaus, the first King of Bohemia, crowned, 145.
Wratislaus à Pernstein, 144.
Wrissberg, L., 348.
Wulffer, D., 348.
Würzburg, Bishops of, 46, 271, 286; University applauses, 317-329; epitaphs, 282; chronicle of diocese and Bishops of, 271.

YSPERELLE, M. VAN, 109.

ZERBST, chronogram, 53.
Zittau, clock, church, etc., 54, 55; town burnt, 157.
Zodiac, the signs of, 136, 414.
Zoilus, address to, 236, 243, 362.
Zschoka, S., 348.

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